

NAG HAMMADI STUDIES

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IX

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EDITED WITH ENGLISH TRANSLATION, INTRODUCTION AND NOTES

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PISTIS SOPHIA

TEXT EDITED BY
CARL SCHMIDT

TRANSLATION AND NOTES BY
VIOLET MACDERMOT



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FOREWORD

The Pistis Sophia text which forms the contents of the Askew Codex was made available to scholars over a century ago. However a modern English translation of this Coptic gnostic document has been lacking for some years, and it is advantageous that previously known gnostic writings should now be included in the Nag Hammadi Studies Series. The admirable edition and German translation by C. Schmidt, re-edited by W. Till (Bibl. 46 and 44) would be hard to supersede; for this reason a new edition of the Coptic text is considered unnecessary. The present English translation is therefore based on the Coptic text as edited and emended by Schmidt (Bibl. 46), and the Coptic text is reproduced from this edition unaltered except for minor corrections. For purposes of study and comparison with the German, the general format of Bibl. 44 has been retained in the English translation.

For easy reference to previous translations, all the indexes are based on the page numbers of Schmidt's edition of the Coptic text (Bibl. 46) which are retained in the present volume, both for the text and the translation. In the German translation of the Pistis Sophia (Bibl. 44), these page numbers appear in the right-hand margin. Division of the text into paragraphs and numbered chapters corresponds to that in Bibl. 44. The verses of psalms are likewise numbered.

Any new translation has to be made in the light of those already in existence, and this one owes much to the work of Schmidt and Till. An important earlier edition and translation was that of Schwartze and Petermann (Bibl. 51), to which there are frequent references in Schmidt's textual notes. In the past there have been a number of occasions where opinions among scholars have differed on the correct rendering of various passages in this text. Although in the main the present translation closely follows that of Schmidt and Till, there are some minor differences. In such cases, the alternative readings or versions are given as footnotes. Till's notes on Schmidt's translation, which appear in the Appendix to Bibl. 44, are also incorporated into the present footnotes.

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Schmidt's footnotes to the Coptic text have been checked with the manuscript, and are given here in English translation. His references to Schwartz's readings have been omitted.

The use of modern English poses certain problems in translating the *Pistis Sophia*. The text contains numerous quotations from and allusions to the Old and New Testaments which, to English-speaking readers, are probably familiar in the language of the Revised Version. It seemed best to adopt a somewhat formal English prose style, and this, it is hoped, will be both suitable and not unduly archaic. It will be seen that words of Greek origin are italicised. The alternative of giving the Greek words in brackets after the English words would have been very repetitive and would have added considerably to the cost of publication. A key to these words of Greek derivation is given on page 776. Certain Greek words, some of which are gnostic technical terms, have been left untranslated. Following Schmidt and Till, it was thought preferable to give words of uncertain meaning in transliteration, rather than to attempt a translation which might be misleading. It has been possible in some cases to indicate in the footnotes a comparable use of such words in the Nag Hammadi texts and elsewhere.

The Bibliography represents a selection from what is now a considerable accumulation of literature. Early writings of historic interest or likely to be of relevance today are included. For others not mentioned here, the bibliographies in G. R. S. Mead (Bibl. 34), J. Moffatt (Bibl. 35) and W. Till (Bibl. 44) should be consulted. Review articles on modern writers are listed in D. M. Scholer: *Nag Hammadi Bibliography*.

My acknowledgements are due to Gyldendal Publishers for permission to reproduce the Coptic text of *Pistis Sophia*; also to the Trustees of the British Museum and their successors in the British Library for facilities to study the manuscript in the Department of Oriental Manuscripts and Printed Books. I am grateful to Mr. T. A. Edridge, Assistant Manager of E. J. Brill, for his care and attention in the preparation of this volume. My thanks are also due to the Editorial Board of the Nag Hammadi Studies for the opportunity to contribute to their series; in particular to my volume editor, Professor R. McL. Wilson, who has read through the translation and made many helpful suggestions. Any

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remaining errors are my responsibility. To Professor Martin Krause, for his kind encouragement over many years, I would also like to express my gratitude.

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VIOLET MACDERMOT

INTRODUCTION

History of the Askew Codex

The Askew Codex, a volume of unknown provenance containing the texts of the Pistis Sophia treatises, was named after its first owner, A. Askew, a London doctor. Askew was a collector of old manuscripts, and he bought the codex from a bookseller (probably in London) in 1772.¹ After the death of Askew the manuscript was bought by the British Museum. A copy in the British Museum of the sale catalogue (1785) of Askew's manuscripts contains the entry: "Coptic MS., £ 10. 0. 0." This reference was presumed by Crum to apply to the present document which appears in his catalogue as AD 5114.²

C. G. Woide, to whom Askew gave the task of studying the manuscript, first brought it to the attention of theological readers,³ introducing it under the title "Pistis Sophia" which it has since retained. Woide also quoted the New Testament citations in his *Appendix ad editionem Novi Testamenti graeci e codice Ms. Alexandrino* ... (Oxford 1799). A copy of the whole text was made by Woide, but never published. The first parts to appear were the five "Odes of Solomon" which were published by the Danish bishop, F. Münter⁴ in 1812. A further copy of the whole codex was made by E. Dularier between 1838 and 1840, again with the intention that it should be published. However the manuscript of Dularier never appeared in print and is now in the Bibliothèque Nationale in Paris (Bibl. 16).

The next attempt to prepare an edition of the text was made in 1848 by M. G. Schwartze who was sent to England for this

¹ J. G. Buhle: *Literarische Briefwechsel von Johann David Michaelis*. Leipzig 1794-1796. Vol. III, p. 69.

² W. E. Crum: *Catalogue of the Coptic Manuscripts in the British Museum*. London 1905. p. 173.

³ J. A. Cramer: *Beyträge zur Beförderung theologischer und anderer wichtiger Kenntnisse*. Kiel und Hamburg 1778. Vol. III, pp. 55f. and 154f.

⁴ F. Münter: *Odae gnosticae Salomoni tributae thebaice et latine*, ... Copenhagen 1812.

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purpose by the Königlische Preussische Akademie der Wissenschaften. Schwartz died before its publication, and the manuscript which he left was published posthumously by J. H. Petermann (Bibl. 51). This edition, containing a transcription of the text and a Latin translation, is an outstanding achievement, even by modern standards.

A French translation by E. Amélineau in 1895 was the first to appear in a modern language (Bibl. 2). A year later G. R. S. Mead brought out an English translation, based on the Latin version by Schwartz (Bibl. 34); a second edition appeared in 1921 and reprints in 1947, 1955 and 1963. The only other English translation of the whole text was that of G. Horner which appeared in 1924 (Bibl. 22). This set out to be a literal translation, even keeping to the Coptic word order.

The translation of the text which has stood the test of time was published in Germany by C. Schmidt in 1905 (Bibl. 43). He was given the task of editing and translating the then known Coptic gnostic texts by the Kirchenväter-Kommission (now the Kommission für spätantike Religionsgeschichte) of the Berlin Akademie der Wissenschaften. The volume contained a translation of the Pistis Sophia, followed by translations of the Coptic gnostic texts contained in the Bruce Codex. These translations were fully annotated and preceded by an introductory discussion. A second edition of Schmidt's translation of the Pistis Sophia (Bibl. 47) and his annotated edition of the Coptic text (Bibl. 46) appeared in 1925. Since this date there have been no further editions of the text. In 1954 W. Till published a new edition of Schmidt's (1905 and 1925) translations (Bibl. 44). He followed Schmidt's versions closely, giving his own alternative renderings of certain passages in an appendix. A third edition, revised by Till, appeared in 1959, and a reprint of the third edition in 1962.

Description of the Manuscript

The Askew Codex is described in W. E. Crum's *Catalogue of Coptic Manuscripts in the British Museum* under the heading of Sahidic Manuscripts.

The manuscript, which now consists of 174 leaves in a modern

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binding, originally comprised 178 leaves of parchment. The leaves measure 21×16.5 cms. The text is written in two columns on both sides of the leaves (354 sides), and is the work of two scribes. The first scribe numbered the pages on the rectos only, the second on rectos and versos. The book consists of 23 quires, the first of which consists of 6 leaves, the last of 4 leaves, and the remainder each of 8 leaves. Four leaves from the inside of one quire are missing, so that there is a lacuna between pages 336 and 345. The first two blank and unnumbered pages and the last four are also missing. The state of preservation of most of the text is very good. On parts of some pages the ink has faded, and in these places the script is only just legible.

The text consists of four "books". Book One ends with the first column on p. 114 (Schmidt 125) and has no title, either at the beginning or end. The second column of p. 114, which was left blank, was later filled with text by another hand.

Book Two begins on p. 115. A title at the head of this page : *The Second Book of the Pistis Sophia* is a later addition. The whole text is now known as the *Pistis Sophia* on the basis of this insertion. A title of the second book occurs on p. 233 (Schmidt 253.17) at the foot of the first column : *A Part of the Books of the Saviour*. The text continues in the second column, and ends in the second column of p. 234 (Schmidt 255.16). The last sentence of p. 234 suggests that this is the end of the book, rather than p. 233. It is suggested by Schmidt and Till that because the contents of the first and second columns of p. 233 appear to follow one another, the title properly belongs at the end of the text on p. 234.

Book Three thus begins on p. 235 (Schmidt 256), and ends on p. 318 (Schmidt 352). A title similar to that of Book Two stands below the last line of the first column on p. 318.

Book Four begins in the second column of p. 318 (Schmidt 353) and ends in the second column of p. 354 (Schmidt 384). A paragraph in a later hand stands at the head of the first column of p. 354 (Schmidt 385).

The end of the *Pistis Sophia* account proper occurs in Book Two (Schmidt p. 184.6; Chapter 82). Thereafter the text consists of teachings given to the disciples in the form of answers to their

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questions. It may be noted here that there is a considerable lack of homogeneity in composition. Even within the individual books the narrative appears to rely upon a number of documents placed in approximate sequence. As the various "documents" contain different portions of the account, this gives rise, on the one hand, to repetitions — some episodes are described more than once — and on the other, to anomalies in the names of the speakers. Thus the central figure in Book One is named as Jesus; in Book Two, as the First Mystery, then as Jesus and at the end, as the Saviour; in Book III, as Jesus and the Saviour alternately; and in Book IV, as Jesus. Mary Magdalene appears as Maria and Mariam (Mariham) in different parts of the text. These inconsistencies support the view that the text is a compilation. Its authorship, date, provenance and purpose cannot be discussed here. A guide to the layout of the four books is given below, followed by a brief summary of the contents.

Book I, pp. 1-125, (Chapters 1-62). Untitled, but the title presumed to be *The First Book of the Pistis Sophia*.

Book II, pp. 127-255, (Chapters 63-101). Initial title (in a late hand) *The Second Book of the Pistis Sophia*; final title (original) *A part of the Books of the Saviour*.

Book III, pp. 256-352, (Chapters 102-135). Final title (original) as in Book II.

Book IV, pp. 353-384, (Chapters 136-148). Untitled.

Summary of Contents

Book I

Chapter

- 1-6 Survey of the post-resurrection teaching of Jesus; description of the coming down of a light-power upon him on the Mount of Olives in the presence of his disciples; his ascension and descent.
- 7-10 Discourse by Jesus on his garments of light, his incarnation; the incarnation of John the Baptist and the disciples.
- 11-16 Account by Jesus of his ascension wearing the garment

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- of light; the rebellion of the aeons against the light, and the removal of power from those that rebelled.
- 17-18 Interpretation by Mariam, citing Isaiah 19.3,12.
- 19-27 Answers by Jesus to questions by Mariam and Philip.
- 28-31 Another account by Jesus of his passing through the aeons wearing the garment of light; account of his finding of the Pistis Sophia below the 13th aeon; her recognition of the garment of light; the leaving of the 13th aeon by the Pistis Sophia.
- 32-57 13 repentances of the Pistis Sophia, spoken by Jesus, interpreted by various disciples, citing passages from the Psalms.
- 47-48 After the 7th repentance, a description by Jesus of his taking of the Pistis Sophia to another place in the Chaos.
- 52 After the 9th repentance, a description by Jesus of his removal of the Pistis Sophia from the Chaos.
- 58 Another account by Jesus of his help to the Pistis Sophia in the Chaos, bringing her to a higher place. A song of praise by the Pistis Sophia interpreted by Salome, citing Psalm of Solomon 5.
- 59 Discourse by Jesus on his light-power which became a crown of light for the Pistis Sophia. Interpretation by Mary, mother of Jesus, citing Psalm of Solomon 19.
- 60-62 Another account by Jesus of the saving of the Pistis Sophia. The meeting of two light-powers which became a great outpouring of light. Interpretations by Mariam, citing Psalm 84; by Mary, mother of Jesus, citing Psalm 84; account by Mary of the childhood coming together of Jesus with his own Spirit. Interpretations by Mariam and Mary, citing Psalm 84, Matthew 3.13 and Luke 1.39.

Book II

- 63 Interpretation by John, citing Psalm 84.
- 64-65 Discourse by the First Mystery: another account of the saving of the Pistis Sophia through the meeting of two light-powers to become an outpouring of light. The

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- taking of the light to the Chaos by Michael and Gabriel. Interpretation by Peter, citing Ode of Solomon 6.
- 66-67 Account by the First Mystery of the afflictions of the Pistis Sophia by the Authades and Adamas, the Tyrant, in the Chaos; her cry for help; the sending of Michael and Gabriel to carry her on their hands and to guide her out of the Chaos; the outpouring of light which became her crown. The trampling upon the powers of the Chaos by the Pistis Sophia and the First Mystery. Interpretation by James, citing Psalm 90.
- 68-76 Songs of praise of the Pistis Sophia, spoken by the First Mystery. Interpretations by various disciples, citing the Odes of Solomon and Psalms. Account by the First Mystery of the bringing of the Pistis Sophia to a place below the 13th aeon; discourse on the three times; account of the abandoning of the Pistis Sophia below the 13th aeon.
- 77-80 Discourse by the First Mystery, sitting on the Mount of Olives, before the sending of his garment from the 24th Mystery; the persecution of the Pistis Sophia by Adamas; her cry for help. Interpretation by James, citing Psalm 7. Account by the First Mystery of the words spoken by the Pistis Sophia to Adamas and the archons; her cry for help to the light. Interpretation by Martha, citing Psalm 7.
- 81-82 Account by Jesus of his taking of the Pistis Sophia to the 13th aeon; the recognition of the Pistis Sophia by the 24 invisible ones; her song of praise to Jesus and thanks for her deliverance. Interpretation by Philip, citing Psalm 106.
- 83-90 Answers by Jesus to questions by the disciples: on the 24 invisible ones; on the precedence of souls which have received mysteries in this world over all those within the Treasury of the Light; on the magnitude of the helpers; on the ranks to which souls may go, according to the mysteries they have received.
- 91-96 Another discourse on the ranks to which souls may go; on those who have received the mystery of the Ineffable;

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on this mystery as the source of all knowledge; despair of the disciples and answer by Jesus that this mystery is easy to those who renounce the world; another discourse on the knowledge of this mystery; the unimpeded ascent to the height of the souls of those who have received this mystery, and their fellow-rulership with Jesus.

- 97-99 Answers by Jesus to questions on the mysteries of the Ineffable, the twelve mysteries of the First Mystery and the mysteries of the light; the need of mankind for purification by the mysteries.
- 100-101 Answer by the Saviour to a question by Andrew on the status of mankind; the inheritance by the disciples of the Kingdom of the Light.

Book III

- 102 Discourse by Jesus on renouncing the world in order to be saved from the punishments of Amente; on preaching to the world, and the means of going to the Kingdom of the Light.
- 103-110 Answers by the Saviour to questions of the disciples on forgiveness in relation to the mysteries.
- 111 Discourse by the Saviour on the power, soul and spirit counterpart which compel men to sin.
- 112-113 Discourse by Jesus on the bondage of the soul to the spirit counterpart and destiny; the effectiveness of mysteries. Interpretation by Maria, citing the Gospels and Romans.
- 114-125 Answers by the Saviour to questions by the disciples on the efficacy of the mysteries in the forgiveness of sins. Interpretations by the disciples, citing the Gospels and Psalm 31.
- 126 Answer by Jesus to a question by Maria on the outer darkness and places of punishment; the dragon of twelve chambers, having its tail in its mouth; the names of the archons of each chamber.
- 127-135 Answers by the Saviour to questions of Maria and Salome. Discourse on the dragon of the outer darkness; on the bondage of the soul to the archons of the

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Heimarmene; on the spirit counterpart and destiny; on release by means of the mysteries; on the souls of the patriarchs and prophets.

Book IV

- 136 Ritual prayer of Jesus after his resurrection, in the presence of his disciples; description of the flight of the heavens, the world and the sea to the west, with Jesus and the disciples standing in the air in the way of the Midst.
- 137-140 Discourse by Jesus on the separation of the archons according to their practice of the mysteries of sexual intercourse; on five archons which are identified as planets; on another five archons which incite men to wickedness, and lead them to destruction. Discourse on the purification of souls; identification of the aeons of the sphere with the signs of the zodiac; the torments of souls.
- 141-143 Vision by the disciples of fire, water, wine and blood; mysteries of the light brought by Jesus into the world, which forgive sins. Ritual of fire, vine branches, wine, water and loaves. Prayer by Jesus to his Father for forgiveness of the disciples. Discourse on the mysteries of baptism of fire, water and spirit.
(Interruption by lacuna of 8 pages)
- 144-148 Answers by Jesus to questions on the punishment of various sins; prayer to Jesus for compassion, spoken by the disciples in Amente.

ABBREVIATIONS

AGSJU	Arbeiten zur Geschichte des späteren Judentums und des Urchristentums.
CH	Corpus Hermeticum (A. D. Nock and A. J. Festugiére. Paris, 1960).
Crum	A Coptic Dictionary (W. E. Crum. Oxford, 1962).
DDAU	Doctoral Dissertations accepted by American Universities.
DTT	Dansk Teologisk Tidsskrift.
HRE	Hastings Encyclopaedia of Religion and Ethics.
IMG-E	Les Intailles Magiques Gréco-Égyptiennes (A. Delatte et Ph. Derchain. Paris : Bibliothèque Nationale, 1964).
JThS	The Journal of Theological Studies.
NTA	New Testament Abstracts.
NTT	Norsk Teologisk Tidsskrift.
RGG(3)	Die Religion in Geschichte und Gegenwart, 3 Auflage.
RQ	Revue de Qumran.
RV	Revised Version of the New Testament.
SPCK	Society for Promoting Christian Knowledge.
TU	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur.
ZÄS	Zeitschrift für Ägyptische Sprache und Altertumskunde.
ZNW	Zeitschrift für die neutestamentliche Wissenschaft.

Berlin Codex

GMary	BG 8502 1	The Gospel of Mary.
ApJn	2	The Apocryphon of John.
SJC	3	The Sophia of Jesus Christ.

Bruce Codex

J	The Books of Jeu.
U	The Untitled Text.

Nag Hammadi Codices

ApJn II	II, 1	The Apocryphon of John.
GTh	II, 2	The Gospel of Thomas.
GPh	II, 3	The Gospel of Philip.
HypArch	II, 4	The Hypostasis of the Archons.
OnOrgWld	II, 5	On the Origin of the World.
GEgypt	III, 2; IV, 2	The Gospel of the Egyptians.
Eug	V, 1	Eugnostos the blessed.
ApAd	V, 5	The Apocalypse of Adam.
ParaShem	VII, 1	The Paraphrase of Shem.
Zost	VIII, 1	Zostrianus.

Manichaean Literature

Keph	Manichäische Handschriften der Staatlichen Museen, Berlin, Band I : Kephalaia. Hrsg. J. Polotsky und A. Böhlig, Stuttgart, 1940.
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SIGLA

- () Round brackets in the translation indicate material which is useful to the English version, but not explicitly present in the Coptic.
- < > Pointed brackets in the text and translation indicate conjectural emendments. The actual readings of the manuscript and literal translations of the text are given as notes to the text and translation respectively.
- [] Square brackets in the text and translation indicate ditto-graphy or other material erroneously interpolated by the scribe which should be omitted in the translation.

NOTE

The page numbers of the text and translation correspond, but the line numbers apply to the text only. At the beginning of each note on the translation, line references to the corresponding page of the text are given. Other references to the texts and translation are usually given in brackets at the end of a note. Where the notes refer to alternative renderings of the translation, Schmidt = Schmidt's translation, edited by Till (Bibl. 44, pp. 1-254); Till = Appendix by Till (*ibid.*, pp. 369-82).

The pages of the text and translation carry the page numbers of Schmidt's edition of the Coptic text (Bibl. 46) in the upper left and right hand margins respectively. It is to these numbers that references are made throughout, and all indexes are based on these numbers.

PISTIS SOPHIA
THE TEXT AND TRANSLATION

VIOLET MACDERMOT, *Pistis Sophia*

Errata

Since the publication of *The Nag Hammadi Library in English* based on the Facsimile Editions of the Nag Hammadi texts, previous systems of page numbering have been superseded. Corrections are therefore required as follows:

In II, 2 Gospel of Thomas, *for 84 read 36*
for 86 read 38
for 90 read 42

In II, 4 Hypostasis of the Archons, *for 143 read 95*
In II, 5 On the Origin of the World, *for 148 read 100*
for 151 read 103

ΑΣΨΩΠΕ ΔΕ ΜΝ̄Ν̄CΑ ΤΡΕ ΙC ΤΩΟΥΝ ΕΒΟΛ Ξ̄Ν̄ Ᾱ
 ΝΕΤΜΟΟΥΤ ΑΥΩ ΑῩΡ̄-ΜΝ̄ΤΟΥΕ Ν̄ΡΟΜΠΕ ΕΨΑΧΕ
 Μ̄Ν ΝΕΨΜΑΘΗΤΗΣ ΑΥΩ ΕΨ̄ΤCΒΩ ΝΑΥ ΨΑ Ν̄ΤΟΠΟC
 Μ̄ΜΑΤΕ Μ̄ΠΨ̄Ρ̄Π-ΤΩΨ· ΑΥΩ ΨΑ Ν̄ΤΟΠΟC Μ̄ΠΨ̄ΟΡ̄Π
 5 Μ̄ΜΥCΤΗΡΙΟΝ ΠΑῙ ΕΤΠΖΟΥΝ Μ̄ΠΚΑΤΑΠΕΤΑCΜΑ ΕΤ-
 Μ̄ΠΖΟΥΝ Μ̄ΠΨ̄ΟΡ̄Π Ν̄ΤΩΨ ΕΤΕ Ν̄ΤΟΨ ΠΕ ΠΜΕΞΧΟΥΤ-
 ΑΥΤΕ Μ̄ΜΥCΤΗΡΙΟΝ ΕΒΟΛ· ΑΥΩ ΕΠΕCΗΤ ΝΑῙ ΕΤ-
 ΨΟΟΠ Ξ̄Μ̄ ΠΜΕΞCΝΑΥ Ν̄ΧΩΡΗΜΑ Ν̄ΤΕ ΠΨ̄ΟΡ̄Π Μ̄ΜΥ-
 CΤΗΡΙΟΝ ΕΤΖΑΤΕΞΗ Μ̄ΜΥCΤΗΡΙΟΝ ΝΙΜ· ΠΙΩΤ Μ̄ΠΙΝΕ
 10 Ν̄CΡΟΟΜΠΕ· ΕΡΕ ΙC ΧΩ Μ̄ΜΟC Ν̄ΝΕΨΜΑΘΗΤΗΣ ΧΕ
 Ν̄ΤΑῙΕΙ' ΕΒΟΛ Ξ̄Μ̄ ΠΨ̄ΟΡ̄Π Μ̄ΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ ΕΤΕ
 Ν̄ΤΟΨ ΠΕ* ΠΖΑΕ Μ̄ΜΥCΤΗΡΙΟΝ ΕΤΕ ΠΜΕΞΧΟΥΤΑΥΤΕ Ᾱ^b
 ΠΕ ΑΥΩ ΕΤΕ Μ̄ΠΕ Μ̄ΜΑΘΗΤΗΣ ΕΙΜΕ ΑΥΩ Μ̄ΠΟΥΝΟΙ
 ΧΕ ΟῩΝ-ΑΛΛΑΥ Μ̄ΦΟΥΝ Μ̄ΠΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ· ΑΛΛΑ
 15 ΝΕΥΜΕΕΥΕ ΠΕ ΕΠΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΜΑΥ ΧΕ Ν̄ΤΟΨ ΠΕ
 ΤΚΕΦΑΛΗ Μ̄ΠΤΗΡ̄ ΑΥΩ ΤΑΠΕ Ν̄ΝΕΤΨΟΟΠ ΤΗΡΟΥ·

1 the first hand runs to 23.15; the second hand continues until 212.18; the first hand begins again there and completes the main text to 384.23; 385.1-8 is in a later hand.

5 MS ΕΤΠΖΟΥΝ; perhaps better ΕΤ̄Μ̄ΠΖΟΥΝ.

7 cryptogram Π̄ used very frequently for ΜΥCΤΗΡΙΟΝ.

(BOOK I)

1. *But* it happened that after Jesus had risen from the dead he spent eleven years speaking with his *disciples*¹. And he taught them only as far as the *places* of the first ordinance² and as far as the *places* of the First *Mystery* which is within the *veil*³ which is within the first ordinance, which is the 24th *mystery* outside and below⁴, these which are in the second *space* of the First *Mystery* which is before all *mysteries* — the Father in the form of a dove*. And Jesus said to his *disciples*: “I have come forth from that First *Mystery* which is the last *mystery*, namely the 24th”. And the *disciples* did not know and *understand* that there was anything within that *mystery*. But they thought that that *mystery* was the *head* of the All⁵, and the head of all the things that exist[□]. | And they thought that it was the com-

* cf. Mt. 3.16

□ cf. Jn. 1.3, 4

¹ (1-3) see Resch (Bibl. 41), Apocryphon 51, p. 426.

² (4) first ordinance; see Bousset (Bibl. 10), p. 166, n. 1; J 122.

³ (5) veil; see U 237.

⁴ (7) outside and below; Till: towards the outer and lower.

⁵ (16) the All; the Greek, τὸ πᾶν; see also U 226.

ΑΥΩ ΝΕΥΜΕΕΥΕ ΠΕ ΧΕ ΝΤΟϢ ΠΕ ΠΧΩΚ ΝΝΧΩΚ
 ΤΗΡΟΥ· ΕΒΟΛ ΧΕ ΝΕΡΕ ΙϢ ΧΩ ΜΜΟC ΝΑΥ ΠΕ ΕΤΒΕ
 ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΧΕ ΝΤΟϢ ΠΕΤΚΩΤΕ ΕΠΩΟΡΠ
 ΝΤΩΩ ΜΝ ΠΤΟΥ ΝΧΑΡΑΓΜΗ ΑΥΩ ΜΝ ΠΝΟC ΝΟΥ-
 5 ΟΕΙΝ ΑΥΩ ΜΝ ΠΤΟΥ ΜΠΑΡΑCΤΑΤΗC ΑΥΩ ΜΝ ΠΕΘΗ-
 CΑΥΡΟC ΤΗΡϢ ΜΠΟΥΟΕΙΝ· ΑΥΩ ΟΝ ΕΝΕΜΠΕ ΙϢ ΧΩ
 ΕΝΕCΜΑΘΗΤΗC ΜΠCΩΡ ΕΒΟΛ ΤΗΡϢ ΝΝΤΟΠΟC ΤΗΡΟΥ [B]
 ΜΠΝΟC ΝΑCΟΡΑΤΟC ΜΝ ΠΩΟΜΝΤ ΝΤΡΙΑΥΝΑΜΙC
 ΜΝ ΠΧΟΥΤΑϢΤΕ ΝΑCΟΡΑΤΟC ΜΝ ΝΕΥΤΟΠΟC ΤΗΡΟΥ
 10 ΜΝ ΝΕΥΔΙΩΝ ΜΝ ΝΕΥΤΑCΙC ΤΗΡΟΥ ΝΘΕ ΕΤΟΥCΗΡ
 ΕΒΟΛ ΜΜΟC ΝΑΙ ΕΤΕ ΝΤΟΟΥ ΝΕ ΝΕΠΡΟΒΟΛΟΟΥΕ
 ΜΠΝΟC ΝΑCΟΡΑΤΟC ΑΥΩ ΜΝ ΝΕΥΑΓΕΝΝΗΤΟC ΑΥΩ
 ΜΝ ΝΕΥΑΥΤΟΓΕΝΗC ΑΥΩ ΜΝ ΝΕΥΓΕΝΝΗΤΟC ΑΥΩ ΜΝ
 ΝΕΥΦΩCΤΗΡ ΑΥΩ ΜΝ ΝΕΥΧΩΡΙC CΥΝΖΥΓΟC· ΑΥΩ
 15 ΜΝ ΝΕΥΑΡΧΩΝ ΜΝ ΝΕΥΕΞΟΥCΙΑ· ΜΝ ΝΕΥΧΟΕΙC ΜΝ
 ΝΕΥΑΡΧΑΓΓΕΛΟC· ΜΝ ΝΕΥΑΓΓΕΛΟC· ΜΝ ΝΕΥΔΕΚΑ-
 ΝΟC· ΜΝ ΝΕΥΛΙΤΟΥΡΓΟC· ΜΝ ΝΟΙΚΟC ΤΗΡΟΥ ΝΤΕ
 ΝΕΥCΦΑΙΡΑ· ΑΥΩ ΜΝ ΝΤΑCΙC ΤΗΡΟΥ ΜΠΟΥΑ ΠΟΥΑ [B^b]
 ΜΜΟΟΥ· ΑΥΩ ΕΝΕΜΠΕ ΙϢ ΧΩ ΕΝΕCΜΑΘΗΤΗC ΜΠCΩΡ
 20 ΕΒΟΛ ΤΗΡϢ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΕΘΗCΑΥΡΟC ΟΥΔΕ
 ΝΕΥΤΑCΙC ΝΘΕ ΕΤΟΥCΗΡ ΕΒΟΛ ΜΜΟC ΟΥΔΕ ΝΕ-
 ΜΠϢΧΩ ΕΡΟΟΥ ΠΕ ΝΝΕΥCΩΤΗΡ ΚΑΤΑ ΤΑCΙC Μ-
 ΠΟΥΑ ΠΟΥΑ ΝΘΕ ΕΤΟΥΟ ΜΜΟC· ΟΥΔΕ ΝΕΜΠϢ-

8 ΠΝΟC written over erasure, 2 letters following C expunged (here and elsewhere letters are expunged by supralinear points); ΜΝΤ written over erasure; Ν in margin before ΤΡΙΑΥΝΑΜΙC.

12 MS ΝΕΥΑΓΓΕΝΝΗΤΟC; the first ϣ expunged.

23 MS ΜΠΟΥΑ; ΑΠΟΥΑ on next line.

pletion of all completions, because Jesus had said to them concerning that *mystery*, that it surrounded the first ordinance and the five *incisions*¹ and the great light and the five *helpers* (*parastatai*) and the whole *Treasury of Light*². And moreover Jesus had not spoken to his *disciples* of the whole extent of all the *places* of the great *invisible one* and the three *triple powers* and the 24 *invisible ones* and all their *places* and their *aeons* and all their *ranks*, how they extend³ — these which are the *emanations*⁴ of the great *invisible one* — and their *unbegotten ones* and their *self-begotten ones* and their *begotten ones* and their *luminaries*⁵ and their *unpaired ones* and their *archons* and their *powers* (*exousiai*) and their lords and their *archangels* and their *angels* and their *decans* and their *ministers*⁶ and all the *houses* of their *spheres* and all the *ranks* of each one of them. And Jesus had not told his *disciples* of the whole extent of the *emanations* of the *treasury*, nor their *ranks* how they extend, nor had he told them of their *saviours*, according to the *rank* of each one, how they are. Nor had he | told them which *watcher* is

¹ (4) five incisions; see Bousset (Bibl. 10), p. 348-49; J 121.

² (5, 6) Treasury of Light; see J 99 etc.

³ (10) extend; Till: are distributed (also 3.10; see 16.21).

⁴ (11) emanations; see J 47 etc.

⁵ (14) luminaries; see U 255.

⁶ (16, 17) decans and ministers; see CH *Exc. Stob.* VI, Introduction, pp. xxxviii-lxi; J 79.

ΧΟΟΣ ΕΡΟΟΥ ΠΕ ΧΕ ΝΙΜ ΜΦΥΛΛΞ ΠΕΤΖΙΡΝ ΤΟΥΕΙ
 ΤΟΥΕΙ (ΜΠΥΛΗ) ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΘΕΙΝ· ΟΥΔΕ
 ΝΕΜΠΧΩ ΕΡΟΟΥ ΠΕ ΜΠΤΟΠΟΣ ΝΣΩΤΗΡ ΝΖΑΤΡΕ-
 ΕΥ· ΕΤΕ ΝΤΟ¹ ΠΕ ΠΑΛΟΥ ΜΠΑΛΟΥ· ΑΥΩ ΝΕΜΠΧ-
 5 ΧΩ ΕΡΟΟΥ ΠΕ ΜΠΤΟΠΟΣ ΜΠΩΟΜΝΤ ΝΖΑΜΗΝ ΧΕ
 ΕΥΣΗΡ ΕΒΟΛ' ΖΝ ΑΥ ΝΤΟΠΟΣ· ΑΥΩ ΝΕΜΠΧΩ Γ
 ΕΡΟΟΥ ΠΕ ΧΕ ΕΡΕ ΠΤΟΥ ΝΩΗΝ ΣΗΡ ΕΒΟΛ ΖΝ ΑΥ
 ΝΤΟΠΟΣ· ΟΥΔΕ ΠΚΕΣΑΩΥ ΝΖΑΜΗΝ ΕΤΕ ΝΤΟΟΥ ΝΕ
 ΤΣΑΩΥΧΕ ΝΦΩΗΝ ΧΕ ΑΥ ΠΕ ΠΕΥΤΟΠΟΣ ΚΑΤΑ ΘΕ
 10 ΕΤΟΥΣΗΡ ΕΒΟΛ ΜΜΟΣ ΑΥΩ ΕΝΕΜΠΕ ΙΣ ΧΩ ΕΝΕΧ-
 ΜΛΗΤΗΣ ΧΕ ΕΡΕ ΠΤΟΥ ΜΠΑΡΑΣΤΑΤΗΣ Ο' ΝΑΥ ΝΤΥ-
 ΠΟΣ Η ΝΤΑΥΝΤΟΥ ΖΝ ΑΥ ΝΤΟΠΟΣ· ΟΥΔΕ ΝΕΜΠΧΩ
 ΕΡΟΟΥ ΠΕ ΧΕ ΝΤΑ ΠΝΟΘ ΝΟΥΘΕΙΝ ΣΩΡ ΕΒΟΛ ΝΑΥ
 ΝΖΕ· Η ΧΕ ΝΤΑΥΝΤΥ ΖΝ ΑΥ ΝΤΟΠΟΣ· ΟΥΔΕ ΝΕ-
 15 ΜΠΧΩ ΕΡΟΟΥ ΠΕ ΜΠΤΟΥ ΝΧΑΡΑΓΜΗ· ΟΥΔΕ ΕΤΒΕ
 ΠΩΟΡΠ ΝΤΩΥ ΧΕ ΝΤΑΥΝΤΟΥ ΖΝ ΑΥ ΝΤΟΠΟΣ· ΑΛ-
 ΛΑ ΖΑΠΛΩΣ ΝΕΥΑΛΧΕ ΝΜΜΑΥ ΜΜΑΤΕ ΠΕ ΕΥΤΣΩ Γ^b
 ΝΑΥ ΧΕ ΣΕΩΟΟΠ· ΑΛΛΑ ΠΕΥΣΩΡ ΕΒΟΛ ΜΝ ΤΤΑΞΙΣ
 ΝΤΕ ΝΕΥΤΟΠΟΣ ΝΕΜΠΧΧΟΟΣ ΕΡΟΟΥ ΠΕ ΚΑΤΑ ΘΕ
 20 ΕΤΟΥΩΟΟΠ ΜΜΟΣ· ΕΤΒΕ ΠΑΙ ΡΩ ΜΠΟΥΕΙΜΕ ΧΕ
 ΟΥΝ-ΚΕΤΟΠΟΣ ΩΟΟΠ ΦΟΥΝ ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ·
 ΑΥΩ ΕΝΕΜΠΧΧΟΟΣ ΕΝΕΧΜΛΗΤΗΣ ΧΕ ΝΤΑΙΕΙ' ΕΒΟΛ
 ΖΝ ΑΥ ΝΤΟΠΟΣ ΩΑΝΤΕΙ' ΕΖΟΥΝ ΕΠΜΥΣΤΗΡΙΟΝ ΕΤ-
 ΜΜΑΥ· ΩΑΝΤΠΡΟΕΛΘΕ ΕΒΟΛ ΝΖΗΤΥ· ΑΛΛΑ ΕΩΑΥ-

1 MS ΤΟΥΕΙ, thrice; the third expunged.

2 supply ΜΠΥΛΗ.

7 MS originally ΠΑΥ; 2 inserted above.

over each of the <doors> of the *Treasury* of Light. *Nor* had he told them of the *place* of the twin *saviour*¹ who is the child of the child². *Nor* had he told them of the *place* of the three *amens*³, in which *places* they extend, and he had not told them in which *places* the five trees⁴ are spread, *nor* of the seven other *amens*, namely the seven *voices*⁵, which their *place* is and *how* they extend. And Jesus had not told his *disciples* of what *type* are the five *helpers*⁶ (*parastatai*). *Or* into which *places* they are brought. *Nor* had he told them in what manner the great light extends, *or* into which *places* it is brought. *Nor* had he told them of the five *incisions*, *nor* concerning the first ordinance, into which *places* they are brought. *But* he had only spoken to them *in general*, teaching them that they existed. *But* he had not told them their extent and the *rank* of their *places according* to how they exist. Because of this they also did not know that other *places* existed within that *mystery*. And he had not said to his *disciples*: “I came forth from such and such *places*⁷ until I entered that *mystery*, until I *came forth* from it”. *But* he had | said to them as he taught them: “I came

¹ (3) twin saviour: see Diod. Sic. IV, 43; J 119; ATh 11, 31, 39.

² (4) child of the child; see J 103, 119; GEgypt III.50; IV.62; Keph XIX p. 61.

³ (5, 8) three amens, seven amens; see Hippol. VI, 43; J 99, 119.

⁴ (7) five trees: see J 100; GTh 84; Keph VI p. 30 etc.

⁵ (9) seven voices; see J 100; GEgypt III, 43; IV, 52; on seven vowels, see Hippol. VI, 47; Kropp (Bibl. 26) III, p. 28; Dieterich (Bibl. 15) p. 22 ff.; (see 273.5).

⁶ (11) five helpers; see J 107, 121; U 230; GEgypt III.64.

⁷ (24) such and such places; Till: such and such a place.

ΧΟΟΣ ΝΑΥ ΕΥΤΕΒΩ ΝΑΥ ΧΕ ΝΤΑΙΕΙ' ΕΒΟΛ ΖΜ ΠΜΥC-
 ΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΕΤΒΕ ΠΑΙ ΔΕ ΝΕΥΜΕΕΥΕ ΕΠΜΥC-
 ΤΗΡΙΟΝ ΕΤΜΜΑΥ ΧΕ ΝΤΟC ΠΕ ΠΧΩΚ¹ ΝΝΧΩΚ ΤΗ-
 ΡΟΥ· ΑΥΩ ΧΕ ΝΤΟC ΠΕ ΤΚΕΦΑΛΗ ΜΠΤΗΡ²· ΑΥΩ
 5 ΧΕ ΝΤΟC ΠΕ (ΠΕ)ΠΛΗΡΩΜΑ ΤΗΡ²· ΕΠΙΔΗ ΕΨΑΡΕ [Λ]
 ΙC ΧΟΟΣ ΕΝΕCΜΑΘΗΤΗΣ ΧΕ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ
 ΝΤΟC ΠΕΤΚΩΤΕ ΕΝΠΤΗΡ²· ΝΕΝΤΑΙΧΟΟΥ ΕΡΩΤΗ
 ΤΗΡΟΥ ΧΙΝ ΜΠΕΖΟΥΟΥ ΕΝΤΑΙΑΠΑΝΤΑ ΕΡΩΤΗ ΖΕΩC
 ΨΑΖΟΥΝ ΕΠΟΟΥ ΝΖΟΥΟΥ· ΕΤΒΕ ΠΑΙ ΔΕ ΝΕΡΕ ΜΜΑ-
 10 ΘΗΤΗΣ ΜΕΕΥΕ ΠΕ ΧΕ ΜΝ-ΛΑΛΥ ΨΟΟΠ ΜΦΟΥΝ Μ-
 ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ·
 Ζ ΑCΨΩΠΕ ΔΕ ΕΡΕ ΜΜΑΘΗΤΗΣ ΖΜΟΟΣ ΜΝ-ΝΕΥΕΡΗΥ
 ΖΙΧΜ ΠΤΟΟΥ ΝΝΧΟΕΙΤ ΕΥΧΩ ΝΝΕΪΨΑΧΕ ΑΥΩ ΕΥ-
 ΡΑΨΕ ΖΝ ΟΥΝΟC ΝΡΑΨΕ ΑΥΩ ΕΥΤΕΛΗΛ ΕΜΑΨΟ·
 15 ΑΥΩ ΕΥΧΩ ΜΜΟC ΝΝΕΥΕΡΗΥ ΧΕ ΑΝΟΝ ΖΕΝΜΑΚΑ-
 ΡΙΟC ΑΝΟΝ ΠΑΡΑ ΝΡΩΜΕ ΤΗΡΟΥ ΕΤΖΙΧΜ ΠΚΑΖ ΧΕ Δ
 ΠCΩΤΗΡ ΔΑΠ-ΝΑΙ ΝΑΝ ΕΒΟΛ· ΑΥΩ ΑΝΧΙ ΜΠΕΠΛΗ- [Λ^b]
 ΡΩΜΑ ΜΝ ΠΧΩΚ ΤΗΡ²· ΝΑΙ ΕΥΧΩ ΜΜΟΟΥ ΕΝΕΥΕΡΗΥ
 ΠΕ ΕΡΕ ΙC ΖΜΟΟΣ ΕCΟΥΗΥ ΕΒΟΛ ΜΜΟΟΥ ΝΟΥΨΗΜ·
 20 ΑCΨΩΠΕ ΔΕ ΖΜ ΠΜΝΤΗ ΜΠΟΟΖ ΜΠΕΒΟΤ ΝΤΩΒΕ ΕΤΕ
 ΝΤΟC ΠΕ ΠΕΖΟΥΟΥ ΕΨΑΡΕ ΠΟΟΖ ΧΩΚ ΝΖΗΤ²· ΜΠΕ-
 ΖΟΥΟΥ ΔΕ ΕΤΜΜΑΥ ΝΤΕΡΕ ΠΡΗ ΕΙ' ΕΒΟΛ ΖΝ ΤΕCΒΑCΙC·
 ΑCΕΙ' ΕΒΟΛ ΜΝΝCΩC ΝΒΙ ΟΥΝΟC ΝΔΥΝΑΜΙC ΝΟΥΟΕΙΝ
 ΕCΡ-ΟΥΟΕΙΝ ΕΜΑΨΟ ΕΜΑΨΟ· ΕΜΝ-ΨΙ ΕΠΟΥΟΕΙΝ
 25 ΕΤCΟ' ΜΜΟC· ΝΤΑCΕΙ' ΓΑΡ ΕΒΟΛ ΖΜ ΠΟΥΟΕΙΝ ΝΤΕ

1 MS originally ΜΠΜΥCΤΗΡΙΟΝ; 2 inserted above.

5 ΠC following the copula ΠC omitted; C at the end of line precedes ΕΨΑΡΕ.

forth from that *mystery*". Because of this they thought now of that *mystery* that it was the completion of all completions, and that it was the *head* of the All, and that it was <the> whole *pleroma*, since Jesus had said to his *disciples*: "That *mystery* surrounds the totalities of which I have told you all from the day on which I *met* you until today". Because of this the *disciples* thought now that there was nothing existing within that *mystery*.

2. It happened as the *disciples* were sitting with one another upon the Mount of Olives, as they spoke these words they rejoiced with great joy, and they were very jubilant, and they said to one another: "We are *blessed beyond*¹ all men who are on earth because the *Saviour* has revealed these things to us, and we have received the *pleroma* and the whole completion". As they were saying these things to one another, Jesus was sitting at a short distance from them.

It happened, *however*, on the 15th of the moon in the month of Tôbe², which is the day on which the moon becomes full, now on that day when the sun had risen on its *path*³, there came forth after it a great *power* of light, giving a very great light, and there was no measure to its accompanying light⁴, *for* it came forth from the Light | of Lights,

¹ (16) blessed beyond; Till: more blessed than; Schmidt: blessed before.

² (20) Tôbe; fifth month of the Coptic year.

³ (22) path; lit. basis; perhaps βᾱρις, bark (of the sun); (see 354.21).

⁴ (25) to its accompanying light; lit. to the light in which it (the power) is.

- ΝΟΥΘΕΙΝ· ΑΥΩ ΝΤΑΨΕΙ' ΕΒΟΛ ΖΝ ΦΛΕ ΜΜΥΣΤΗΡΙΟΝ·
 ΕΤΕ ΝΤΟΨ ΠΕ ΠΜΕΖΧΟΥΤΑΨΤΕ ΜΜΥΣΤΗΡΙΟΝ ΧΙΝ
 ΝΖΟΥΝ ΨΑΨΟΛ· ΝΑΪ ΕΤΨΟΟΠ ΖΝ ΝΤΑΨΙΣ ΝΤΕ Ε
 ΠΜΕΖCΝΑΥ ΝΧΩΡΗΜΑ ΝΤΕ ΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ·
 5 ΝΤΟΣ ΔΕ ΤCΟΜ ΕΤΜΜΑΥ ΝΟΥΘΕΙΝ ΑΨΕΙ' ΕΖΡΑΪ ΕΧΝ
 ΙC ΑΥΩ ΑCΚΩΤΕ ΕΡΟΨ ΤΗΡΨ· ΕΨΖΜΟΟC ΕΨΟΥΗΨ ΕΒΟΛ
 ΝΝΕΨΜΑΘΗΤΗC ΑΥΩ ΝΕΛΨΡ·ΟΥΘΕΙΝ ΠΕ ΕΜΑΨΟ ΕΜΑ-
 ΨΟ· ΕΜΝ-ΨΙ ΕΠΟΥΘΕΙΝ ΕΝΕΨΨΟΟΠ ΜΜΟΨ· ΑΥΩ
 ΕΝΕΜΠΕ ΜΜΑΘΗΤΗC ΝΑΥ ΕΙC ΕΒΟΛ ΜΠΝΟC ΝΟΥΘΕΙΝ
 10 ΕΝΕΨΨΟΟΠ ΝΖΗΤΨ Η ΕΝΕΨΨΟΟΠ ΜΜΟΨ· ΝΕΛ ΝΕΥΒΑΛ
 ΓΑΡ ΖΤΟΜΤΜ ΠΕ ΕΒΟΛ ΜΠΝΟC ΝΟΥΘΕΙΝ ΕΝΕΨΨΟΟΠ
 ΝΖΗΤΨ· ΑΛΛΑ ΝΕΥΝΑΥ ΜΜΑΤΕ ΠΕ ΕΠΟΥΘΕΙΝ· ΕΨ-
 ΝΟΥΨΕ ΕΒΟΛ ΝΖΕΝΑΚΤΙΝ ΝΟΥΘΕΙΝ ΕΝΑΨΨΟΥ· ΑΥΩ
 ΝΕΥΨΗΨ ΑΝ ΠΕ ΜΝ-ΝΕΥ'ΕΡΗΨ ΝCΙ ΝΑΚΤΙΝ ΝΟΥΘΕΙΝ· Ε^b
 15 ΑΥΩ ΝΕΡΕ ΠΟΥΘΕΙΝ ΝΕΨΟ ΜΜΙΝΕ ΜΙΝΕ ΠΕ· ΑΥΩ
 ΝΕΨΟ' ΝΤΨΠΟC ΤΨΠΟC ΠΕ ΧΙΝ ΜΠΕCΗΤ ΕΤΠΕ· ΕΡΕ
 ΟΥΛΑ CΟΤΠ ΕΟΥΛ ΤΜΠCΟΠ ΖΝ ΟΥΝΟC ΝΕΟΟΥ
 ΝΟΥ(Ο)ΕΙΝ ΝΑΤΨΨΙ ΕΡΟΨ· ΝΕΨΧΙ ΧΙΝ ΠΕCΗΤ ΜΠΚΛΖ
 ΨΛΖΡΑΪ ΕΜΠΗΨΕ·
 20 Ζ ΑΥΩ ΝΤΕΡΕ ΜΜΑΘΗΤΗC ΝΑΥ ΕΠΟΥΘΕΙΝ ΕΤ-
 ΜΜΑΥ· ΑΥΨΩΠΕ ΖΝ ΟΥΝΟC ΝΖΟΤΕ ΑΥΩ ΖΝ ΟΥ-
 ΝΟC ΝΨΤΟΡΤΡ·¹

Ζ ΑCΨΩΠΕ CΕ ΝΤΕΡΕ ΤCΟΜ ΝΟΥΘΕΙΝ ΕΤΜΜΑΥ ΕΙ'
 ΕΖΡΑΪ ΕΧΝ ΙC ΑCΚΩΤΕ ΕΡΟΨ ΤΗΡΨ ΨΗΜ ΨΗΜ· ΤΟΤΕ

17 MS originally CΟΤΠΨ; 4 expunged. MS originally ΝΟΟΥ; Ε inserted above.

18 MS ΠΟΥΕΙΝ.

and it came forth from the last *mystery*, which is the 24th *mystery* from within outwards, these which are in the *ranks* of the second *space* of the First *Mystery*. That light-power, *however*, came down upon Jesus and it surrounded him completely as he was sitting at a distance from his *disciples*, and he gave light exceedingly, there being no measure to the light which was his. And the *disciples* did not see Jesus because of the great light in which he was, *or* which was his, *for* their eyes were darkened because of the great light in which he was. *But* they only saw the light which cast forth many *rays* of light. And the *rays* of light were not equal to one another. And the light was of many kinds, and it was of different *types* from below upwards, so that one (ray) was many times more excellent than another in a great glory of light to which there was no measure. It reached from the earth below¹ upwards to the heavens.

And when the *disciples* saw that light they were in great fear, and in great agitation.

3. Now it happened when the light-power had come down upon Jesus, it gradually surrounded him completely. *Then* | Jesus rose *or* ascended to the height, giving light

¹ (18) from the earth below; lit from the bottom of the earth.

λ·ἰϛ τοῖλε ἡ λ42ωλ' εἰ1χιϛε ε44ῤ-ογοειν εμαωο
 εμαωο 2ἡ (ογ)ογοειν εἰ1ἡ-ωι ερο4· λγω νερε
 ἡμαοητης δωωῤ' ἡνω4 πε'' εἰ1ἡ-ογον ἡμοογ [ε']
 ωαχε· ωαντῤωωκ ε2ραῖ ετηε· αλλα νεγωοοπ τη-
 5 ρογ 2ἡ ογνοδ ἡσιγη· ναῖ δε ἡταγωωπε ἡπἡἡτη
 ἡποο2· πε2οογ εω44ωωκ ἡ2ητΰ ἡπεβοτ ἡτωβε:
 3 λωωπε δε ἡτερε ἰϛ βωκ ε2ραῖ ετηε ἡἡἡα
 ωομε ἡογνογ· λγωτορῤ ἡδῖ ἡδωμ τηρογ
 ἡἡἡηγε λγω λγνοειν τηρογ 2ι νεγερηγ· ἡτοογ
 10 ἡἡ νεγαιων τηρογ ἡἡ νεγτοποδ τηρογ· λγω
 ἡἡ νεγτα2ιϛ τηρογ λγω λ πκα2 τηῤῥ kim ἡἡ
 νετογἡ2 2ιχω4 τηρογ· λγω λγωτορῤ ἡδῖ ἡ-
 ρωμε τηρογ ετ2ἡ πκοσμοδ ἡἡ ἡκεμαοητης·
 λγω νεγμεεγε τηρογ πε χε μεωακ εγἡαδλ- [ε']
 15 πκοσμοδ· λγω νεἡπογκα-τοοτογ εβολ πε ἡδῖ
 ἡδωμ τηρογ ετ2ἡ ἡἡἡηγε εγωῤῥτωρ' ἡτοογ ἡἡ
 πκοσμοδ τηῤῥ λγω νεγκim τηρογ πε εχἡ νεγ-
 ερηγ χιν χἡωωμε εἡἡἡτη ἡποο2 (ἡπεβοτ)
 ἡτωβε ωα2ραῖ εχἡψιτε ἡπεφραστε· λγω νερε
 20 ἡαγγελωδ τηρογ ἡἡ νεγαρχαγγελωδ λγω ἡἡ
 ἡδωμ τηρογ ἡπχιϛε νεγ2γμνεγε τηρογ πε επσα-
 ν2ογἡ ἡτε ἡιαν2ογἡ· 2ωστε νερε πκοσμοδ
 τηῤῥ σωῤἡ επεγ2ροογ εἡπογκα-τοοτογ εβολ
 ωα χἡψιτε ἡπεφραστε· ἡμαοητης δε νεγ2μοοδ
 25 πε 2ι νεγερηγ εγο' ἡ2οτε· λγω νελγωτορῤ πε

2 MS 2ἡ ογοειν.

18 supply ἡπεβοτ.

exceedingly, with <a> light to which there was no measure. And the *disciples* gazed after him, and not one of them spoke until he had reached heaven, *but* they all kept a great *silence*. Now these things happened on the 15th of the moon, on the day on which it is full in the month of Tôbe.

Now it happened when Jesus went up to heaven, after three hours all the powers of the heavens were disturbed, and they all shook against one another¹, they and all their *aeons*, and all their *places* and all their *ranks* and the whole earth moved with all who dwelt upon it. And all the men in the *world* were agitated, and also the *disciples*. And they all thought: "Perhaps the *world* will be rolled up". And all the powers which are in the heavens did not cease from their agitation, they and the whole *world*, and they all moved against one another² from the third hour of the 15th of the moon in <the month of> Tôbe until the ninth hour of the following day. And all the *angels* and their *archangels* and all the powers of the height all *sang praises* to the innermost of the inner³, *so that* the whole *world* heard their voices, and they did not cease until the ninth hour of the following day.

4. The *disciples*, *however*, sat with one another in fear, and were greatly agitated. | They were afraid, *however*, on

¹ (9) shook against one another; Till: trembled together.

² (17) moved against one another; Till: moved upon one another.

³ (21, 22) innermost of the inner; see J 99.

ΕΜΑΨΟ "ΕΜΑΨΟ · ΝΕΥΡ̄ΩΤΕ ΔΕ ΠΕ ΕΤΒΕ ΠΝΟΣ Ν̄ · ῥ̄
 ΚΜΤΟ ΕΤΨΟΟΠ ΑΥΩ ΝΕΥΡΙΜΕ ΠΕ ΜΝ-ΝΕΥΕΡΗΥ
 ΕΥΧΩ ΜΜΟΣ ΧΕ ΟΥ ΑΡΑ ΠΕΤΝΑΨΩΠΕ · ΜΕΨΑΚ ΕΡΕ
 ΠΣΩΤΗΡ ΝΑΒΩΑ ΕΒΟΛ Ν̄ΝΤΟΠΟΣ ΤΗΡΟΥ :

- 5 ῥ̄ ΝΑΪ ΔΕ ΕΥΧΩ ΜΜΟΟΥ ΕΥΡΙΜΕ ΕΣΟΥΝ ΕΝΕΥΕΡΗΥ ·
 ΜΠΝΑΥ Ν̄ΧΠΨΙΤΕ ΜΠΕΡΑΚΤΕ Α ΜΠΗΥΕ ΟΥΩΝ ΑΥΩ
 ΑΥΝΑΥ ΕΙΣ ΕΥΝΗΥ ΕΠΕΧΗΤ' · ΕΥΡ̄-ΟΥΟΕΙΝ ΕΜΑΨΟ
 ΕΜΑΨΟ · ΕΜΝ-ΨΙ ΕΠΕΧΟΥΟΙΝ ΕΤΨΩΟΠ Ν̄ΖΗΤΨ · ΝΕΥΡ̄-
 ΟΥΟΕΙΝ ΓΑΡ Ν̄ΣΟΥΟ ΕΠΝΑΥ ΕΝΤΑΨΩΚ ΕΣΡΑΪ ΕΜ-
 10 ΠΗΥΕ · ΣΩΚΤΕ ΝΕΜΝΨΩΟΜ Ν̄ΡΜΝΚΟΚΜΟΣ ΕΨΑΧΕ
 ΕΠΟΥΟΕΙΝ ΕΝΕΨΩΟΠ ΜΜΟΥ · ΑΥΩ ΝΕΥΝΕΧ-ΑΚΤΙΝ
 ΝΟΥΟΕΙΝ ΕΒΟΛ ΠΕ ΕΜΑΤΕ ΕΜΑΤΕ ΕΜΝ-ΨΙ ΕΝΕΨ · ῥ̄^b
 ΑΚΤΙΝ · ΑΥΩ ΝΕΡΕ ΠΕΧΟΥΟΕΙΝ ΝΕΨΩΗΨ ΑΝ ΠΕ ΜΝ-
 ΝΕΥΕΡΗΥ · ΑΛΛΑ ΝΕΨΟ' ΜΜΙΝΕ ΜΙΝΕ ΠΕ ΑΥΩ ΝΕΨΟ'
 15 ΝΤΥΠΟΣ ΤΥΠΟΣ ΠΕ ΕΡΕ ΣΟΙΝΕ ΟΥΟΤΒ ΕΝΕΥΕΡΗΥ
 ΤΜΠΣΟΠ · ΑΥΩ ΝΕΡΕ ΠΟΥΟΕΙΝ ΤΗΡΨ ΖΙ ΝΕΥΕΡΗΥ ΠΕ ·
 ΝΕΨΟ' ΝΨΟΜΤΕ Ν̄ΣΕ ΠΕ ΑΥΩ ΝΕΡΕ ΟΥΕΙ ΟΥΟΤΒ
 ΕΟΥΕΙ ΠΕ ΤΜΠΣΟΠ · ΤΜΕΣΚΝΤΕ ΕΤ̄Ν ΤΜΗΤΕ ΝΕΣΟΥ-
 ΟΤΒ ΠΕ ΕΤΕΣΟΥΕΙΤΕ ΕΤ̄ΜΠΕΚΗΤ · ΑΥΩ ΤΜΕΣΨΟΜΤΕ
 20 ΕΤΣΙΤΗΕ ΜΜΟΟΥ ΤΗΡΟΥ ΝΕΣΟΥΟΤΒ ΠΕ ΕΤ̄ΚΝΤΕ ΕΤ-
 [2]ΜΠΕΚΗΤ · ΑΥΩ ΤΨΟΡΠ Ν̄ΣΙΤΕ ΚΗ ΕΤ̄ΜΠΕΚΗΤ
 ΜΜΟΟΥ ΤΗΡΟΥ · ΕΣΟ ΜΠΙΝΕ ΜΠΟΥΟΕΙΝ ΠΕΝΤΑΨΕΙ' [Π]
 ΕΧΝ ΙΣ ΕΜΠΛΤΨΩΚ ΕΣΡΑΪ¹ ΕΜΠΗΥΕ ΑΥΩ ΕΨΩΗΨ
 ΟΥΒΗΥ ΜΜΑΤΕ ῥ̄Μ ΠΕΧΟΥΟΕΙΝ · ΑΥΩ ΤΨΟΜΤΕ Ν̄ΣΕ
 25 ΝΟΥΟΕΙΝ ΝΕΥΟ ΜΜΙΝΕ ΜΙΝΕ ΝΟΥΟΕΙΝ ΠΕ ΑΥΩ ΝΕΥΟ'

21 MS ΕΤ̄ΚΝΠΕΚΗΤ; read ΤΗ ΕΤ̄ΚΠΕΚΗΤ, or ΕΓΚΗ ΜΠΕΚΗΤ.

account of the great earthquake which happened, and they wept together, saying: "What will happen *now*? Perhaps the *Saviour* will destroy all the *places*".

As they were saying these things and were weeping to one another, on the ninth hour of the following day the heavens opened, and they saw Jesus coming down, giving light exceedingly, and there was no measure to the light in which he was. *For* he gave more light than in the hour that he went up to heaven, *so that* the men in the *world* were not able to speak of the light which was his, and it cast forth very many *rays* of light, and there was no measure to its *rays*. And his light was not equal throughout, *but* it was of different kinds, and it was of different *types*, so that some were many times superior to others, and the whole light together was in three forms, and the one was many times superior to the other; the second which was in the middle was superior to the first which was below; and the third which was above them all was superior to the second which was below. And the first ray which was below them all was similar to the light which had come down upon Jesus before he went up to heaven, and it was quite equal to it in its light. And the three light-forms were of different kinds of light and they were | of different *types*. And some were many times superior to others.

ἡΤΥΠΟΣ ΤΥΠΟΣ ΠΕ · ΕΡΕ ΖΟΪΝΕ ΟΥΟΤΒ̄ ΕΖΟΪΝΕ ΤΜ-
ΠCΟΠ ·

3 ΑCΩΠΕ ΔΕ ἡΤΕΡΕ ἡΜΑΘΗΤΗΣ ΝΑΥ ΕΝΑΪ ΑΥΡ-
ΖΟΤΕ ΕΜΑΤΕ ΑΥΩ ΑΥΩΤΟΡΤΡ̄ · ΙC CΕ ΠΝΑΗΤ' ΑΥΩ
5 Π2ΑΛC2ΗΤ' ἡΤΕΡΕCΝΑΥ ΕΝΕCΜΑΘΗΤΗΣ ΧΕ ΑΥΩΤΟΡΤΡ̄
2Ν ΟΥΝΟC ἡΩΤΟΡΤΡ̄ · ΑCΩΑΧΕ ἡΜΜΑΥ ΕCΧΩ ἡΜΟC
ΧΕ ΤΩΚ ἡ2ΗΤ' ΑΝΟΚ ΠΕ ἡΠΡ̄Ρ2ΟΤΕ ·

3 ΑCΩΠΕ CΕ ἡΤΕΡΕ ἡΜΑΘΗΤΗΣ CΩΤΜ̄ ΕΠΕΪΩΑΧΕ
ΠΕΧΑΥ ΧΕ ΠΧΟΕΙC ΕΩΧΕ ἡΤΟΚ ΠΕ CΩΚ ΕΡΟΚ ἡ-
10 ΠΕΚΟΥΟΕΙΝ ἡΕΟΟΥ ΤΑΡ̄ΝΕΩ-Α2ΕΡΑΤΝ̄ · ΕΜΜΟΝ Α [Π^b]
ΝΕΝΒΑΛ 2ΤΟΜΤΜ̄ ΑΥΩ ΑΝΩΤΟΡΤΡ̄ ΑΥΩ ΟΝ ΑC-
ΩΤΟΡΤΡ̄ ἡCΙ ΠΚΟCΜΟC ΤΗΡC̄ ΕΒΟΛ ἡΠΝΟC ἡΟΥΟΕΙΝ
ΕΤΩΟΟΠ ἡΜΟΚ :

3 ΤΟΤΕ ΙC ΑCΩΚ ΕΡΟC ἡΠΕΟΟΥ ἡΠΕCΟΥΟΕΙΝ ·
15 ΑΥΩ ἡΤΕΡΕ ΠΑΪ ΩΠΕ ΑΥΤΩΚ ἡ2ΗΤ' ἡCΙ ἡΜΑΘΗ-
ΤΗΣ ΤΗΡΟΥ ΑΥΕΙ' ΕΡΑΤC̄ ἡΙC̄ ΑΥΠΑ2ΤΟΥ ΤΗΡΟΥ 2Ι
ΟΥCΟΗ ΑΥΟΥΩΩΤ̄ ΝΑC̄ ΕΥΡΑΩΕ 2Ν ΟΥΝΟC ἡΡΑΩΕ ·
ΠΕΧΑΥ ΝΑC̄ ΧΕ 2ΡΑΒΒΕΙ ἡΤΑΚΒΩΚ ΕΤΩΝ · ἡ ΟΥ ΤΕ
ΤΕΚΔΙΑΚΟΝΙΑ ἡΤΑΚΒΩΚ ἡΜΟC ἡ 2Ν ΟΥ ἡΤΟC ΝΕ
20 ΝΕΪΩΤΟΡΤΡ̄ ΤΗΡΟΥ ἡΝ̄ ΝΕΪΚΜΤΟ ΤΗΡΟΥ ΕΝΤΑΥ-
ΩΠΕ · ΤΟΤΕ ΠΕΧΑC̄ ΝΑΥ ἡCΙ ΙC ΠΝΑΗΤ ΧΕ ΡΑΩΕ
ἡΤΕΤΝΤΕΛΗΛ ΧΙΝ ἡΠΕΪΝΑΥ ΧΕ " ΑΪΒΩΚ ΩΛ ἡΤΟ- C̄
ΠΟC ΕΝΤΑΪΕΙ' ΕΒΟΛ ἡ2ΗΤΟΥ · ΧΙΝ ΠΟΟΥ CΕ ΕΒΟΛ
†ΝΑΩΑΧΕ ἡΜΜΗΤΝ̄ 2Ν ΟΥΠΑΡΡΗΣΙΑ ΧΙΝ ΤΑΡΧΗ

5. It happened, *however*, when the *disciples* saw these they were greatly afraid and agitated. Now Jesus, the compassionate and tender-hearted, when he saw that his *disciples* were in great agitation, he spoke to them saying: "Be courageous. It is I, do not fear" *.

6. Now it happened when the *disciples* heard these words, they said: "Lord, if it be thou, draw thy light-glory to thyself so that we can stand, otherwise our eyes are darkened and we are agitated, and also the whole *world* is agitated ¹, because of the great light which is thine".

Then Jesus drew to himself the glory of his light. And when this had happened all the *disciples* took courage, they came before Jesus, they all prostrated themselves at the same time, they worshipped him, rejoicing with great joy. They said to him: "Rabbi, where didst thou go, *or* what was thy *service* in which thou didst go, *or* for what reason were all these disturbances and all these earthquakes which happened?" ²

Then Jesus, the compassionate, said to them: "Rejoice and be glad [□] from this hour because I have been to the *places* from whence I came forth. From today onwards now I will speak with you *openly* from the *beginning* | of the

* cf. Mt. 14.27; Mk. 6.50

□ cf. Mt. 5.12

¹ (11, 12) are darkened ... are agitated ... is agitated; lit. have been darkened ... have been agitated ... has been agitated.

² (19) was thy service ... for what reason were; lit. is thy service ... for what reason are; on service, see U 239.

ΝΤΑΛΗΘΟΓΙΑ ΩΑ ΠΕCΧΩΚ · ΑΥΩ · ΠΑΩΑΧΕ ΝΜΜΗΤΝ
 Ν2Ο ΖΙ ΖΟ ΑΧΝ ΠΑΒΟΛΗ · ΝΤΝΑ2ΕΠ-ΑΑΛΥ ΕΡΩΤΝ
 ΑΝ ΧΙΝ ΠΕΪΝΑΥ ΝΤΕ ΝΑΠΧΙCΕ ΑΥΩ ΝΑΪΤΟΠΟC ΝΤΑ-
 ΛΗΘΟΓΙΑ · ΑΥΤ-ΕΞΟΥCΙΑ ΓΑΡ ΝΑΪ ΖΙΤΜ ΠΑΤΩΑΧΕ
 5 ΕΡΟY ΑΥΩ ΖΙΤΜ ΠΩΟΡΠ ΝΜΥCΤΗΡΙΟΝ ΝΤΕ ΝΜΥCΤΗ-
 ΡΙΟΝ ΤΗΡΟΥ · ΕΤΡΑΩΑΧΕ ΝΜΜΗΤΝ ΧΙΝ ΤΑΡΧΗ ΩΑ
 ΠΕΠΛΗΡΩΜΑ · ΑΥΩ ΧΙΝ2ΟΥΝ ΩΑΒΟΛ ΑΥΩ ΧΙΝΒΟΛ
 ΩΑ2ΟΥΝ · CΩΤΜ CΕ ΤΑΧΩ ΕΡΩΤΝ Ν2ΩΒ ΝΙΜ · ΑC-
 ΩΩΠΕ ΕΙ2ΜΟΟC ΕΪΟΥΗΥ ΕΒΟΛ ΝΜΩΤΝ ' ΝΟΥΚΟΥΪ ̅^b
 10 ΖΙΧΜ ΠΤΟΟΥ ΝΝΧΟΕΙΤ' ΕΪΜΕΕΥΕ ΕΝΤΑΞΙC ΝΤΔΙΑ-
 ΚΟΝΙΑ ΕΝΤΑΥΤΑΥΟΕΙ ΕΤΒΗΗΤC ΧΕ ΑCΧΩΚ ΕΒΟΛ ·
 ΑΥΩ ΜΠΑΤΨΤΝΝΟΟΥ ΝΑΪ ΜΠΑCΕΝΔΥΜΑ Ν6Ι ΦΑΕ
 ΝΜΥCΤΗΡΙΟΝ · ΕΤΕ ΝΤΟΥ ΠΕ ΠΜΕ2ΧΟΥΤΑΥΤΕ ΝΜΥC-
 ΤΗΡΙΟΝ ΧΙΝ Π2ΟΥΝ ΩΑΒΟΛ · ΝΑΪ ΕΤΩΟΟΠ 2Μ ΠΜΕ2-
 15 CΝΑΥ ΝΧΩΡΗΜΑ ΝΤΕ ΠΩΟΡΠ ΝΜΥCΤΗΡΙΟΝ 2Ν ΤΤΑ-
 ΞΙC ΝΤΕ ΠΕΧΩΡΗΜΑ ΕΤΜΜΑΥ · ΑCΩΩΠΕ CΕ ΝΤΕΡΕΙ-
 ΕΙΜΕ ΧΕ ΑCΧΩΚ ΕΒΟΛ Ν6Ι ΤΤΑΞΙC ΝΤΔΙΑΚΟΝΙΑ ΕΝΤ-
 ΑΪΕΙ' ΕΤΒΗΗΤC · ΑΥΩ ΕΜΠΛΤΕ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ
 ΤΝΟΟΥ ΝΑΪ ΜΠΑCΕΝΔΥΜΑ ΠΑΪ ΕΝΤΑΪΚΑΛΥ Ν2ΗΤΨ ·
 20 ΩΑΝΤΨΧΩΚ ΕΒΟΛ Ν6Ι ΠΕCΟΥΟΕΨ · ΝΑΪ CΕ ΕΪΜΕΕΥΕ
 ΕΡΟΟΥ ΕΙ2ΜΟΟC " ΖΙΧΜ ΠΤΟΟΥ ΝΝΧΟΕΙΤ' ΕΪΟΥΗΥ [Τ]
 ΝΜΩΤΝ ΝΟΥΩΗΜ · ΑCΩΩΠΕ ΕΡΕ ΠΡΗ ΝΗΥ Ε2ΡΑΪ 2Ν
 ΜΜΑΝΩΑ · ΜΝΗCΩC CΕ ΕΒΟΛ ΖΙΤΟΟΤΨ ΜΠΩΟΡΠ Μ-
 ΜΥCΤΗΡΙΟΝ · ΠΑΪ ΕΝΕΨΩΟΟΠ ΧΙΝ ΝΨΟΡΠ ΠΑΪ ΕΝΤΑ

10 MS ΕΠΤΑΞΙC; read ΕΤΤΑΞΙC, compare 17.

19 the forms ΠΤΟΟΥ and ΠΠΠΟΟΥ both occur; see 17.18, 21.

truth until its completion. And I will speak with you face to face, without *parable* *. I will not conceal from you, from this hour onwards, anything of the things of the height and of the *place* of the *truth* ¹. For I have been given *authority* [□], through the Ineffable ² and through the First *Mystery* of all the *mysteries*, that I should speak with you from the *beginning* until the *pleroma*, and from within outwards, and from without inwards. Hear now, so that I tell you all things.

It happened as I was sitting at a short distance from you upon the Mount of Olives, I was thinking of the *rank* ³ of the *service* for which I was sent, that it should be completed, and that my *garment* ⁴ was not yet sent to me by the First *Mystery*, which is the 24th *mystery* from within outwards. These (24 mysteries) are in the second *space* of the First *Mystery* in the *rank* of that *space*. It happened now when I knew that the *rank* of the *service* for which I had been sent was completed, and that that *mystery* had not yet sent me the *garment*, which I had left behind within it until the time was completed — as I thought of these things, I was sitting upon the Mount of Olives at a short distance from you.

7. It happened when the sun rose in the East now afterwards, through the First *Mystery* which had existed from the beginning, because of which | the All existed, from

* cf. Joh. 16.25

□ cf. Mt. 28.18

¹ (3) place of the truth; see note on 122.10.

² (4) the Ineffable; see U 226.

³ (10) the rank; lit. the ranks.

⁴ (12) garment; see ATh 108-113; ParaShem 8 etc.; J 43; U 256.

- ΠΤΗΡ⁹ ΩΩΠΕ ΕΤ¹ΒΗΗΤ⁹· ΠΑΙ ΕΝΤΑΙ¹ΕΙ' ΖΩ ΕΒΟΛ
 ΝΖΗΤ⁹ ΤΕΝΟΥ· ΜΠΙΟΥΘΕΙΩ ΔΝ ΕΜΠΑΤΟΥΣΤΑΥΡΟΥ
 ΜΜΟΙ ΑΛΛΑ ΤΕΝΟΥ· ΔΣΩΠΕ ΖΙΤ⁹ ΤΚΕΛΕΥΣΙC ΜΠ-
 ΜΥCΤΗΡΙΟΝ ΕΤ⁹ΜΜΑΥ ΛΥΤ⁹ΝΝΟΟΥ ΝΑΙ ΝΠΑΕΝΔΥΜΑ
 5 ΝΟΥΘΕΙΝ ΠΑΙ ΕΝΤΑΥΤΑΛΛΑ ΝΑΙ ΧΙΝ ΩΟΡ⁹ ΠΑΙ ΕΝΤ-
 ΑΙΚΑΛΛΑ Ζ⁹Μ ΦΑΕ ΜΜΥCΤΗΡΙΟΝ ΕΤΕ ΝΤΟΥ ΠΕ ΠΜΕΖ-
 ΧΟΥΤΑΥΤΕ ΜΜΥCΤΗΡΙΟΝ ΧΙΝ ΝΖΟΥΝ ΕΒΟΛ ΝΑΙ ΕΤ-
 ΩΟΟΠ Ζ⁹Ν ΝΤΑΖΙC ΝΤΕ ΠΜΕΖCΝΑΥ ΝΧΩΡΗΜΑ ΝΤΕ
 ΠΩΟΡ⁹ ΜΜΥCΤΗΡΙΟΝ· ΠΕΝΔΥΜΑ (ΝΟΥ)ΟΙΝ ΣΕ [Γ⁶]
 10 ΕΤ⁹ΜΜΑΥ ΑΝΟΚ ΠΕΝΤΑΙΚΑΛΛΑ Ζ⁹Μ ΦΑΕ ΜΜΥCΤΗΡΙΟΝ
 ΩΑΝΤ⁹ΧΩΚ ΕΒΟΛ ΝΒΙ ΠΕΟΥΘΕΙΩ ΕΤΡΑΤΑΛΛΑ ΖΙΩΩΤ·
 ΛΥΩ ΝΤΑΑΡΧΕCΘΑΙ ΕΤΡΑΩΑΧΕ Μ⁹Ν ΠΓΕΝΟC ΝΤΜ⁹ΝΤ-
 ΡΩΜΕ ΛΥΩ ΝΤΑΔΟΛΠΟΥ ΝΑΥ ΕΒΟΛ ΤΗΡΟΥ ΧΙΝ ΤΑΡ-
 ΧΗ ΝΤΑΛΗΘΙΑ ΖΕΩC ΩΑ ΠΕCΧΩΚ ΛΥΩ ΝΤΑΩΑΧΕ
 15 ΝΜΜΑΥ ΧΙΝ ΠCΑΝΖΟΥΝ ΝΤΕ ΝΙCΑΝΖΟΥΝ ΖΕΩC ΩΑ
 ΠCΑΝΒΟΛ ΝΤΕ ΝΙCΑΝΒΟΛ· ΛΥΩ ΧΙΝ ΠCΑΝΒΟΛ ΝΤΕ
 ΝΙCΑΝΒΟΛ· ΖΕΩC ΩΑ ΠCΑΝΖΟΥΝ ΝΤΕ ΝΙCΑΝΖΟΥΝ·
 ΡΑΩΕ ΣΕ Ν(ΤΕΤ⁹Ν)ΤΕΛΗΛ· ΛΥΩ ΝΤΕΤ⁹ΝΡΖΟΥΕ-ΡΑΩΕ·
 ΧΕ ΝΤΩΤ⁹Ν ΝΕΝΤΑΥΤΑΔC ΝΗΤ⁹Ν ΕΤΡΑΩΑΧΕ ΝΜΜΗΤ⁹Ν
 20 ΝΩΟΡ⁹ ΧΙΝ ΤΑΡΧΗ ΝΤΑΛΗΘΙΑ· ΖΕΩC ΩΑ ΠΕCΧΩΚ· ΙΑ
 ΕΤΒΕ ΠΑΙ ΡΩ ΑΙCΕΤ⁹ΠΤΗΥΤ⁹Ν ΧΙΝ ΝΩΟΡ⁹ ΕΒΟΛ ΖΙ-

1 MS ΕΝΤΑΙ; ΕΙ' inserted above.

2 CΤΑΥΡΟΥ written in the form CΤ⁹ΟΥ.

4 MS originally ΝΒΙ ΠΑΕΝΔΥΜΑ; ΒΙ expunged; read ΜΠΑΕΝΔΥΜΑ.

5 MS ΧΙΝ ΩΟΡ⁹; better ΧΙΝ ΝΩΟΡ⁹.

9 MS ΟΙΝ in margin before ΣΕ; read ΝΟΥΟΙΝ.

18 MS ΝΤΕΛΗΛ.

which I myself have come just now — not *prior to* my *crucifixion*¹, but now — it happened through the *command* of that *mystery*, it sent me my *garment* of light, which it had given to me from the beginning, which I had left behind in the last *mystery* which is the 24th *mystery* from within outwards, these (24 mysteries) which are in the ranks of the second *space* of the First *Mystery*. That *garment* <of light> now I had left behind in the last *mystery* until the time was completed that I should put it on me, and that I should *begin* to speak with the *race* of mankind, and reveal to them all things from the beginning of the *truth* until its completion, and speak to them from the innermost of the inner *to* the outermost of the outer, and from the outermost of the outer *to* the innermost of the inner. Rejoice and be glad*, and rejoice still more, that it is given to you that I should speak with you first from the *beginning* of the *truth* until its completion. Because of this indeed I have chosen you from the beginning | through the First *Mystery*. Rejoice now and

* cf. Mt. 5.12

¹ (2) not prior to my crucifixion; lit. when they had not yet crucified me.

ΤΟΟΤῆ ΜΗΨΟΡῆ ΜΜΥΣΤΗΡΙΟΝ · ΡΑΨΕ ΘΕ ἩΤΕΤῆΤΕ-
 ΛΙΑ ΧΕ ἩΤΕΡΙΓΙ' ΕἶΝΗΥ ΕΒΟΛ ΕΠΚΟΣΜΟΣ ΧΙΝ Ἡ-
 ΨΟΡῆ ΛΙΓΙΝΕ ΜΜΝΤ'ΣΝΟΟΥΣ ΝΩΟΜ ΝΜΜΑΙ ΚΑΤΑ ΘΕ
 ΕΝΤΑΙΧΟΟΣ ΕΡΩΤῆ ΧΙΝ ἩΨΟΡῆ · ΕΝΤΑΙΧΙΤΟΥ ΝΤΟ-
 5 ΟΤΟΥ ΜΜΝΤ'ΣΝΟΟΥΣ ΝΩΩΤΗΡ ἩΤΕ ΠΕΘΗΣΑΥΡΟΣ
 ΝΟΥΟΕΙΝ ΚΑΤΑ ΤΚΕΛΕΥΣΙΣ ΜΗΨΟΡῆ ΜΜΥΣΤΗΡΙΟΝ ·
 ΗΑΙ ΘΕ ΑἶΝΟΧΟΥ ΕΤΚΑΛΛΑ21 ἩΤΕΤῆΜΑΔΥ ΧΙΝ ΕἶΝΗΥ
 ΕΠΚΟΣΜΟΣ ΕΤΕ ΝΑΙ ΝΕΤ2ῆ ἩΕΤῆΝΩΜΑ ΜΠΟΟΥ · Ἡ-
 ΤΑΥ· ΓΑΡ ἩΝΕἶΩΟΜ ΕΡΩΤῆ ΠΑΡΑ ΠΚΟΣΜΟΣ ΤΗΡῆ · ΧΕ
 10 ἩΤΩΤῆ ΝΕΤῆΑΝΟΥ2ῆ ΜΠΚΟΣΜΟΣ ΤΗΡῆ ΑΥΩ ΧΕΚΑΣ
 ΕΤΕΤῆΝΩΩΜΩΟΜ ἩΤΩΟΥΝ 2Α ΤΑΠΙΑ ἩΝΑΡΧΩΝ Μ· 1Α^h
 ΠΚΟΣΜΟΣ · ΑΥΩ ΜΝ Ν2ΙΣΕ ΜΠΚΟΣΜΟΣ ΑΥΩ ΜΝ ΝΕΥ-
 ΚΙΝΑΔΥΝΟΣ ΑΥΩ ΜΝ ΝΕΥΔΙΩΓΜΟΣ ΤΗΡΟΥ ΕΤΟΥΝΑ-
 ἩΤΟΥ ΕΧΩΤῆ Ν61 ἩΑΡΧΩΝ ΜΠΧΙΣΕ · ΑἶΧΟΟΣ ΓΑΡ
 15 ἩΤῆ ΝΟΥΜΗΨΕ ΝΣΟΠ ΧΕ ΤΩΟΜ ΕΤΨΟΟΠ Ν2ΗΤ-
 ΤΗΥΤῆ · ἩΤΑἶΝΤ' ΕΒΟΛ 2ῆ ΜΜΝΤ'ΣΝΟΟΥΣ ΝΩΩΤΗΡ ·
 ΝΑΙ ΕΤΨΟΟΠ 2ῆ ΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ · ΕΤΒΕ ΠΑΙ
 ΡΩ ΑἶΧΟΟΣ ἩΤῆ ΧΙΝ ἩΨΟΡῆ ΧΕ ἩΤΩΤῆ ἩΤΕΤῆ
 2ΕΝΕΒΟΛ ΑΝ 2ῆ ΠΚΟΣΜΟΣ · ΠΑΙ 2Ω ΑΝΟΚ ΑΝΓ ΟΥ-
 20 ΕΒΟΛ ΑΝ Ν2ΗΤῆ · ΡΩΜΕ ΓΑΡ ΝΙΜ ΕΤ2ῆ ΠΚΟΣΜΟΣ · Ἡ-
 ΤΑΥΧΙ·ΨΥΧΗ ΕΒΟΛ 2ῆ ΤΩΟΜ ἩΝΑΡΧΩΝ ἩΝΑΙΩΝ ·
 ΤΩΟΜ ΔΕ ΕΤΨΟΟΠ¹¹ 2ῆΤΗΥΤῆ ΟΥΕΒΟΛ ΜΜΟΙ ΤΕ · [18]
 ἩΤΩΤῆ ΔΕ ΕΡΕ ΤΕΤῆΨΥΧΗ ΗΠ ΕΙΧΙΣΕ · ἩΤΑἶΝ-
 ΜΝΤ'ΣΝΟΟΥΣ ΝΩΟΜ ἩΤΕ 18 Ἡ ΝΩΩΤΗΡ ΜΠΕΘΗΣΑΥΡΟΣ

11 MS ΕΤΕΤῆΝΩΩΜΩΟΜ; Ε before ΩΩΜΩΟΜ expunged.

19 MS ΑΝΓ.

21 ΤΩΟΜ written over erasure.

24 ΟΜ ΝΤΕ 18 Ἡ added in the same hand in margins.

be glad*, because when I entered the *world* I brought the twelve powers with me, as I told you from the beginning, which I took from the twelve *saviours* of the *Treasury* of Light, according to the *command* of the *First Mystery*. These now I cast into the wombs of your mothers when I came¹ into the *world*, and it is these which are in your *bodies* today. For these powers have been given to you *above* the whole *world*, for you are those who are able to save the whole *world*, so that you should be able to withstand the *threat* of the *archons* of the *world*, and the sufferings of the *world* and their *dangers*, and all their *persecutions* which the *archons* of the height will bring upon you. For I have said to you many times that the power which is within you I have brought from the twelve *saviours*, which are in the *Treasury* of Light. For this reason I have indeed said to you from the beginning that you are not from the *world*; I also am not from it[□]. For all men who are in the *world* have received *souls* from <the power> of the *archons* of the *aeons*. The power, *however*, which is in you, is from me but your *souls* belong to the height. I have brought twelve powers of the twelve *saviours* of the *Treasury* | of

* cf. Mt. 5.12

□ cf. Joh. 15.19; 17.14, 16

¹ (7) when I came; lit. since I came.

- ΜΠΟΥΟΕΙΝ ΕΛΙΧΙΤΟΥ ΕΒΟΛ ΖΗ ΗΜΕΡΟΣ ΠΤΑΘΟΜ
 ΤΕΝΤΑΥΧΙΤΣ ΝΩΟΡΙΠ· ΑΥΩ ΝΤΕΡΙΕΙ' ΕΙΜΗΥ ΕΠ-
 ΚΟCΜΟC ΑΙΕΙ' ΕΤΜΗΤΕ ΝΝΑΡΧΩΝ ΝΤΕCΦΑΙΡΑ· ΑΙΡ-ΠΙΝC
 ΝΓΑΒΡΙΗΛ ΠΑΓΓΕΛΟC ΝΤΕ ΝΑΙΩΝ ΑΥΩ ΜΠΟΥCΟΥΩΝΤ
 5 ΝΟΙ ΝΑΡΧΩΝ ΝΝΑΙΩΝ· ΑΛΛΑ ΝΕΥΜΕΕΥΕ ΠΕ ΧΕ ΑΝΟΚ
 ΠΕ ΓΑΒΡΙΗΛ ΠΑΓΓΕΛΟC· ΑCΩΩΠΕC ΘΕ ΝΤΕΡΙΕΙ' ΕΤΜΗΤΕ
 ΝΝΑΡΧΩΝ ΝΝΑΙΩΝ· ΑΙCΩΩΠ' ΕΠΕCΗΓ' ΕΠΚΟCΜΟC
 ΝΤΕ ΤΜΝΤΡΩΜΕ· ΖΙΤΝ ΤΚΕΛΕΥCΙC ΜΠΩΟΡΙΠ ΜΜΥCΤΗ-
 ΡΙΟΝ· ΑΙCΙΝC ΝΕΛΙCΑΒΕΤ ΤΜΑΛΥ ΝΙΩΖΑΝΝΗC ΠΒΑΠ- [18^b]
 10 ΤΙCΤΗC ΖΑΘΗ ΕΜΠΑΤCΩΩ ΜΜΟΥ ΑΙCΙΤΕ ΝΟΥCΟΜ
 ΕΖΟΥΝ ΕΡΟC ΤΑΙ ΕΝΤΑΙΧΙΤC ΝΤΟΟΤΥ ΜΠΚΟΥΙ ΝΙΑΩ ~
 ΠΑΓΑΘΟC ΠΕΤΖΝ ΤΜΕCΟC ΧΕ ΕΥΕΩΘΜCΟΜ ΝΤΑΦΕ-
 ΟΕΙΩ ΖΑΤΝΕΖΗ· ΑΥΩ ΝΥCΟΒΤΕ ΝΤΑΖΗ· ΑΥΩ ΝΥΒΑΠ-
 ΤΙΖΕ ΖΗ ΟΥΜΟΟΥ ΝΚΑΝΟΒΕ ΕΒΟΛ· ΤCΟΜ ΘΕ ΕΤΜΜΑΥ
 15 ΝΤΟC ΠΕΤΩΟΟΠ ΖΗ ΠCΩΜΑ ΝΙΩΖΑΝΝΗC· ΑΥΩ ΟΗ
 ΕΠΜΑ ΝΤΕΨΥΧΗ ΝΝΑΡΧΩΝ ΕΥΗΠ ΕΧΙΤC· ΑΙCΙΝC
 ΝΤΕΨΥΧΗ ΝΖΗΛΙΑC ΠΕΠΡΟΦΗΤΗC ΖΗ ΝΑΙΩΝ ΝΤΕ-
 CΦΑΙΡΑ ΑΥΩ ΑΙΧΙΤΥ ΕΖΟΥΝ ΑΥΩ ΑΙΧΙΤΕΥΨΥΧΗ ΟΗ
 ΑΙΝΤC ΝΤΗΑΡΘΕΝΟC ΜΠΟΥΟΕΙΝ ΑΥΩ ΑCΤΑΛC ΝΝΕC-
 20 ΠΑΡΑΛΗΜΠΤΩΡ ΑΥΝΤC ΕΤΕCΦΑΙΡΑ ΝΝΑΡΧΩΝ ΑΥΩ Π
 ΑΥΝΟΧC ΕΖΟΥΝ ΕΓΚΑΛΑΖΗ ΝΕΛΙCΑΒΕΤ· ΤCΟΜ ΔΕ
 ΜΠΚΟΥΙ ΝΙΑΩ ΠΑΤΜΕCΟC ΑΥΩ ΤΕΨΥΧΗ ΝΖΗΛΙΑC ΠΕ-

2 MS ΤΕΝΤΑΥΧΙΤC; read ΤΕΝΤΑΙΧΙΤC.

15 MS ΠΕΤΩΟΟΠ; read ΤΕΤΩΟΟΠ. MS ΖΗ; read ΖΗ.

20 R in upper left-hand margin at beginning of quire.

the Light, taking them from the *part* of my power which I received at first. And when I entered the *world* I came to the midst of the *archons* of the *sphere*, and I took the likeness of Gabriel, the *Angel* of the *aeons*, and the *archons* of the *aeons* did not recognise me *¹. *But* they thought that I was the *Angel* Gabriel. Now it happened that when I came into the midst of the *archons* of the *aeons*, I looked down at the *world* of mankind, at the *command* of the First *Mystery*. I found Elisabeth, the mother of John the *Baptist* [□], before she had conceived him and I cast into her a power which I had received from the Little Jao ², the *Good*, who is in the *Midst*, so that he should be able to preach before me, and prepare my way and *baptise* with water of forgiveness [°]. Now that power was in the *body* of John. And again, in place of the *soul* of the *archons* which he was due to receive, I found the *soul* of the *prophet* Elias ³ in the *aeons* of the *sphere*; and I took it in and I took his *soul* again; I brought it to the *Virgin* of the Light ⁴, and she gave it to her *paraleptors* ⁵. They brought it to the *sphere* of the *archons*, and they cast it into the womb of Elisabeth. *But* the power of the Little Jao, he of the *Midst*, and the *soul* of the |

* cf. 1 Cor. 2.8

□ cf. Lk. 1

° cf. Mt. 3.11; 11.10; Mk. 1.2-4; Lk. 7.27

¹ (4) did not recognise me; cf. *Ascension of Isaiah* XI.24-28; (see also 21.5 ff.).

² (11) Jao, the Little; see Odeberg (Bibl. 37); on the *Midst*, see Iren. 1.5.3; 6.4; 7.1; Hippol. VI.32.8.

³ (17) Elias (Elijah); see Hippol. VIII.10.2.

⁴ (19) Virgin of the Light; see J 110.

⁵ (20) paraleptor, -es; lit. receiver; see ApJn 66; GEgypt III 64, 66; J 101; U 241.

ΠΡΟΦΗΤΗΣ ΝΤΟΟΥ ΝΕΤΜΗΡ 2M ΠCΩΜΑ ΝΙΩ2ΑΝΝΗΣ
 ΠΒΑΠΤΙCΤΗΣ· ΕΤΒΕ ΠΑΙ 6Ε ΑΤΕΤΝΡ-2ΗΤCΝΑΥ ΜΠΙΟΥ-
 ΟΕΙΩ¹ ΝΤΕΡΙΧΟΟΣ ΝΗΤΝ ΧΕ Α4ΧΟΟΣ Ν6Ι ΙΩ2ΑΝΝΗΣ
 ΧΕ ΑΝΟΚ ΑΝ ΠΕ ΠΕΧC· ΑΥΩ ΑΤΕΤΝΧΟΟΣ ΝΑΙ ΧΕ
 5 4CΗ2 2N ΤΕΓΡΑΦΗ ΧΕ ΕΡΩΑΝ ΠΕΧC ΕΙ' Ε4ΝΗΥ· 4ΝΗΥ
 Ν6Ι 2ΗΛΙΑC 2ΑΤΕ42Η· ΑΥΩ Ν4CΟΒΤΕ ΝΤΕ42Η· ΑΝΟΚ
 ΔΕ ΝΤΕΡΕΤΕΤΝΧΕ-ΝΑΙ ΝΑΙ ΑΙΧΟΟΣ ΝΗΤΝ ΧΕ Α4ΕΙ
 ΜΕΝ Ν6Ι 2ΗΛΙΑC· ΑΥΩ Α4CΟΒΤΕ Ν2ΩΒ ΝΙΜ ΚΑΤΑ
 ΟΕ ΕΤCΗ2· ΑΥΩ ΑΥΕΙΡΕ ΝΑ4 ΝΘΕ ΕΤΕ2ΝΑΥ· ΑΥΩ
 10 ΝΤΕΡΕΙΕΙΜΕ ΧΕ ΜΠΕΤΝΝΟΙ ΧΕ ΝΤΑΙΧΟΟΣ ΝΗΤΝ
 ΕΤΒΕ ΤΕΨΥΧΗ Ν2ΗΛΙΑC ΕΤΜΗΡ 2N ΙΩ2ΑΝΝΗΣ ΠΒΑΠ- Π^b
 ΤΙCΤΗΣ· ΑΙΟΥΩΩΒ ΝΗΤΝ 2N ΠΩΛΧΕ 2N ΟΥΠΑΡ-
 ΡΗCΙΑ Ν2Ο ΜΝ 2Ο ΧΕ ΕΩΧΕ Ε2ΝΗΤΝ ΕΧΙ-ΙΩ2ΑΝΝΗΣ
 ΠΒΑΠΤΙCΤΗΣ· ΝΤΟΥ ΠΕ 2ΗΛΙΑC ΠΕΝΤΑΙΧΟΟΥ ΧΕ 4ΝΗΥ·
 15 3 Α4ΟΥΩ2 ΟΝ ΕΤΟΟΤ4 Ν6Ι ΙC 2M ΠΩΛΧΕ ΠΕ-
 ΧΑ4 ΧΕ ΑCΩΩΠΕ 6Ε ΜΝΝCΑ ΝΑΙ 2ΙΤΝ ΤΚΕΛΕΥCΙC
 ΜΠΩΟΡΙ ΜΜΥCΤΗΡΙΟΝ· ΑΙCΩΩΤ ΟΝ ΕΠΕCΗΤ ΕΧM
 ΠΚΟCΜΟC ΝΤΜΝΤΡΩΜΕ· ΑΙCΙΝΕ ΜΜΑΡΙΑ ΤΑΙ ΕΩΛΥ-
 ΜΟΥΤΕ ΕΡΟC ΧΕ ΤΑΜΑΛΥ ΚΑΤΑ ΠCΩΜΑ ΝΘΥΛΗ· ΑΙ-
 20 ΩΛΧΕ ΟΝ ΝΜΜΑC ΚΑΤΑ ΠΤΥΠΟC ΝΓΑΒΡΙΛ· ΑΥΩ
 ΝΤΕΡΕCΚΟΤC ΕΠΙΧΙCΕ ΕΡΟΙ ΑΙΝΟΥΧΕ Ε2ΟΥΝ ΕΡΟC
 ΝΤΩΟΡΙ ΝCΟΜ ΤΕΝΤΑΙΧΙΤC ΝΤΟΟΤC ΝΤΒΑΡΒΗΛΩ
 ΕΤΕ" ΝΤΟΥ ΠΕ ΠCΩΜΑ ΕΝΤΑΙΦΟΡΙ ΜΜΟΥ 2M ΠΧΙCΕ· [ΙΛ]
 ΑΥΩ ΕΠΜΑ ΝΤΕΨΥΧΗ· ΑΙΝΟΥΧΕ Ε2ΟΥΝ ΕΡΟC ΝΤCΟΜ

8 11 of ΜCΗ inserted above.

12 MS 2Π ΠΩΛΧΕ; read 2M ΠΩΛΧΕ.

prophet Elias were bound in the *body* of John the *Baptist*. You doubted now at the time when I spoke to you *because* John said: 'I am not the Christ'* and you said to me: 'It is written in the *scripture*: when the Christ shall come, there will come Elias before him and he will prepare his way'[□]. But when you said this to me, I said to you: 'Elias has *indeed* come and he has prepared all things, *as* it is written: And they did to him as they pleased'[°]. And when I knew that you did not *understand* what I said to you concerning the *soul* of Elias, which was bound in John the *Baptist*, I answered you *openly* in speech, face to face, saying: 'If it pleases you to accept John the *Baptist*, he is Elias of whom I have said that he will come'[△]".

8. Jesus continued again speaking and said: "Now it happened after this, through the *command* of the First *Mystery*, I looked down again upon the *world* of mankind, I found Mary, who is called my mother *according to* the *material body*. I spoke to her in the *type* of Gabriel[•], and when she turned to the height towards me, I cast into her the first power which I had received from the Barbelo¹, which is the *body* which I *wore* in the height. And in place of the *soul*, I cast into her the power | which I received

* cf. Joh. 1.20

□ cf. Mt. 17.10

° cf. Mt. 17.11, 12

△ cf. Mt. 11.14

• cf. Lk. 2

¹ (22) Barbelo; see Iren. 1.29.1; Epiph. 25.2 ff.; 26.1.9; ApJn 27-32; GEgypt III 42; IV 52 etc.; J 133.

ΤΕΝΤΑΙΧΙΤ̄C̄ ΝΤΟΟΤ̄C̄ ΜΠΝΟC̄ ΝCΑΒΑΩΘ ΠΑΓΛΘΟC̄ ·
 ΠΑῙ ΕΤΦΟΟΠ̄ Z̄M̄ ΠΤΟΠΟC̄ ΠΤΟΥΝΑΜ̄ · ΑΥΩ ΤΜΝΤ̄-
 CΝΟΟΥC̄ ΝCΟΜ̄ ΝΤΕ ΠΜΝΤCΝΟΟΥC̄ ΝCΩΤΗΡ̄ ΜΠΕΘΗ-
 CΑΥΡΟC̄ ΜΠΟΥΟΕΙΝ̄ · ΝΕΝΤΑΙΧΙΤΟῩ ΝΤΟΟΤΟῩ ΜΠ-
 5 ΜΝΤCΝΟΟΥC̄ ΝΑΙΑΚΟΝΟC̄ ΕΤZ̄N̄ ΤΜΕCΟC̄ · ΑΙΝΟΧΟῩ
 ΕΤΕCΦΕΡᾹ ΝΝΑΡΧΩΝ̄ · ΑΥΩ ΝΔΕΚΑΝΟC̄ ΝΝΑΡΧΩΝ̄ ΜΝ
 ΝΕΥΛΙΤΟΥΡΓΟC̄ · ΝΕΥΜΕΕΥΕ̄ ΠΕ ΧΕ ΖΕΝΨΥΧΟΟΥ(Ε)
 ΝΕ̄ ΝΤΕ ΝΑΡΧΩΝ̄ ΑΥΩ ΑΥΝΤΟῩ ΝCῙ ΝΛΙΤΟΥΡΓΟC̄ ·
 ΑΙΜΟΡΟῩ Z̄M̄ ΠCΩΜᾹ ΝΤΕΤΝΜΑΛῩ · ΑΥΩ ΝΤΕΡΕ̄ ΠΕ-
 10 ΤΝΟΥΟΕΙΩ̄ ΧΩΚ̄ ΕΒΟΛ̄ ΑΥΧΠΕ-ΤΗΥΤ̄N̄ Z̄M̄ ΠΚΟC̄ [ΙΛ.ᵇ]
 ΜΟC̄ ΕΜΝ-ΨΥΧΗ̄ ΝΤΕ ΝΑΡΧΩΝ̄ Z̄N̄ΤΗΥΤ̄N̄ · ΑΥΩ ΑΤΕ-
 Τ̄N̄ΧῙ ΜΠΕΤ̄N̄ΜΕΡΟC̄ ΕΒΟΛ̄ Z̄N̄ ΤCΟΜ̄ ΤΑῙ ΕΝΤΑΥΝΙC̄
 ΜΜΟC̄ ΕΖΟΥΝ̄ ΕΠΚΕΡΑCΜΟC̄ ΝCῙ ΦΛΕ̄ ΜΠΑΡΑCΤΑΤΗC̄
 ΤΑῙ ΕΤΜΟΧ̄C̄ ΜΝ̄ ΝΑΖΟΡΑΤΟC̄ ΤΗΡΟῩ ΜΝ̄ ΝΑΡΧΩΝ̄
 15 ΤΗΡΟῩ · ΜΝ̄ ΝΑΙΩΝ̄ ΤΗΡΟῩ ΖΑΠΑΞ̄ ΖΑΠΛΩC̄ ΕCΜΟΧ̄C̄
 Z̄M̄ ΠΚΟCΜΟC̄ ΝΤΕ ΠΤΑΚΟ̄ ΕΤΕ ΠΚΕΡΑCΜΟC̄ ΠΕ̄ ΤΑῙ
 ΕΝΤΑῙN̄ΤC̄ ΕΒΟΛ̄ ΜΜΟῙ ΧΙΝ̄ ΝΨΟΡΠ̄ ΑΙΝΟΧ̄C̄ ΕΖΟΥΝ̄
 ΕΠΨΟΡΠ̄ ΝΤΩΩ̄ ΑΥΩ Α ΠΨΟΡΠ̄ ΝΤΩΩ̄ ΑΥΝΟΥΧΕ̄
 ΝΟΥΜΕΡΟC̄ ΝΖΗΤC̄ ΕΖΟΥΝ̄ ΕΠΝΟC̄ ΝΟΥΟΕΙΝ̄ · ΑΥΩ
 20 ΠΝΟC̄ ΝΟΥΟΕΙΝ̄ ΑΥΝΟΥΧΕ̄ ΝΟΥΜΕΡΟC̄ Z̄M̄ ΠΕΝΤΑΧ-
 ΧΙΤ̄C̄ ΕΖΟΥΝ̄ ΕΠΤΟῩ ΜΠΑΡΑCΤΑΤΗC̄ · ΑΥΩ ΦΛΕ̄ ΜΠΑ-
 ΡΑCΤΑΤΗC̄ ΑΥΧῙ ΝΟΥΜΕΡΟC̄ Z̄M̄ ΠΕΝΤΑΥΧΙΤ̄C̄ · ΑΥ-
 ΝΟΧ̄C̄ ΕΖΟΥΝ̄ ΕΠΚΕΡΑCΜΟC̄ · ΑΥΩ ΑΥΩΩΠΕ̄ Z̄N̄ ΝΕΤ̄- 16

5 MS ΑΙΝΟΥΧΟΥ; Υ expunged and crossed out.

7 MS ΖΕΝΨΥΧΟΟΥ.

9 MS ΑΙΜΟΡΟΥ; read ΑΥΜΟΡΟΥ.

15 ΜΠ ΠΑΙΩΝ ΤΗΡΟΥ written in lower margin; omission in MS indicated by signs ·/· and φ.

from the great Sabaoth, the *Good*¹, who is in the *place* of the right. And the twelve powers of the twelve *saviours* of the *Treasury* of the Light, which I received from the twelve *servers* which are in the *Midst*, I cast into the *sphere* of the *archons*. And the *decans* of the *archons* and their *ministers* thought that they were *souls* of the *archons*, and the *ministers* brought them, they bound them in the *bodies* of your mothers. And when your times were completed, they bore you into the *world* without there being *souls* of the *archons* in you. And you have received your *parts* from the power which the last *helper* (*parastates*) had breathed into the *mixture*, this (power) which is mixed with all the *invisible ones* and all the *archons* and all the *aeons*. In a word, it is mixed with the *world* of destruction, namely the *mixture*. This (power) which, from the beginning, I brought out of myself, I cast into the first ordinance. And the first ordinance cast a *part* of it into the great light. And the great light cast a *part* of what it received into the five *helpers* (*parastatai*), and the last *helper* (*parastates*) took a *part* from what it received and cast it into the *mixture*. And (the part) has come to be | in all who are in the *mixture*, as I have just said to you.”

¹ (1) Sabaoth, the Good; see Iren. I.30.5; Origen c. *Cels.* VI.31; ApJn 40-43; GEgypt III 58; HypArch 143; OnOrgWld 151; J 119.

ϣΟΟΗ ΤΗΡΟΥ Ζ̄Μ ΠΚΕΡΑΣΜΟΣ ¹ ΚΑΤΑ ΘΕ ΕΝΤΑΪΟΥΩ
ΕΪΧΩ Μ̄ΜΟΣ ΝΗΤ̄Ν:

Ζ ΗΑΪ ΔΕ ΝΕΡΕ ΙC ΧΩ Μ̄ΜΟΟΥ ΠΕ Ν̄ΝΕΦΜΑΘΗΤΗΣ
ΖΙΧ̄Μ ΠΤΟΟΥ Ν̄ΝΧΟΕΙΤ· ΛΘΟΥΩΔ ΔΕ ΟΝ ΕΤΟΟΤ̄Υ Ν̄ΟΙ
5 ΙC Ζ̄Μ ΠΩΑΧΕ Μ̄Ν ΝΕΦΜΑΘΗΤΗΣ ΧΕ ΡΑΩΕ ΑΥΩ Ν̄ΤΕ-
Τ̄ΝΤΕΛΗΛ ΑΥΩ Ν̄ΤΕΤ̄ΝΟΥΕ2-ΡΑΩΕ ΕΧ̄Μ ΠΕΤ̄ΝΡΑΩΕ
ΧΕ ΑΥΧΩΚ ΕΒΟΛ Ν̄ΟΙ ΝΕΥΟΕΙΩ ΕΤΡΑ† ΖΙΩΩΤ Μ̄ΠΛ-
ΕΝΔΥΜΑ ΗΑΪ ΕΝΕΦCΒ̄ΤΩΤ ΝΑΪ ΧΙΝ Ν̄ΩΟΡ̄Π· ΠΑΪ ΕΝ-
ΤΑΪΚΑΛΥ Ζ̄Μ ΦΔΕ Μ̄ΜΥCΤΗΡΙΟΝ ΩΑ ΠΕΟΥΟΕΙΩ Μ̄ΠΕΦ-
10 ΧΩΚ ΕΒΟΛ· ΠΕΥΟΕΙΩ ΔΕ Μ̄ΠΕΦΧΩΚ ΕΒΟΛ ΠΕ ΠΕ-
ΟΥΟΕΙΩ ΕΤΟΥΝΑΚΕΛΕΥΕ ΖΙΤ̄Μ ΠΩΟΡ̄Π Μ̄ΜΥCΤΗ-
ΡΙΟΝ ΕΤΡΑΩΑΧΕ Μ̄ΜΗΤ̄Ν ΧΙΝ ΤΑΡΧΗ Ν̄ΤΑΛΗΘΙΑ ΩΑ
ΠΕCΧΩΚ· ΑΥΩ ΧΙΝ ΠCΑΝ2ΟΥΝ· Ν̄ΤΕ ΝΙCΑΝ2ΟΥΝ· ¹⁶
(2ΕΩC ΩΑ ΠCΑΝΒΟΛ Ν̄ΤΕ ΝΙCΑΝΒΟΛ) ΕΒΟΛ ΧΕ ΕΡΕ
15 ΠΚΟCΜΟC ΝΑΝΟΥΖ̄Μ ΖΙΤ̄Ν-ΤΗΥΤ̄Ν· ΡΑΩΕ ΔΕ Ν̄ΤΕΤ̄Ν-
ΤΕΛΗΛ ΧΕ Ν̄ΤΕΤ̄Ν ΖΕΝΜΑΚΑΡΙΟC ΠΑΡΑ Ν̄ΡΩΜΕ ΤΗΡΟΥ
ΕΤΖΙΧ̄Μ ΠΚΑ2· ΧΕ Ν̄ΤΩΤ̄Ν ΝΕΤ̄ΝΑΝΟΥΖ̄Μ Μ̄ΠΚΟCΜΟC
ΤΗΡ̄Υ:

Ζ ΑCΩΩΠΕ ΔΕ Ν̄ΤΕΡΕ ΙC ΟΥΩ ΕΦΧΩ Ν̄ΝΕΪΩΛΧΕ
20 ΕΝΕΦΜΑΘΗΤΗΣ· ΛΘΟΥΩΔ ΟΝ ΕΤΟΟΤ̄Υ Ζ̄Μ ΠΩΑΧΕ ΠΕ-
ΧΑΥ ΝΑΥ· ΧΕ ΕΙC2ΗΗΤΕ ΔΕ ΛΙΦΟΡΙ Μ̄ΠΛΕΝΔΥΜΑ·
ΑΥΩ ΑΥ† ΝΑΪ Ν̄ΕΞΟΥCΙΑ ΝΙΜ ΖΙΤ̄Μ ΠΩΟΡ̄Π Μ̄ΜΥC-
ΤΗΡΙΟΝ· ΕΤΙ ΚΕΚΟΥΪ Ν̄ΟΥΟΕΙΩ ΠΕ ΑΥΩ †ΝΑΧΩ

11 MS ΚΕΥΛΕΥΕ; Υ expunged and crossed out.

14 2ΕΩC ΝΙCΑΝΒΟΛ omitted in MS.

Now Jesus was saying these things to his *disciples* upon the Mount of Olives. Jesus now continued again in the discourse with his *disciples*: “Rejoice and be glad*, and add joy to your joy, because the times are completed that I should put on my *garment* which was prepared for me from the beginning, which I left behind in the last *mystery* until the time of its completion. *But* the time of its completion is the time when I am *commanded* by the First *Mystery* to speak to you from the *beginning* of the *truth* to its fulfilment, and from the innermost of the inner <to the outermost of the outer>, because the *world* will be saved by you. Rejoice and be glad[□] because you are *blessed beyond* all men upon earth, because it is you who will save the whole *world*.”

9. It happened now when Jesus finished saying these words to his *disciples*, he continued again with the discourse, and he said to them: “Behold, I have *put on* my *garment* and all *authority* is given to me[°] through the First *Mystery*. *Yet* a little time, and I will tell you | the *mystery* of the

* cf. Mt. 5.12

□ cf. Mt. 5.12

° cf. Mt. 28.18

ΕΡΩΤῆΝ ΜΗΜΥCΤΗΡΙΟΝ ΜΗΤΗΡ⁴· ΜΝ ΠΕΠΛΗΡΩΜΑ Μ-
 ΠΤΗΡ⁴· ΑΥΩ ΤΗΝΑΞΕΠ-ΛΑΛΥ ΕΡΩΤῆΝ ΑΝ ΧΙΝ ΜΠΕΪ-
 ΝΑΥ· ΑΛΛΑ ΖΝ ΟΥΧΩΚ ΤΗΝΑΧΕΚ-ΤΗΥΤῆΝ ΕΒΟΛ ΖΜ
 ΠΛΗΡΩΜΑ ΝΙΜ· ΑΥΩ ΖΝ ΧΩΚ ΝΙΜ ΑΥΩ ΖΜ ΜΥCΤΗ-
 5 ΡΙΟΝ ΝΙΜ ΕΤΕ ΝΤΟΟΥ ΝΕ ΠΧΩΚ ΝΝΧΩΚ ΤΗΡΟΥ·
 ΑΥΩ ΠΕΠΛΗΡΩΜΑ ΝΝΕΠΛΗΡΩΜΑ ΤΗΡΟΥ· ΑΥΩ ΤΕ [ΙΕ]
 ΓΝΩCΙC ΝΝΕΓΝΩCΙC ΤΗΡΟΥ· ΝΑΪ ΕΤΩΟΟΠ ΖΜ ΠΑΕΝ-
 ΔΥΜΑ· ΤΗΝΑΧΩ ΕΡΩΤῆΝ ΝΜΜΥCΤΗΡΙΟΝ ΤΗΡΟΥ ΧΙΝ
 ΠCΑΝΒΟΛ ΝΤΕ ΝΙCΑΝΒΟΛ ΨΑ ΠCΑΝΖΟΥΝ ΝΤΕ ΝΙCΑΝ-
 10 ΖΟΥΝ:

3 ΠΛΗΝ CΩΤῆ ΤΑΧΩ ΕΡΩΤῆΝ ΝΖΩΒ ΝΙΜ ΕΝΤΑΥ-
 ΨΩΠΕ ΜΜΟΪ: ΑCΨΩΠΕ ΘΕ ΝΤΕΡΕ ΠΡΗ ΕΙ' ΕΖΡΑΪ ΖΠ
 ΜΜΑΝΨΑ ΑCΕΙ' ΕΠΕCΗΤ' ΝΘΙ ΟΥΝΟC ΝΔΥΝΑΜΙC ΝΟΥ-
 ΟΕΙΝ ΕΡΕ ΠΑΕΝΔΥΜΑ ΖΡΑΪ ΝΖΗΤC· ΠΑΪ ΕΝΤΑΪΚΑΛΑ ΖΜ
 15 ΠΜΕΖΧΟΥΤΑΥΤΕ ΜΜΥCΤΗΡΙΟΝ ΚΑΤΑ ΟC ΕΝΤΑΪΟΥΩ
 ΕΪΧΩ ΜΜΟC ΝΗΤῆ ΤΕΝΟΥ· ΑΥΩ ΑΪΘΗC ΝΟΥΜΥC-
 ΤΗΡΙΟΝ ΖΜ ΠΑΕΝΔΥΜΑ· Ε4CΗ2 ΖΝ ΤΗΝ CΖΑΪ ΝΤΕ
 ΝΑΠΧΙC· ΖΑΜΑΖΑ ΜΑΩΖ ΖΑΡΑΧΑ ΜΑΩ ΖΑΪ· ΕΤΕ ΠΑΪ
 ΠΕ ΠΕ4ΒΩΛ· ΧΕ ΠΜΥCΤΗΡΙΟΝ ΕΤῆΒΟΛ ΖΜ ΠΚΟCΜΟC·
 20 ΠΑΪ ΕΝΤΑ ΠΤΗΡ⁴ ΨΩΠΕ ΕΤΒΗΗΤ⁴· ΠΑΪ ΠΕ ΠΓΙ [ΙΕ⁶]
 ΕΒΟΛ ΤΗΡ⁴ ΜΝ ΠΩΛ' ΕΖΡΑΪ ΤΗΡ⁴ ΠΑΪ ΕΝΤΑΥCΩΡ ΕΒΟΛ
 ΝΝCΩΡ ΕΒΟΛ ΤΗΡΟΥ ΜΝ ΝΕΤΝΖΗΤΟΥ ΤΗΡΟΥ· ΑΥΩ
 ΠΑΪ ΕΝΤΑ ΜΥCΤΗΡΙΟΝ ΝΙΜ ΨΩΠΕ ΕΤΒΗΗΤ⁴ ΑΥΩ ΜΝ
 ΝΕΥΤΟΠΟC ΤΗΡΟΥ· ΑΜΟΥ ΕΖΡΑΪ ΨΑΡΟΝ ΧΕ ΑΝΟΝ
 25 ΝΕΚΨΒΗΡ-ΜΕΛΟC· ΑΝΟΝ ΔΕ ΤΗΡῆ ΝΜΜΑΚ ΖΩΩΚ ΟΝ·

3 MS originally ΟΥΧΩΜ; Μ crossed out, and Κ written above.

20 ΠΓΙ inserted above in the same hand.

All and the *pleroma* of the All, and I will not hide anything from you from this hour, *but* in completion I will complete you in every *pleroma* and in every completion and in every *mystery*; these are the completion of all completions and the *pleroma* of all *pleromas* and the *gnosis* of all *gnoses*, these which are in my *garment*. I will tell you all the *mysteries* from the outermost of the outer to the innermost of the inner. Hear, *nevertheless*, and I will tell you everything which has happened to me.

10. It happened now when the sun rose in the East, a great *power* of light came down, in which was my *garment* which I had left in the 24th *mystery*, as I have just been telling you. And I found a *mystery* in my *garment*, written in the manner of writing of those of the height¹: ζαμα ζαμα ωζζα ραχαμα ωζαι,² whose interpretation is: 'O *Mystery* which art outside the *world*³, because of which the All exists — this is the whole coming forth and the whole ascent which has emanated all emanations⁴ and all that is within them, and because of which all *mysteries* and all their *places* exist — come forth to us because we are thy fellow-members. *But* we all with thee alone, | we and thou are one and the

¹ (17) in the manner of writing of those of the height; Schmidt: in five words of those of the height.

² (18) division of Greek into five words is uncertain.

³ (19) outside the world; Schmidt: outside in the world.

⁴ (21) emanated all emanations; lit. distributed all distributions (see 2.10).

ΑΝΟΝ ΟΥΑ ΝΟΥΩΤ ΛΥΩ ΝΤΟΚ ΠΕ ΟΥΑ ΝΟΥΩΤ·
 ΝΤΟΚ ΠΕ ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΕΝΤΑΨΩΠΕ ΧΙΝ
 ΝΨΟΡΠ ΖΡΑΪ ΖΜ ΠΙΑΤΨΑΧΕ ΕΡΟΨ ΖΛΘΗ ΕΜΠΑΤΨΠΡΟ-
 ΕΛΘΕ ΕΒΟΛ· ΛΥΩ ΠΡΑΝ ΜΠΕΤΜΜΑΥ ΑΝΟΝ ΤΗΡΝ ΠΕ·
 5 ΤΕΝΟΥ ΣΕ ΑΝΟΝ ΤΗΡΝ ΖΙ ΟΥCΟΠ ΤΝΑΖΕ ΕΡΟΚ ΖΑΤΜ
 ΦΛΕ ΝΖΟΡΙΟΝ· ΕΤΕ ΝΤΟΨ ΠΕ ΦΛΕ ΜΜΥCΤΗΡΙΟΝ ΧΙΝ
 ΝΖΟΥΝ· ΝΤΟΨ ΖΩΩΨ ΟΥΜΕΡΟC ΠΕ ΕΒΟΛ ΜΜΟΝ· ΤΕ-
 ΝΟΥ ΣΕ ΑΝΤΝΝΟΟΥ ΝΑΚ ΜΠΕΚΕΝΔΥΜΑ ΕΤΕ ΠΩΚ 12
 ΡΩΩ ΠΕ ΧΙΝ ΝΨΟΡΠ ΠΑΪ ΕΝΤΑΚΚΑΛΨ ΖΜ ΦΛΕ ΝΖΟ-
 10 ΡΟC ΕΤΕ ΝΤΟΨ ΠΕ ΠΖΛΕ ΜΜΥCΤΗΡΙΟΝ ΧΙΝΖΟΥΝ·
 ΨΑΝΤΕ ΠΕΨΟΥΟΕΨ ΨΩΚ ΕΒΟΛ ΚΑΤΑ ΤΚΕΛΕΥCΙC
 ΜΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ· ΕΙCΖΗΗΤΕ ΛΨΨΩΚ ΕΒΟΛ ΝCΙ
 ΠΕΨΟΥΟΨ ΤΑΛΨ ΖΨΩΚ· ΑΜΟΥ ΨΑΡΟΝ ΨΕ ΤΝΑΖ-
 ΕΡΑΤΝ ΕΡΟΚ ΤΗΡΝ ΕΤΡΕΝ† ΖΨΩΚ ΜΠΨΟΡΠ ΜΜΥC-
 15 ΤΗΡΙΟΝ ΜΝ ΠΕΨΕΟΟΥ ΤΗΡΨ ΕΒΟΛ ΖΙΤΝ ΤΕΨΚΕΛΕΥ-
 CΙC ΜΜΙΝ ΜΜΟΨ ΕΛΨΤΑΛΨ ΝΑΝ ΝCΙ ΠΨΟΡΠ ΜΜΥC-
 ΤΗΡΙΟΝ ΕΨΟ ΝΕΝΔΥΜΑ CΝΑΥ ΕΤΡΕΝΤΑΛΨ ΖΨΩΚ·
 ΨΩΡΙC ΠΑΪ ΕΝΤΑΝΤΝΟΟΥΨ ΝΑΚ ΨΕ ΚΜΠΨΑ Μ-
 ΜΟΟΥ· ΕΠΙΔΗ ΝΤΟΚ ΠΕΤΟ ΝΨΟΡΠ ΕΡΟΝ ΛΥΩ
 20 ΚΨΟΟΠ ΖΑΤΕΝΕΖΗ· ΕΤΒΕ ΠΑΪ ΣΕ Α ΠΨΟΡΠ ΜΜΥC-
 ΤΗΡΙΟΝ ΛΨΤΝΟΟΥ ΝΑΚ ΕΒΟΛ ΖΙΤΟΟΤΝ ΜΠΜΥCΤΗΡΙΟΝ
 ΜΠΕΨΕΟΟΥ ΤΗΡΨ ΕΨΟ ΝΕΝΔΥΜΑ CΝΑΥ· ΨΟΡΠ ΜΕΝ

1 read ΛΥΩ ΠΙΟΥΑ ΝΟΥΩΤ ΝΤΟΨ ΠΕ.

9 MS ΡΩΩ; read ΡΩ.

15 MS ΤΕΚΕΛΕΥCΙC; ΕΨ inserted above in the same hand.

18, 21 see note on 9.19.

22 MS ΨΟΡΠ; better ΠΨΟΡΠ.

same. Thou art the First *Mystery* which has existed from the beginning in the Ineffable One, before he *went forth*, and the name of that one is all of us. Now all together we will approach¹ thee at the last *boundary*, which is the last *mystery* from within, itself a *part* of us. Now we have sent thee thy *garment* which has belonged to thee from the beginning, which thou didst leave in the last *boundary*, which is the last *mystery* from within, until its time was completed *according to* the *command* of the First *Mystery*. Behold, the time is completed. Put it on, come to us, that we all approach¹ thee to put on thee the First *Mystery* with all his glory, through his own *command*; as the First *Mystery*, having two *garments*², has given it to us that we should put it on thee, *apart from* this which we have sent thee because thou art worthy, *since* thou art first among us and thou didst exist before us*. Because of this the First *Mystery* has sent to thee through us the *mystery* of his whole glory, having two *garments*. *That is*, | in the first is

* Col. 1.17

¹ (5, 14) approach; Till : await (also 19.20).

² (17, 22) having two garments; Schmidt : consisting of two garments.

all the glory of all the names of all the *mysteries* and all the *emanations* and the *ranks* of the *spaces* of the Ineffable One. And in the second *garment* is the whole glory of the name of all the *mysteries* and all the *emanations* which are in the *ranks* of the two *spaces* of the First *Mystery*. And in this *garment* which we have now sent thee is the glory of the name of the *mystery* of the *informer*, which is the first ordinance, and the *mystery* of the five *incisions*, and the *mystery* of the great *messenger* of the Ineffable, who is the great light, and the *mystery* of the five *leaders* who are the five *helpers* (*parastatai*). And furthermore, there is in that *garment* the glory of the name of the *mystery* of all the *ranks* of the *emanations* of the *Treasury* of the Light, and their *saviours*, and (the *mystery* of) the *ranks* of the *ranks*, which are the seven *amens* and the seven *voices* and the five trees and the three *amens* and the twin *saviour*, namely the child of the child, and the *mystery* of the nine *watchers* of the three *gates* of the *Treasury* of the Light ¹. And furthermore there is in it the whole glory of the name <of all those> who are on the right, and all those who are | in the

¹ (22) gates of the Treasury of the Light; see J 123.

2N TMECOC · AYW ON E4N2HT4 N6I ΠEOOY THP4
 MPAN MPNOC NΔ2OPATOC · ETE NTO4 ΠE ΠNOC M-
 ΠPONATWP AYW MN (H)MYCTHPION MPOMNT NTPH-
 ΔYNA MIC · AYW MN ΠMYCTHPION MΠEYTOΠOC
 5 THP4 · AYW MN ΠMYCTHPION NNEYΔ2OPATOC TH- [H^b]
 POY · MN NETWOPH THPOY 2M ΠME2MN(T)WOMTE
 NNΔIΩN · AYW MN ΠPAN MPMNTCNOOYC NΔIΩN · AYW
 MN NEYAPXΩN THPOY AYW MN NEYAPXAGΓEΛOC TH-
 POY AYW MN NEYAGΓEΛOC THPOY AYW MN NET-
 10 WOPH THPOY 2M PMNTCNOOYC NNΔIΩN · AYW
 ΠMYCTHPION THP4 MPAN NNETWOPH THPOY 2N ΘH-
 MAPMENH MN MPHYE THPOY · AYW ΠMYCTHPION
 THP4 MPAN NNETWOPH THPOY 2N TECTΦEPΔ AYW
 MN NEYCTEPEWMA MN NETN2HTOY THPOY AYW MN
 15 NEYTOΠOC THPOY · EIC2HHTE 6E ANTNNOOY NAK
 MHCEHΔYMA ETMMAY EMΠE AΔAY EIME XIN MH-
 WOPH NTWY EΠECHT · EBOX XE NEPE ΠEOOY MΠE-
 OYOEIN 2HH N2HT4 · AYW NECΦAIPA MN NTOΠOC 16
 THPOY XIN MΠWPH NTWY EΠECHT · 6EPH 6E †-
 20 ΠEIEHΔYMA 2IΩWK AMOY WAPON XE TNΔ2E EPCK
 ETPEH† 2IΩWK MΠEKENΔYMA CNAY 2ITN TKELEYCIC
 MΠWOPH MMYCTHPION NΔIEYWO(O)H NAK XIN NWOPH
 2Δ2TE ΠWOPH MMYCTHPION WANTE ΠEOYOEIW

3 MS π omitted.

4 MS MΠEYTOΠOC; πO inserted above.

6 MS MΠWOMTE.

19 read MΠWPH-TWY or MΠWOPH NTWY.

22 MS EYWOH: read EYWOPH.

23 NΔI . . . MMYCTHPION added in upper margin.

Midst. And furthermore there is in it the whole glory of the name of the great *invisible one*, who is the great *forefather* ¹, and the *mystery* of the *triple power*, and the *mystery* of their whole *place*, and the *mystery* of all their *invisible ones* and of all those who are in the thirteenth *aeon* ², and the name of the twelve *aeons* and of all their *archons* and all their *archangels* and all their *angels*, and of all those which are in the twelve *aeons*, and the whole *mystery* of the names of all those which are in the *Heimarmene* ³ and all the heavens. And the whole *mystery* of the name of all those in the *sphere*, and their *firmaments* and all those which are in them, and all their *places*. Behold now, we have sent thee that *garment* which no one knew, from the first ordinance downwards, because the glory of its light was hidden within it. And the *spheres* and all the *places* from the first ordinance downwards <did not know it>. Behold now, put on this *garment* quickly. Come to us that we approach thee to put on thee thy two *garments*, through the *command* of the First *Mystery*, they having been for thee with the First *Mystery* since the beginning until the time | appointed by the Ineffable One

¹ (3) forefather; see U 228.

² (6, 7) thirteenth aeon; see J 134.

³ (11) Heimarmene; see Jonas (Bibl. 23) p. 156-210; J 117; ApJn 72; OnOrgWld 155 etc.; CH 1.9.

ΧΩΚ ΕΒΟΛ ΠΑΪ ΕΤΤΗΩ ΖΙΤ̄Ν ΠΙΑΤΩΑΧΕ ΕΡΟϢ· ΕΙΣ-
 ΖΗΗΤΕ ΔΕ ΑΧΧΩΚ ΕΒΟΛ Ν̄ΟΙ ΠΕΟΥΘΕΙΩ· ΑΜΟΥ ΔΕ
 ΩΑΡΟΝ Ζ̄Ν ΟΥΘΕΠΗ ΤΑΡ̄ΝΤΑΛΥ ΖΙΩΩΚ ΩΑΝΤ̄ΚΧΩΚ
 ΕΒΟΛ Ν̄ΤΑΙΑΚΟΝΙΑ ΤΗΡ̄C Μ̄ΠΧΩΚ ΕΒΟΛ Μ̄ΠΩΟΡ̄Π
 5 Μ̄ΜΥCΤΗΡΙΟΝ ΤΑΪ ΕΙΤΤΗΩ ΖΙΤ̄Ν ΠΙΑΤΩΑΧΕ ΕΡΟϢ·
 ΑΜΟΥ ΔΕ ΩΑΡΟΝ Ζ̄Ν ΟΥΘΕΠΗ ΤΑΡ̄ΝΤΑΛΥ ΖΙΩΩΚ
 ΚΑΤΑ ΤΚΕΛΕΥCΙC Μ̄ΠΩΟΡ̄Π Μ̄ΜΥCΤΗΡΙΟΝ ΕΤΙ ΓΑΡ ΚΕ-
 ΚΟΥΪ Ν̄ΟΥ(Ο)ΕΙΩ ΠΕ Ν̄ΕΛΛΑΧΙCΤΟΝ· ΚΝΗΥ ΕΡΑΤ̄Ν·
 ΑΥΩ ΚΝΑΛΟ Ζ̄Μ ΠΚΟCΜΟC· *ΑΜΟΥ ΔΕ· Ζ̄Ν ΟΥΘΕΠΗ 16^b
 10 ΤΑΡΕΚΧΙ Μ̄ΠΕΚΕΟΟΥ ΤΗΡ̄Ϣ ΕΤΕ ΠΕΟΟΥ ΠΕ Μ̄ΠΩΟΡ̄Π
 Μ̄ΜΥCΤΗΡΙΟΝ :

3 ΑCΩΩΠΕ ΔΕ ΑΝΟΚ Ν̄ΤΕΡΙΝΑΥ ΕΠΜΥCΤΗΡΙΟΝ Ν̄ΝΕΪ-
 ΩΑΧΕ ΤΗΡΟΥ ΖΡΑΪ Ζ̄Μ ΠΕΝΔΥΜΑ ΕΝΤΑϢΤ̄ΝΝΟΟΥϢ
 ΝΑΪ· ΑΪΤΑΛϢ ΖΙΩΩΤ Ζ̄Ν ΤΕΥΝΟΥ ΕΤ̄ΜΜΑΥ· ΑΥΩ ΑΪΡ̄-
 15 ΟΥΘΕΙΝ ΕΜΑΩΟ ΕΜΑΩΟ ΑΥΩ ΑΪΖΩΛ ΕΠΧΙCΕ· ΑΥΩ
 ΑΪΕΙ' ΕΡ̄Ν-ΤΠΥΛΗ Μ̄ΠΕCΤΕΡΕΩΜΑ ΕΪΟ Ν̄ΟΥΘΕΙΝ ΕΜΑΩΟ
 ΕΜΑΩΟ ΕΜ̄Ν-ΩΙ ΕΠΟΥΘΕΙΝ ΕΝΕΪΩΟΟΠ Μ̄ΜΟϢ· ΑΥΩ
 ΑΥΩΤΟΡ̄Τ̄Ρ ΕΧ̄Ν ΝΕΥΕΡΙΥ Ν̄ΟΙ Μ̄ΠΥΛΗ Μ̄ΠΕCΤΕΡΕ-
 ΩΜΑ ΑΥΟΥΩΝ ΤΗΡΟΥ ΖΙ ΟΥCΟΠ· ΑΥΩ Α Ν̄ΑΡΧΩΝ
 20 ΤΗΡΟΥ Μ̄Ν Ν̄ΕΞΟΥCΙΑ ΤΗΡΟΥ· Μ̄Ν Ν̄ΑΓΓΕΛΟC ΤΗΡΟΥ
 ΕΤ̄ΝΖΗΤ̄Ϣ ΑΥΩΤΟΡ̄Τ̄Ρ ΤΗΡΟΥ ΖΙ ΟΥCΟΠ ΕΤΒΕ ΠΝΟC
 Ν̄ΟΥΘΕΙΝ ΕΤΩΟΟΠ Μ̄ΜΟΪ· ΑΥΩ ΑΥCΩΩΤ̄ ΕΠΕΝ-
 ΔΥΜΑ Ν̄ΟΥΘΕΙΝ ΕΤΖΙΩΩΤ' ΕΤΟ *Ν̄ΟΥΘΕΙΝ ΑΥΝΑΥ [Κ]

6 MS after ΑΜΟΥ, dittography ΔΕ ΩΑΡΟΝ Ζ̄ΝΟΥ is expunged.

8 MS Ν̄ΟΥΕΙΩ.

17 MS ΕΝΕΩΟΟΠ; ϣ crossed out, and ι inserted above in the same hand;
 read ΕΝΕϣΩΟΟΠ Ε̄ΝΟΪ; compare 23.23.

is completed. Behold the time is completed. Come now quickly to us that we put them on thee, until thou hast completed the whole *service* of the completion of the First *Mystery*, which is appointed by the Ineffable One. Come now quickly to us that we put them on thee, *according to* the *command* of the First *Mystery*. *For yet* a little time, an *insignificant* one, and thou wilt come to us and leave the world*. Come now quickly, and thou shalt receive the whole glory which is the glory of the First *Mystery* □

11. It happened now, when I saw the *mystery* of all these words in the *garment* which was sent to me, I put it on in that hour, and I gave light exceedingly, and I flew to the height, and I came before the *gate* of the *firmament*, shining exceedingly, there being no measure to the light which I had. And the gates of the firmament were agitated against one another, and they all opened at the same time. And all the *archons* and all the *powers* (*exousiai*) and all the *angels* therein were all agitated at the same time because of the great light which I had. And they looked upon the shining *garment* of light which I wore, they saw | the *mystery*

* cf. Joh. 16.16, 28

□ cf. Joh. 17.5

- ΕΠΜΥCΤΗΡΙΟΝ ΕΤΕΡΕ ΠΕΥΡΑΝ ΖΙΩΩΥ ΑΥΡ̄ΖΟΤΕ ΕΜΑΤΕ
 ΕΜΑΤΕ ΑΥΩ ΑΥΒΩΛ ΕΒΟΛ Ν̄ΒΙ ΝΕΥΜΡ̄ΡΕ ΤΗΡΟΥ
 ΝΑΪ ΕΤΟΥΜΗΡ Ν̄ΖΗΤΟΥ ΑΥΩ Α ΠΟΥΑ ΠΟΥΑ ΛΟ Ζ̄Ν
 ΤΕΤΤΑΖΙC· ΑΥΩ ΑΥΠΑΖΤΟΥ ΤΗΡΟΥ Μ̄ΠΑΜ̄ΤΟ ΕΒΟΛ
 5 ΑΥΟΥΩΨΤ ΕΥΧΩ Μ̄ΜΟC ΧΕ Ν̄ΑΥ Ν̄ΖΕ ΑΥΟΥΟΤΒ̄Ν
 ΕΒΟΛ Ν̄ΒΙ ΠΧΟΕΙC Μ̄ΠΤΗΡ̄ ΕΜΠ̄ΝΕΙΜΕ· ΑΥΩ ΑΥΖΥΜ-
 ΝΕΥΕ ΤΗΡΟΥ ΖΙ ΟΥCΟΠ ΕΠCΑΝΖΟΥΝ Ν̄ΤΕ ΝΙCΑΝΖΟΥΝ·
 ΑΝΟΚ ΔΕ ΝΕΥΝΑΥ ΕΡΟΪ ΑΝ ΠΕ· ΑΛΛΑ ΝΕΥΝΑΥ
 ΕΠΟΥΟΕΙΝ Μ̄ΜΑΤΕ ΑΥΩ ΝΕΥΨΟΟΠ ΠΕ Ζ̄Ν ΟΥΝΟC
 10 Ν̄ΖΟΤΕ· ΑΥΩ ΝΕΥΨΤ̄ΡΤΩΡ ΠΕ ΕΜΑΤΕ· ΑΥΩ ΑΥ-
 ΖΥΜΝΕΥΕ ΕΠCΑΝΖΟΥΝ Ν̄ΤΕ ΝΙCΑΝΖΟΥΝ· ΑΪΚΑ-ΠΜΑ
 ΔΕ ΕΤ̄ΜΜΑΥ Ν̄CΩΪ ΑΪΕΙ' ΕΖΡΑΪ ΕΤΨΟΡ̄Π Ν̄CΦΑΙΡΑ ΕΪΟ
 ΝΟΥΟΕΙΝ ΕΜΑΨΟ ΕΜΑΨΟ Ν̄ΖΟΥΟ ΕΘΕ ΕΝΤΑΪΡ̄-ΟΥ-
 ΟΕΙΝ Ν̄ΖΗΤ̄C Ζ̄Μ ΠΕCΤΕΡΕΩΜΑ Ν̄ΖΜΕΨΙΤ' Ν̄ΚΩΒ Ν̄CΟΠ· [κ^b]
 15 ΑCΨΩΠΕ CΕ Ν̄ΤΕΡΙΠΩΖ ΕΤΠΥΛΗ Ν̄ΤΨΟΡ̄Π Ν̄CΦΑΙΡΑ
 ΑΥΨΤΟΡ̄Τ̄Ρ Ν̄ΒΙ ΝΕCΠΥΛΗ ΑΥΩ ΑΥΟΥΩΝ ΜΑΥΑΑΥ
 ΖΙ ΟΥCΟΠ· ΑΪΕΙ' ΕΖΟΥΝ ΕΝΟΙΚΟC Ν̄ΤΕCΦΑΙΡΑ ΕΪΟ
 ΝΟΥΟΕΙΝ ΕΜΑΨΟ ΕΜΑΨΟ ΕΜ̄Ν-ΨΙ ΕΠΟΥΟΕΙΝ ΕΤ-
 ΨΟΟΠ Μ̄ΜΟΪ ΑΥΩ ΑΥΨΤΟΡ̄Τ̄Ρ ΕΧ̄Ν ΝΕΥΕΡΗΥ Ν̄ΒΙ
 20 Ν̄ΑΡΧΩΝ ΤΗΡΟΥ Μ̄Ν ΝΕΤΨΟΟΠ ΤΗΡΟΥ Ζ̄Ν ΤΕCΦΑΙΡΑ
 ΕΤ̄ΜΜΑΥ ΑΥΩ ΑΥΝΑΥ ΕΠΝΟC ΝΟΥΟΕΙΝ ΕΤΨΟΟΠ
 Μ̄ΜΟΪ· ΑΥΩ ΑΥCΩΨΤ ΕΠΛΕΝΔΥΜΑ ΑΥΝΑΥ ΕΠΜΥC-
 ΤΗΡΙΟΝ Μ̄ΠΕΥΡΑΝ Ν̄ΖΗΤ̄Υ ΑΥΩ ΑΥΡ̄ΖΟΥΕ-ΨΤΟΡ̄Τ̄Ρ·
 ΑΥΩ ΑΥΨΩΠΕ Ζ̄Ν ΟΥΝΟC Ν̄ΖΟΤΕ ΕΥΧΩ Μ̄ΜΟC
 25 ΧΕ ΠΩC Α ΠΧΟΕΙC Μ̄ΠΤΗΡ̄ ΟΥΟΤΒ̄Ν ΕΒΟΛ ΕΜΠ̄Ν-
 ΕΙΜΕ· ΑΥΩ ΑΥΒΩΛ ΕΒΟΛ Ν̄ΒΙ ΝΕΥΜΡ̄ΡΕ ΤΗΡΟΥ ΑΥΩ

1 MS ΕΠΜΥCΤΗΡΙΟΝ.

which contained their name. They were exceedingly afraid and all their bonds in which they were bound were loosened, and each one abandoned his *rank*. And they all prostrated themselves in my presence, they worshipped, saying: 'How has the Lord of the All passed through us without our knowing?' And they all *sang praises* at once to the innermost of the inner. *However* they did not see me, *but* they saw the light alone and they were in great fear*. And they were greatly agitated, and they *sang praises* to the innermost of the inner.

12. *Nevertheless* I left that place behind me, I came up to the first *sphere* shining exceedingly, 49 times more than when I gave light within the *firmament*. Now it happened when I reached the *gate* of the first *sphere*, its *gates* were agitated and they opened of themselves at the same time. I came into the *houses* of the *spheres* shining exceedingly, there being no measure to the light which I had. And all the *archons* and all those who were in that *sphere* were agitated together. And they saw the great light which I had. And they looked upon my *garment*, they saw the *mystery* of their name within it. And they were increasingly agitated, and they were in great fear, saying: 'How has the Lord of the All passed through us without our knowing?' And all their bonds were loosened, | and their *places* and their

* cf. Acts 22.9

- ΜΝ ΝΕΥΤΟΠΟΣ* ΜΝ ΝΕΥΤΑΞΙΣ· ΑΥΩ Δ ΠΟΥΑ ΠΟΥΑ ΚΑ
 ΛΟ ΖΝ ΤΕΥΤΑΞΙΣ ΑΥΠΑΣΤΟΥ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ ΑΥ-
 ΟΥΩΨΤ ΜΠΑΜΤΟ ΕΒΟΛ Η ΜΠΕΜΤΟ ΕΒΟΛ ΜΠΑΕΝ-
 ΔΥΜΑ· ΑΥΩ ΑΥΖΥΜΝΕΥΕ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ ΕΠΣΑΝ-
 5 ΖΟΥΝ ΝΤΕ ΝΙΣΑΝΖΟΥΝ· ΕΥΩΟΟΠ ΖΝ ΟΥΝΟΘ ΝΖΟΤΕ
 ΜΝ ΟΥΝΟΘ ΝΨΤΟΡΤΡ· ΑΥΩ ΛΙΚΩ ΝΣΩΙ ΜΠΜΑ ΕΤ-
 ΜΜΑΥ ΛΙΕΙ' ΨΑ ΤΠΥΛΗ ΝΤΜΕΖΣΝΤΕ ΝΣΦΑΙΡΑ ΤΑΙ ΕΤΕ
 ΝΤΟΣ ΤΕ ΘΙΜΑΡΜΕΝΗ· ΑΥΨΤΟΡΤΡ ΔΕ ΝΒΙ ΝΕΣΠΥΛΗ
 ΤΗΡΟΥ ΑΥΩ ΑΥΟΥΩΝ ΖΙ ΝΕΥΕΡΗΥ· ΑΥΩ ΛΙΒΩΚ
 10 ΕΖΟΥΝ ΕΝΟΙΚΟΣ ΝΘΙΜΑΡΜΕΝΗ ΕΙΟ ΝΟΥΟΕΙΝ ΕΜΑΨΟ
 ΕΜΑΨΟ ΕΜΝ-ΨΙ ΕΠΟΥΟΙΝ ΕΤΨΟΟΠ ΜΜΟΙ· ΝΕΙΟ' ΓΑΡ
 ΝΟΥΟΕΙΝ ΠΕ ΖΝ ΘΙΜΑΡΜΕΝΗ ΝΖΟΥΟ ΕΤΕΣΦΑΙΡΑ ΝΖΜΕ-
 ΨΙΤ' ΝΚΩΒ ΝΣΟΠ· ΑΥΩ ΑΥΨΤΟΡΤΡ ΝΒΙ ΝΑΡΧΩΝ
 ΤΗΡΟΥ ΜΝ* ΝΕΤΨΟΟΠ ΤΗΡΟΥ ΖΝ ΘΙΜΑΡΜΕΝΗ ΑΥΩ ΚΑ^b
 15 ΑΥΖΕ ΕΧΝ ΝΕΥΕΡΗΥ ΑΥΨΩΠΕ ΖΝ ΟΥΝΟΘ ΝΖΟΤΕ
 ΕΜΑΤΕ ΕΥΝΑΥ ΕΠΝΟΘ ΝΟΥΟΕΙΝ ΕΨΨΟΟΠ ΜΜΟΙ·
 ΑΥΩ ΑΥΩΨΤ ΕΠΑΕΝΔΥΜΑ ΝΟΥΟΕΙΝ ΑΥΝΑΥ ΕΠ-
 ΜΥΣΤΗΡΙΟΝ ΜΠΕΥΡΑΝ ΖΡΑΙ ΖΜ ΠΑΕΝΔΥΜΑ ΑΥΩ ΑΥΡ-
 ΖΟΥΕΨΤΟΡΤΡ ΑΥΨΩΠΕ ΖΝ ΟΥΝΟΘ ΝΖΟΤΕ ΕΥΧΩ
 20 ΜΜΟΣ ΧΕ ΝΑΨ ΝΖΕ Α ΠΧΟΙΣ ΜΠΤΗΡΨ ΟΥΟΤΒΝ ΕΒΟΛ
 ΕΜΠΝΕΙΜΕ· ΑΥΩ ΑΥΒΩΛ ΕΒΟΛ ΝΒΙ ΜΜΡΡΕ ΤΗΡΟΥ
 ΝΝΕΥΤΟΠΟΣ ΜΝ ΝΕΥΤΑΞΙΣ ΜΝ ΝΕΥΟΙΚΟΣ· ΑΥΕΙ' ΤΗ-
 ΡΟΥ ΖΙ ΟΥΣΟΠ ΑΥΠΑΣΤΟΥ ΑΥΟΥΩΨΤ ΜΠΑΜΤΟ
 ΕΒΟΛ· ΑΥΩ ΑΥΖΥΜΝΕΥ(Ε) ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ ΕΠΣΑ-
 25 ΝΖΟΥΝ ΝΤΕ ΝΙΣΑΝΖΟΥΝ· ΕΥΨΟΟΠ ΖΝ ΟΥΝΟΘ ΝΖΟΤΕ

23 MS ΑΥΠΑΣΤΟΥ; Τ inserted above.

24 MS ΑΥΖΥΜΝΕΥ.

ranks. And each one abandoned his *rank*. And they all prostrated themselves at the same time, they all worshipped in my presence *or* in the presence of my *garment*. And they all *sang praises* at the same time to the innermost of the inner, being in great fear and great agitation.

13. And I left that place behind me, I came to the *gate* of the second *sphere*, which is the *Heimarmene*. But all its *gates* were agitated and they opened of themselves¹. And I entered into the *houses* of the *Heimarmene*, shining exceedingly, there being no measure to the light which I had, *for* I was shining in the *Heimarmene* 49 times more than in the *sphere*. And all the *archons* and all those who are in the *Heimarmene* were agitated and they fell upon one another, and were in very great fear as they saw the great light which I had. And they looked at my *garment* of light, they saw the *mystery* of their name in my *garment*, and they were increasingly agitated. They were in great fear, saying : 'How has the Lord of the All passed through us without our knowing?' And all the bonds of their *places* and their *ranks* and their *houses* were loosened. They all came at the same time, they prostrated themselves, they worshipped in my presence. And they all *sang praises* at the same time to the innermost of the inner, being in great fear | and great agitation.

¹ (9) of themselves; Till : one by one.

ΜΝ ΟΥΝΟΣ ΝΩΤΟΡΤΡ· ΑΥΩ ΛΙΚΑ-ΠΜΑ ΕΤΜΜΑΥ ΝΩΪ
 ΛΙΕΙ' ΕΞΡΑΪ ΕΝΝΟΣ ΝΝΑΙΩΝ ΝΤΕ ΝΑΡΧΩΝ ΛΙΕΙ' ΕΡΝ- [κβ]
 ΝΕΥΚΑΤΑΠΕΤΑΣΜΑ· ΑΥΩ ΜΝ ΝΕΥΠΥΛΗ ΕΙΟ ΝΟΥΟΕΙΝ
 ΕΜΑΩΟ ΕΜΑΩΟ ΑΥΩ ΕΜΝ-ΩΙ ΕΠΟΥΟΕΙΝ ΕΤΩΟΟΠ
 5 ΜΜΟΪ·

ΑΣΩΩΠΕ ΔΕ ΝΤΕΡΙΠΩΞ ΕΠΜΝΤCΝΟΟΥC ΝΝΑΙΩΝ
 ΑΥΩΤΟΡΤΡ ΕΧΝ ΝΕΥΕΡΗΥ ΝΒΙ ΝΕΥΚΑΤΑΠΕΤΑΣΜΑ
 ΑΥΩ ΜΝ ΝΕΥΠΥΛΗ ΑΥCΩΚ ΜΑΥΑΛΥ ΝΒΙ ΝΚΑΤΑΠΕ-
 ΤΑΣΜΑ· ΑΥΩ Α ΝΕΥΠΥΛΗ ΟΥΩΝ ΕΧΝ ΝΕΥΕΡΗΥ·
 10 ΑΥΩ ΛΙΒΩΚ ΕΞΟΥΝ ΕΝΕΥΑΙΩΝ ΕΙΟ' ΝΟΥΟΕΙΝ ΕΜΑ-
 ΩΟ ΕΜΑΩΟ ΕΜΝ-ΩΙ ΕΠΟΥΟΕΙΝ ΕΤΩΟΟΠ ΜΜΟΪ ΝΖΟΥΟ
 ΕΠΟΥΟΕΙΝ ΕΝΤΑΪΡ-ΟΥΟΕΙΝ ΝΖΗΤΨ ΖΝ ΝΟΙΚΟC ΝΘΙ-
 ΜΑΡΜΕΝΗ ΝΖΜΕΨΙΤ ΝΚΩΒ ΠCΟΠ· ΑΥΩ Α ΝΑΓΓΕΛΟC
 ΤΗΡΟΥ ΝΝΑΙΩΝ ΜΝ ΝΕΥΑΡΧΑΓΓΕΛΟC ΜΝ ΝΕΥΑΡ-
 15 ΧΩΝ· [ΜΝ] ΜΝ ΝΕΥΝΟΥΤΕ· ΜΝ ΝΕΥΧΟΕΙC· ΜΝ
 ΝΕΥΕΞΟΥCΙΑ· ΑΥΩ ΜΝ ΝΕΥΤΥΡΑΝΝΟC· ΜΝ ΝΕΥ- [κβ^h]
 CΟΜ· ΜΝ ΝΕΥCΠΗΝΟΗΡ ΜΝ ΝΕΥΦΩCΤΗΡ· ΜΝ ΝΕΥΧΩ-
 ΡΙC CΥΝΖΥΓΟC· ΜΝ ΝΕΥΑΖΟΡΑΤΟC· ΑΥΩ ΜΝ ΝΕΥΠΡΟ-
 ΠΑΤΩΡ· ΜΝ ΝΕΥΤΡΙΑΥΝΑΜΟC ΑΥΝΑΥ ΕΡΟΪ ΕΙΟ ΝΟΥ-
 20 ΟΕΙΝ ΕΜΑΩΟ ΕΜΑΩΟ· ΕΜΝ-ΩΙ ΕΠΟΥΟΕΙΝ ΕΤΩΟΟΠ
 ΜΜΟΪ· ΑΥΩ ΑΥΩΤΟΡΤΡ ΕΧΝ ΝΕΥΕΡΗΥ· ΑΥΩ ΑΥ-
 ΝΟC ΝΖΟΤΕ ΖΕ ΕΞΡΑΪ ΕΧΩΟΥ· ΕΥΝΑΥ ΕΠΝΟC ΝΟΥ-
 ΟΕΙΝ ΕΝΕΥΩΟΟΠ ΜΜΟΪ· ΑΥΩ ΠΕΥΝΟC ΝΩΤΟΡΤΡ ΜΝ
 ΤΕΥΝΟC ΝΖΟΤΕ· ΑΥΠΩΞ ΨΑ ΠΤΟΠΟC ΜΠΝΟC ΜΠΡΟ-

15 the hand of the second scribe begins with ΜΝ which appears for the second time on the new line.

14. And I left that place behind me, I came upwards to the great *aeons* of the *archons*, I came before their *veils*¹ and their *gates* shining exceedingly, and there was no measure to the light which I had. Now it happened when I reached the twelve *aeons*², their veils and their *gates* were agitated against one another. The *veils* drew themselves aside and the *gates* opened of themselves³, and I entered into their *aeons* shining exceedingly, there being no measure to the light which I had, 49 times greater than the light with which I was shining in the *houses* of the *Heimarmene*. And all the *angels* of the *aeons* and their *archangels* and their *archons* and their gods and their lords and their *powers* (*exousiai*) and their *tyrants* and their powers and their *light-sparks*⁴ and their *luminaries* and their *unpaired ones* and their *invisible ones* and their *forefathers* and their *triple-powered ones*, they saw me shining exceedingly, there being no measure to the light which I had. And they were agitated against one another, and great fear came upon them as they saw the great light which I had. And their great agitation and their great fear reached to the *place* of the great | *invisible fore-*

¹ (3) veils; see J 83.

² (6) twelve aeons; see J 101.

³ (9) of themselves; lit. against one another.

⁴ (17) light-sparks; see U 242.

- ΠΑΤΩΡ ΝΑΖΟΡΑΤΟΣ · ΑΥΩ ΜΝ ΠΩΟΜΝΤ' ΝΝΟΣ ΝΤΡΙ-
 ΔΥΝΑΜΟΣ · ΕΒΟΛ ΔΕ ΖΙΤΝ ΤΝΟΣ ΝΖΟΤΕ ΝΤΕ ΠΕΥ-
 ΩΤΟΡΤΡ · ΑΥΩ ΕΥΠΗΤ ΕΠΙΣΑ ΜΝ ΠΑΙ ΖΜ ΠΕΥΤΟΠΟΣ
 ΝΒΙ ΠΝΟΣ ΜΠΡΟΠΑΤΩΡ ΝΤΟΥ ΜΝ ΠΩΟΜΝΤ' ΝΤΡΙ- κτ
 5 ΔΥΝΑΜΟΣ · ΑΥΩ ΜΠΟΥΕΩΩΤΑΜ ΝΝΕΥΤΟΠΟΣ ΤΗ-
 ΡΟΥ ΕΤΒΕ ΤΝΟΣ ΝΖΟΤΕ ΕΝΕΥΩΟΟΠ ΖΡΑΙ ΝΖΗΤΣ ΑΥΩ
 ΑΥΚΙΜ ΕΝΕΥΑΙΩΝ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ · ΜΝ ΝΕΥΣΦΕΡΑ
 ΤΗΡΟΥ ΜΝ ΝΕΥΚΟΣΜΗCΙC ΤΗΡΟΥ · ΕΥΡΖΟΤΕ ΑΥΩ
 ΕΥΩΤΡΤΩΡ ΕΜΑΤΕ ΕΤΒΕ ΠΝΟΣ ΝΟΥΟΙΝ ΕΝΕΥΩΟΟΠ
 10 ΜΜΟΙ ΝΘΕ ΑΝ ΜΠΕΟΥΟΙΩ ΕΝΕΥΩΟΟΠ ΜΜΟΙ · ΕΙΩΟΟΠ
 ΖΙΧΜ ΠΚΑΖ ΝΤΕ ΤΜΝΤΡΩΜΕ ΝΤΕΡΕΥΕΙ' ΕΖΡΑΙ ΕΧΩΙ
 ΝΒΙ ΠΕΝΔΥΜΑ ΝΟΥΟΕΙΝ · ΝΕΜΝΩΔΟΜ ΓΑΡ ΜΠΚΟC-
 ΜΟC ΕΤΩΟΥΝ ΖΑ ΠΟΥΟΕΙΝ ΝΘΕ ΕΤΩΟ ΜΜΟC ΖΝ ΤΕΥ-
 ΑΛΗΘΕΙΑ · ΕΜΜΟΝ ΠΚΟCΜΟC ΝΑΒΩΛ ΕΒΟΛ ΜΝ ΝΕΤ-
 15 ΖΙΧΩΥ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ · ΑΛΛΑ ΠΟΥΟΕΙΝ ΕΝΕΥΩΟΟΠ
 ΜΜΟΙ ΖΜ ΠΜΝΤCΝΟΟΥC ΝΝΑΙΩΝ * ΝΑΛΥ ΕΠΕΝΤΑΥ- κτ^h
 ΩΩΠΕ ΜΜΟΙ ΖΜ ΠΚΟCΜΟC ΖΑΤΝΤΗΥΤΝ ΝΩΜΟΥΝ
 ΝΩΟ · ΜΝ CΑΩΥ ΝΩΕ ΝΤΒΑ ΝΚΩΒ ΝCΟΠ ·
 3 ΑCΩΩΠΕ ΘΕ ΝΤΕΡΕ ΝΕΤΩΟΟΠ ΤΗΡΟΥ ΖΜ ΠΜΝΤ-
 20 CΝΟΟΥC ΝΑΙΩΝ · ΝΤΕΡΟΥΝΑΥ ΕΙΠΝΟC ΝΟΥΟΕΙΝ ΕΝΕΥ-
 ΩΟΟΠ ΜΜΟΙ · ΑΥΩΤΟΡΤΡ ΤΗΡΟΥ ΕΧΝ ΝΕΥΕΡΗΥ ΑΥΩ
 ΑΥΠΩΤ ΕΠΙCΑ ΜΝ ΠΑΙ ΖΡΑΙ ΖΝ ΝΑΙΩΝ · ΑΥΩ ΑΥΚΙΜ
 ΕΧΝ ΝΕΥΕΡΗΥ ΝΒΙ ΝΑΙΩΝ ΤΗΡΟΥ ΜΝ ΜΠΗΥΕ ΤΗΡΟΥ
 ΜΝ ΤΕΥΚΟCΜΗCΙC ΤΗΡC¹ ΕΤΒΕ ΤΝΟΣ ΝΖΟΤΕ ΕΝΤΑC-
 25 ΩΩΠΕ ΜΜΟΟΥ ΕΒΟΛ ΧΕ ΜΠΟΥΕΙΜΕ ΕΠΜΥCΤΗΡΙΟΝ

18 after ΝΩΕ are further erased letters, perhaps originally ΑΥΩ ΠΠ.

father and the three great *triple-powered ones*. However, because of the great fear from their agitation, the great *forefather* continued to run from side to side in his *place*, he and the three *triple-powered ones*, and they could not close all their *places* because of the great fear in which they were. And they moved all their *aeons* at the same time, and all their *spheres*, and all their *orders*, fearing and greatly agitated because of the great light which I had. Not as at the time when I had it, in which I was upon the earth of mankind, when the *garment* of light came down upon me, for the *world* would not be able to bear the light as it is in its *reality*, else the *world* and all that is upon it¹ would be dissolved at the same time. But the light which I had in the twelve *aeons* was 8700 myriad² times greater than that which I had with you in the *world*.

15. Now it happened when all those that were in the twelve *aeons* saw the great light which I had, they were all agitated against one another, and they ran from side to side in the *aeons*. And all the *aeons* and all the heavens and their whole *order* moved against one another, because of the great fear which they had because they did not know the *mystery* | which had happened. And Adamas,

¹ (14) all that is upon it; Till : all those that are upon it.

² (18) 8700 myriad; Till : 87 million.

- ΕΝΤΑΥΩΠΕ ΑΥΩ ΠΑΔΑΜΑΣ ΠΝΟΣ ΝΤΥΡΑΝΝΟΣ ΜΝ
 ΝΤΥΡΑΝΝΟΣ ΤΗΡΟΥ ΕΤΩΟΟΠ ΖΝ ΝΑΙΩΝ ΤΗΡΟΥ ΑΥΖΙ-
 ΤΟΟΤΟΥ ΕΠΟΛΕΜΙ ΕΠΧΙΝΧΗ ΖΡΑΪ ΖΜ ΠΟΥΟΕΙΝ · ΑΥΩ
 ΜΠΟΥΕΙΜΕ ΧΕ'' ΕΥΠΟΛΕΜΕΙ ΜΝ ΝΙΜ · ΕΒΟΛ ΧΕ ΝΕΥ- ΚΑ
 5 ΝΑΥ ΑΝ ΕΛΛΑΥ ΝΣΑ ΠΟΥΟΪΝ ΕΤΟΥΟΤΒ ΕΜΑΩΟ · ΑΣ-
 ΩΠΕ ΟΕ ΝΤΕΡΟΥΠΟΛΕΜΙ ΖΜ ΠΟΥΟΪΝ ΑΥΣΩΩΜ
 ΤΗΡΟΥ ΖΙ ΝΕΥΕΡΗΥ ΑΥΩ ΑΥΖΕ ΕΠΕCΗΤ ΖΡΑΪ ΖΝ
 ΝΑΙΩΝ · ΑΥΩΠΕ ΝΘΕ ΝΝΙΡΜΝΚΑΖ ΕΤΜΟΟΥΤ · ΕΜΝ-
 ΝΙCΕ ΝΖΗΤΟΥ · ΑΥΩ ΑΪCΙ ΝΟΥΟΥΩΝ ΝΩΟΜΝΤ ΖΝ
 10 ΤΕΥΟΟΜ ΤΗΡΟΥ ΧΕΚΑΣ ΝΝΕΥΕΝΕΡΓΙ ΖΝ ΝΕΥΠΡΑΖΙC
 ΕΘΟΟΥ · ΑΥΩ ΧΕΚΑΣ ΕΡΩΑΝ ΝΡΩΜΕ ΕΤΖΜ ΠΚΟC-
 ΜΟC ΕΥΩΑΝΕΠΙΚΑΛΕΙ ΜΜΟΟΥ ΖΝ ΝΕΥΜΥCΤΗΡΙΟΝ · ΝΑΪ
 ΕΝΤΑΥΝΤΟΥ ΕΠΕCΗΤ ΝΟΙ ΝΑΓΓΕΛΟC ΕΝΤΑΥΠΑΡΑΒΑ
 ΝΑΪ ΕΤΕ ΝΕΥΜΑΓΙΑ ΝΕ · ΧΕΚΑΣ ΟΕ ΕΥΩΑΝΕΠΙΚΑΛΕΙ
 15 ΜΜΟΟΥ ΖΝ ΝΕΥΠΡΑΖΙC ΕΘΟΟΥ · ΝΝΕΥΕΩΧΟΚΟΥ
 ΕΒΟΛ · ΑΥΩ ΘΙΜΑΡΜΕΝΗ ΜΝ ΤΕCΦΑΙΡΑ ΕΤΟΥΟ' Ν-
 ΧΟCΙC ΕΡΟΟΥ · ΑΪΠΟΟΝΟΥ ' ΑΥΩ ΑΪΤΡΕΥΡ-CΟΟΥ ΚΑ^b
 ΝΕΒΟΤ ΕΥΚΗΤ ΕΖΒΟΥΡ · ΑΥΩ ΑΥΧΩΚ ΕΒΟΛ ΝΝΕΥ-
 ΑΠΟΤΕΛΕCΜΑ · ΑΥΩ CΟΟΥ ΝΕΒΟΤ · ΕΥCΩΩΤ ΕΟΥ-
 20 ΝΑΜ ΕΥΧΩΚ ΕΒΟΛ ΝΝΕΥΑΠΟΤΕΛΕCΜΑ · ΕΒΟΛ ΔΕ
 ΖΙΤΝ ΤΚΕΛΕΥCΙC ΜΠΩΟΡΠ ΝΤΩΩ · ΑΥΩ ΕΒΟΛ ΖΙΤΝ
 ΤΚΕΛΕΥCΙC ΜΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ · ΝΕΝΤΑΥΚΑΛΑΥ
 ΠΕ ΕΥCΩΩΤ ΕΖΒΟΥΡ ΝΝΑΥ ΝΙΜ ΝΟΙ ΙΕΟΥ ΠΕΠΙC-
 ΚΟΠΟC ΜΠΟΥΟΕΙΝ ΕΥΧΩΚ ΕΒΟΛ ΝΝΕΥΑΪΠΟΤΕΛΕCΜΑ ·

7 originally ΖΝ ΝΕΥΕΡΗΥ; Ν erased to give Ι.

15 MS ΝΕΥΝΕΥΠΡΑΖΙC; the second ΝΕΥ is expunged.

17 MS originally ΑΥΠΟΟΝΟΥ; Υ is crossed out and Ϊ inserted.

18 MS ΑΥΧΩΚ; read ΕΥΧΩΚ.

23 η altered to πC after erasure.

the great *tyrant*¹, and all the *tyrants* which are in all the *aeons* began to *wage war* in vain against the light. And they did not know against whom they *waged war*, because they saw nothing except the greatly surpassing light.

Now it happened when they *waged war* against the light, they were all exhausted together, and they were cast down into the *aeons*, and they became like the earth-dwellers who are dead and have no breath in them. And I took a third part of all their power so that they should not *work* their wicked *actions*, and in order that when men who are in the *world call upon* them in their *mysteries* — those which the *transgressing angels** brought down, namely their *magic* — that when now they *call upon* them in their wicked *actions*, they are not able to complete them. And (as for) the *Heimarmene* and the *sphere* over which they rule, I turned them and caused them to spend six months turned to the left, as they complete their (periods of) *influence*, and to look to the right for six months, as they complete their (periods of) *influence*. However, through the *command* of the first ordinance and through the *command* of the First *Mystery*, Jeu² the *Overseer* of the Light had placed them so that they were looking to the left at all times, as they completed their (periods of) *influence* | and their *actions*.

* cf. Jud. 6

¹ (1) Adamas, the great tyrant; cf. Augustine c. *Faust.* VI 8; as Sabaoth, see Origen c. *Cels* VI 31; J 100; (also 355.17 ff.).

² (23) Jeu; see J 47 ff.; Bousset (Bibl. 10), pp. 165-66.

ΑΥΩ ΜΝ ΝΕΥΠΡΑΞΙΣ· ΑΣΩΩΠΙΕ ΔΕ ΝΤΕΡΙΕΙ' ΕΠΕΥΤΟ-
 ΠΟΣ ΑΥΑΤΑΚΤΙ ΑΥΩ ΑΥΠΟΛΕΜΕΙ ΕΖΗΤῪ ΜΠΟΥΟΪΝ
 ΑΪΘΙ ΝΟΥΟΥΩΝ ΝΩΟΜΝΤ' ΝΤΕ ΤΕΥΔΟΜ· ΧΕ ΝΝΕΥ-
 ΕΩΩΜΔΟΜ ΕΧΩΚ ΕΒΟΛ ΝΝΕΥΠΡΑΞΙΣ ΕΘΟΟΥ· ΑΥΩ
 5 ΘΙΜΑΡΜΕΝΗ ΜΝ ΤΕΣΦΑΙΡΑ· ΕΤΟΥΟ' ΝΧΟΕΙΣ ΕΡΟΟΥ· ΚΕ
 ΑΪΠΟΟΝΟΥ· ΑΥΩ ΑΪΚΑΔΥ ΕΥΩΩΩΤ ΕΖΒΟΥΡ ΝΣΟΟΥ
 ΝΕΒΟΤ· ΕΥΧΩΚ ΕΒΟΛ ΝΝΕΥΑΠΟΤΕΛΕΣΜΑ ΑΥΩ ΑΪ-
 ΚΑΔΥ ΝΚΕΣΟΟΥ ΝΕΒΟΤ· ΕΥΚΗΤ ΕΟΥΝΑΜ· ΕΥΧΩΚ
 ΕΒΟΛ ΝΝΕΥΑΠΟΤΕΛΕΣΜΑ:

10 ΝΑΪ ΔΕ ΝΤΕΡΕΧΧΟΟΥ ΕΝΕΧΜΑΘΗΤΗΣ· ΠΕΧΛΑΥ ΝΑΥ·
 ΧΕ ΠΕΤΕ ΟΥΝ-ΜΑΔΔΧΕ ΜΜΟΥ ΕΣΩΤΜ ΜΑΡΕΧΩΤΜ·
 ΑΣΩΩΠΕ ΔΕ ΝΤΕΡΕ ΜΑΡΙΔΑΜ ΣΩΤΜ ΕΝΕΪΩΔΧΕ ΕΥΧΩ
 ΜΜΟΟΥ ΝΒΙ ΠΣΩΤΗΡ· ΑΣΕΙΩΡΜ ΕΒΟΛ ΣΜ ΠΛΗΡ· Μ-
 ΠΝΑΥ ΝΟΥΟΥΝΟΥ· ΠΕΧΛΑΧ ΧΕ ΠΑΧΟΕΙΣ ΚΕΛΕΥΕ ΝΑΪ
 15 ΝΤΑΩΔΧΕ ΣΝ ΟΥΠΑΡΣΗΧΙΑ·

3 ΑΥΟΥΩΩΒ ΝΒΙ ΙΣ ΠΝΛΗΤ· ΠΕΧΛΑΥ ΜΜΑΡΙΔΑΜ· ΧΕ
 ΜΑΡΙΔΑΜ ΤΜΑΚΑΡΙΑ· ΤΑΪ ΕΪΝΑΧΟΚΣ ΕΒΟΛ ΣΝ ΜΜΥC-
 ΤΗΡΙΟΝ ΤΗΡΟΥ ΝΤΕ' ΝΑΠΧΙΣΕ· ΩΔΧΕ ΣΝ ΟΥΠΑΡ- ΚΕ^h
 ΣΗΧΙΑ ΧΕ ΝΤΟ ΤΕΤΕΡΕ ΠΕCΣΗΤ ΣΟΥΤΩΝ ΕΣΟΥΝ
 20 ΕΤΜΝΤΕΡΟ ΝΜΠΗΥC· ΝΣΟΥΟ ΕΝΟΥCΝΗΥ ΤΗΡΟΥ·

3 ΤΟΤΕ ΠΕΧΛΑC ΝΒΙ ΜΑΡΙΔΑΜ ΜΠCΩΤΗΡ ΧΕ ΠΛ-
 ΧΟΕΙC· ΠΩΔΧΕ ΕΝΤΑΚΧΟΟΥ ΝΑΝ ΧΕ ΠΕΤΕ ΟΥΝ-
 ΜΑΔΔΧΕ ΜΜΟΥ ΕCΩΤΜ ΜΑΡΕΧΩΤΜ· ΕΚΧΩ ΜΜΟC ΧΕ
 ΕΝΕΝΟΪ ΜΠΩΔΧΕ ΕΝΤΑΚΧΟΟΥ· CΩΤΜ ΔΕ ΠΑΧΟΕΙC·

16. Now it happened when I came to their *place*, they *rebelled* and *waged war* against the light. And I took a third part of their power, so that they should not be able to complete their wicked *actions*. And (as for) the *Heimarmene* and the *sphere* over which they rule, I turned them, I placed them looking to the left for six months, as they complete their (periods of) *influence*, and I placed them for another six months turning to the right, as they complete their (periods of) *influence*.”

17. Now when he had said these things to his *disciples*, he said to them : “He who has ears to hear, let him hear” *.

Now it happened when Mariam¹ heard these words as the *Saviour* was saying them, she stared for one hour into the *air* and said : “My Lord, *command* me that I speak *openly*”.

Jesus, the compassionate, answered and said to Mariam : “Mariam, thou *blessed one*, whom I will complete in all the *mysteries* of the height, speak *openly*, thou art she whose heart is more directed to the Kingdom of Heaven than all thy brothers”.

18. Then Mariam said to the *Saviour* : “My Lord, the word which thou hast spoken to us : ‘Who has ears to hear, let him hear’[□], thou sayest so that we may *understand* the word which thou hast spoken. Hear now, my Lord, | for

* cf. Mk. 4.9

□ cf. Mk. 4.9

¹ (12) Mariam; see Origen c. *Cels.* V. 62; Hippol. V.7.1; SophJC 90; GTh 84; GPh 59, 63; GMar 9 etc.

- ΤΑΧΟΟC 2̄N ΟΥΠΑΡ2ΗCΙΑ· ΠΩΛΧΕ ΕΝΤΑΚΧΟΟC ΧΕ
 ΑΪCΙ ΝΟΥΟΥΩΝ ΝΩΟΜΝΤ' 2̄N ΤCΟΜ ΝΝΑΡΧΩΝ ΝΝ-
 ΛΙΩΝ ΤΗΡΟΥ· ΑΥΩ ΧΕ ΑΪΠΩΩΝΕ ΝΤΕΥ2ΙΜΑΡΜΕΝΗ·
 ΜΝ ΤΕΥCΦΑΙΡΑ ΝΑΪ ΕΤΟΥΟ ΝΧΟΕΙC ΕΧΩΟΥ· ΧΕΚΑC
 5 ΕΥΩΑΝΕΠΗΚΑΛΕΙ ΜΜΟΟΥ Ν6Ι ΠΓΕΝΟC ΝΝΡΩΜΕ 2̄N
 ΝΕΥΜΥCΤΗΡΙΟΝ ΝΑΪ ΝΤΑΥΤCΑΒΟΟΥ ΕΡΟΟΥ Ν6Ι ΝΑΓ-
 ΓΕΛΟC ΕΝΤΑΥΠΑΡΑΒΑ ΕΠΕΥΧΩΚ ΕΒΟΛ ΝΝΕΥ2ΒΗΥΕ
 ΕΘΟΟΥ· ΑΥΩ ΝΑΝΟΜΟΝ 2̄M ΠΜΥCΤΗΡΙΟΝ ΝΤΕΥ- ΚΕ
 ΜΑΓΙΑ· ΧΕΚΑC ΕΝΝΕΥΕΩ6ΜCΟΜ CΕ ΧΙΝ ΜΠΕΪΝΑΥ
 10 ΕΧΩΚ ΕΒΟΛ ΝΝΕΥ2ΒΗΥΕ ΝΑΝΟΜΟΝ ΕΒΟΛ ΧΕ ΑΚCΙ
 ΝΤΕΥCΟΜ Ν2ΗΤΟΥ ΜΝ ΝΕΥΡΕCΚΑ-ΟΥΝΟΥ ΜΝ ΝΕΥΡΕC-
 ΩΙΝΕ ΜΝ ΝΕΤΕΩΛΥΤΑΜΕ-ΝΡΩΜΕ ΕΤ2̄M ΠΚΟCΜΟC
 Ε2ΩΒ ΝΙΜ ΕΤΝΑΩΩΠΕ ΧΕ ΝΝΕΥΝΟΕΙ ΧΙΝ ΜΠΕΪΝΑΥ
 ΕΤΑΜΟΟΥ ΕΛΛΑΥ Ν2ΩΒ· ΕCΝΑΩΩΠΕ ΧΕ ΑΚΠΩΩΝΕ
 15 ΝΝΕΥCΦΑΙΡΑ· ΑΥΩ ΑΚΤΡΕΥΡ-CΟΟΥ ΝΕΒΟΤ· ΕΥΚΗΤ
 Ε2ΒΟΥΡ ΕΥΧΩΚ ΕΒΟΛ ΝΝΕΥΑΠΟΤΕΛΕCΜΑ· ΑΥΩ ΚΕ-
 CΟΟΥ ΝΕΒΟΤ ΕΥCΩΩΤ' CΟΥΝΑΜ· ΕΥΧΩΚ ΕΒΟΛ
 ΝΝΕΥΑΠΟΤΕΛΕCΜΑ· ΕΤΒΕ ΠΕΪΩΛΧΕ CΕ ΠΑΧΟΪC ΕΝΤ-
 ΑCΧΟΟC ΝΤΕΪ2Ε Ν6Ι ΤCΟΜ ΕΤ2̄N ΗCΑΪΑC ΠΕΠΡΟΦΗ-
 20 ΤΗC ΑΥΩ ΝΤΑCΤΑΥΟΥC 2̄N ΟΥΠΑΡΑΒΟΛΗ ΜΠΝΙΤΙΚΗ ΚΕ^b
 ΜΠΠΟΥΟΕΙΩ ΕΩΛΧΕ ΕΤΒΕ ΘΟΡΑCΙC ΝΚΗΜΕ· ΧΕ ΕΥ-
 ΤΩΝ CΕ ΚΗΜΕ ΕΥΤΩΝ ΝΕΚΡΕCΩΙΝΕ ΜΝ ΝΕΚΡΕCΚΑ-
 ΟΥΝΟΥ ΜΝ ΝΕΤΕΩΛΥΜΟΥΤΕ ΕΒΟΛ 2̄M ΠΚΑ2 ΜΝ ΝΕΤ-
 ΕΩΛΥΜΟΥΤΕ ΕΒΟΛ Ν2ΗΤΟΥ· ΜΑΡΟΥΤΑΜΟΚ CΕ ΧΙΝ

13 MS Ννευνοει.

20 MS ΜΠΠΙΤΙΚΗ; read ΜΠΝΑΤΙΚΗ.

I will speak *openly*. The word which thou hast spoken : 'I have taken a third part of the power of the *archons* of all the *aeons*, and I have turned their *Heimarmene* and their *sphere* over which they rule, so that when the *race* of mankind *call upon* them in their *mysteries* — these which the *transgressing angels* have taught them for the completion of their evil and *iniquitous* deeds in the *mystery* of their *magic* — from this hour now they should not be able to complete their *iniquitous* deeds, because thou hast taken their power from them and from their astrologers and from their soothsayers and from those who tell men who are in the *world* all things which will happen, so that from this hour they will not *understand* anything which will happen so as to tell it. For thou hast turned their *sphere*, and thou hast made them spend six months turned to the left, completing their (periods of) *influence*, and six months looking to the right, completing their (periods of) *influence*.' Now concerning this word, my Lord, the power within the *prophet* Isaiah has spoken thus and has related once in a *spiritual parable*, speaking about the *vision* of Egypt : 'Where now Egypt, where are thy soothsayers and thy astrologers, and those who call from the earth, and those who call from their bellies? Let them now tell thee, from | this hour, the

- ΜΠΕΪΝΑΥ ΕΝΣΒΗΥΕ ΕΤ̄ΝΑΛΛΑΥ Ν̄ΟΙ ΠΧΟΕΙC CΑΒΑΘΘ ·
 Ν̄ΤΑΣΠΡΟΦΗΤΕΥΕ ΔΕ ΖΑΘΗ ΜΠΑΤ̄ΚΕΙ' Ν̄ΟΙ ΤCΟΜ ΕΤ̄Ν
 ΗCΑΪΑC ΠΕΠΡΟΦΗΤΗC Ν̄ΤΑΣΠΡΟΦΗΤΕΥΕ ΖΑΡΟΚ ΧΕ
 ΚΝΑΥΙ Ν̄ΤCΟΜ Ν̄ΝΑΡΧΩΝ Ν̄ΝΑΙΩΝ · ΛΥΩ Ν̄ΓΠΩΩΝΕ
 5 Ν̄ΤΕΥCΦΑΙΡΑ · Μ̄Ν ΤΕΥΖΙΜΑΡΜΕΝΗ ΧΕ Ν̄ΝΕΥΕΙΜΕ
 ΕΛΛΑΥ ΧΙΝ ΜΠΕΪΝΑΥ · ΕΤΒΕ ΠΑΪ ΡΩ ΑCΧΟΟC ΧΕ
 Ν̄ΤΕΤΝΑΕΙΜΕ ΑΝ ΔΕ ΧΕ ΟΥ ΠΕΤΕΡΕ ΠΧΟΕΙC CΑ-
 ΒΑΘΘ ΝΑΛΛΑΥ · ΕΤΕ ΠΑΪ ΠΕ'' ΧΕ Μ̄Ν-ΑΛΛΑΥ Ξ̄Ν Ν̄ΑΡ- κ̄ζ
 ΧΩΝ ΝΑΕΙΜΕ ΕΝΕΤ̄ΚΝΑΛΛΑΥ ΧΙΝ ΜΠΕΪΝΑΥ ΕΤΕ Ν̄ΤΟΟΥ
 10 ΠΕ ΚΗΜΕ · ΕΒΟΛ ΧΕ Ν̄ΤΟΟΥ ΝΕ ΤΖΥΛΗ Ν̄ΤΑ ΤCΟΜ
 ΔΕ ΕΤ̄Ν ΗCΑΪΑC · Ν̄ΤΑΣΠΡΟΦΗΤΕΥΕ ΖΑΡΟΚ Μ̄ΠΙΟΥ-
 ΟΕΨ ΕCΧΩ Μ̄ΜΟC ΧΕ · Ν̄ΤΕΤΝΑΕΙΜΕ ΑΝ ΔΕ ΧΙΝ
 ΜΠΕΪΝΑΥ ΕΝΕΤ̄ΝΑΛΛΑΥ Ν̄ΟΙ ΠΧΟΕΙC CΑΒΑΘΘ · ΕΤΒΕ
 ΤCΟΜ Ν̄ΟΥΟΕΙΝ ΕΝΤΑΚΧΙΤ̄C Ν̄ΤΟΟΤ̄Υ Ν̄CΑΒΑΘΘ ΠΛ-
 15 ΓΑΘΟC ΠΑΪ ΕΤΨΟΟΠ Ξ̄Μ ΠΤΟΠΟC Ν̄ΤΟΥΝΑΜ ΤΑΪ ΕΤ-
 ΨΟΟΠ Ξ̄Μ ΠΕΚCΩΜΑ Ν̄ΖΥΛΙΚΟΝ Μ̄ΠΟΟΥ · ΕΤΒΕ ΠΑΪ
 ΔΕ ΑΚΧΟΟC ΝΑΝ ΠΛΧΟΕΙC ΙC ΧΕ ΠΕΤΕ ΟῩΝ-ΜΑΛΛΑΧΕ
 Μ̄ΜΟΥ ΕCΩΤ̄Μ ΜΑΡΕΥCΩΤ̄Μ ΧΕ ΕΚΕΕΙΜΕ ΧΕ ΝΙΜ ΠΕΤ-
 ΕΡΕ ΠΕΥΖΗΤ' ΧΟΚ̄Ρ ΕΖΟΥΝ ΕΤ̄Μ̄ΝΤ̄ΕΡΟ Ν̄ΜΠΗΥΕ · κ̄ζ^b
 20 Ξ̄ ΑCΨΩΠΕ ΔΕ Ν̄ΤΕΡΕ ΜΑΡΙΑ ΟΥΩ ΕCΧΩ Ν̄ΝΕΪ-
 ΨΑΧΕ · ΠΕΧΑΥ ΧΕ ΕΥΓΕ ΜΑΡΙΑ · ΧΕ Ν̄ΤΕ ΟΥΜΑΚΑ-
 ΡΙΟC ΝΤΟ ΠΑΡΑ CΖΙΜΕ ΝΙΜ ΕΤ̄ΖΙΧ̄Μ ΠΚΑΖ ·¹ ΧΕ Ν̄ΤΟ
 ΤΕΤΝΑΨΩΠΕ Μ̄ΠΛΗΡΩΜΑ Ν̄ΤΕ ΝΙΠΛΗΡΩΜΑ ΤΗΡΟΥ ·
 ΛΥΩ Ν̄ΧΩΚ Ν̄ΤΕ ΝΙΧΩΚ ΤΗΡΟΥ ·

10 MS ΠΕ; read ΠΕ.

14 2 letters erased before ΤCΟΜ.

things which the Lord Sabaoth will do.’* Now before thou didst come, the power within Isaiah, the *prophet*, *prophesied* concerning thee, that thou wouldst take away the power of the *archons* of the *aeons*, and that thou wouldst turn their *sphere* and their *Heimarmene*, so that from this hour they would know nothing. Concerning this also it has said : ‘You will not know what the Lord Sabaoth will do’[□]. That is, none of the *archons* will know what things thou wilt do from this hour. They (the *archons*) are Egypt, because they are *matter*. The power within Isaiah has once *prophesied* about thee saying : ‘You will not know from this hour what the Lord Sabaoth will do’[□]. Concerning the power of light which thou hast taken from Sabaoth the *Good*, who is in the *place* of the right, and which today is in thy *material body*, concerning this now, thou hast said to us, my Lord Jesus : ‘He who has ears to hear, let him hear’[△], so that thou shouldst know whose heart is directed towards the Kingdom of Heaven.”

19. Now it happened when Maria finished saying these words, he said : “*Excellent*, Maria. Thou art *blessed beyond* all women upon earth, because thou shalt be the *pleroma* of all *pleromas* and the completion of all completions.” |

* cf. Is. 19.3, 12

□ cf. Is. 19.12

△ Mk. 4.9

3 ἡ ἡΓΕΡΕ ΜΑΡΙΑ ΔΕ ΣΩΤΗΡ ΕΠΙΣΩΤΗΡ ΕΧΩ ΝΗΕΙ-
 ΨΑΧΕ· ΑΣΤΕΛΗΛ ΜΜΟΣ ΕΜΑΨΟ ΑΥΩ ΑΣΕΙ' ΕΘΗ ΝΙΣ
 ΑΣΠΑΣΤΕ ΜΠΕΥΜΤΟ ΕΒΟΛ· ΑΣΟΥΩΨΤ ΝΗΕΟΥΕΡΗΤΕ·
 ΠΕΧΑΣ ΝΑΥ ΧΕ ΠΑΧΟΕΙΣ· ΣΩΤΗΡ ΕΡΟΙ ΤΑΧΝΟΥΚ
 5 ΕΠΕΨΑΧΕ· ΕΜΠΑΤΚΨΑΧΕ ΝΗΜΑΝ ΕΝΤΟΠΟΣ ΕΝΤ-
 ΑΚΒΩΚ ΕΡΟΟΥ·

3 ΑΥΟΥΩΨΒ ΝΕΙ ΙΣ ΠΕΧΛΑ ΜΜΑΡΙΣΛΑΜ ΧΕ ΨΑΧΕ
 2Ν ΟΥΠΑΡΣΗΙΑ· ΑΥΩ ΜΠΡΡ2ΟΤΕ· 2ΩΒ ΝΙΜ ΕΡΕΨΙΝΕ ΚΗ
 ΝΣΩΟΥ· †ΝΑΒΟΛΠΟΥ ΝΕ ΕΒΟΛ·

10 3 ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙΣ· ΡΩΜΕ ΝΙΜ ΕΤΣΟΟΥΝ Μ-
 ΠΜΥΣΤΗΡΙΟΝ ΝΤΜΑΓΙΑ ΝΝΑΡΧΩΝ ΤΗΡΟΥ ΝΝΑΙΩΝ ΤΗ-
 ΡΟΥ· ΜΝ ΤΜΑΓΙΑ ΝΝΑΡΧΩΝ ΝΘΙΜΑΡΜΕΝΗ ΜΝ ΝΑΤΕ-
 ΣΦΑΙΡΑ ΚΑΤΑ ΘΕ ΕΝΤΑΥΤΣΑΒΟΥ ΕΡΟΟΥ ΝΕΙ ΝΑΓ-
 ΓΕΛΟΣ ΕΝΤΑΥΠΑΡΑΒΑ· ΑΥΩ ΕΥΨΑΝΕΠΙΚΑΛΕΙ ΜΜΟΥ
 15 2Ν ΝΕΥΜΥΣΤΗΡΙΟΝ· ΕΤΕ ΝΕΥΜΑΓΙΑ ΝΕ ΕΘΟΥ·
 ΕΣΩΨΤ ΕΝΕ2ΒΗΥΕ ΕΤΝΑΝΟΥΟΥ· ΣΕΝΑΧΟΚΟΥ ΕΒΟΛ
 ΜΠΕΙΝΑΥ· ΧΝ ΜΜΟΝ·

3 ΑΥΟΥΩΨΒ ΔΕ ΝΕΙ ΙΣ ΠΕΧΛΑ ΜΜΑΡΙΑ· ΧΕ ΝΣΕ-
 ΝΑΧΟΚΟΥ ΑΝ ΕΒΟΛ· ΝΘΕ ΕΝΕΥΧΩΚ ΜΜΟΥ ΕΒΟΛ
 20 ΧΙΝ ΝΨΟΡΠ· ΧΕ ΛΙΧΙ ΝΟΥΟΥΩΝ ΝΨΟΜΝΤ 2Ν ΤΕΥ-
 ΣΟΜ· ΑΛΛΑ ΣΕΝΑΕΙΡΕ ΝΟΥΛΟΕΙΣΕ 2Ν ΝΕΤΣΟΟΥΝ ΚΗ^b
 ΝΜΜΥΣΤΗΡΙΟΝ ΝΤΜΑΓΙΑ ΜΠΜΕ2ΜΝΤΨΟΜΤΕ ΝΑΙΩΝ·
 ΑΥΩ ΕΥΨΑΝΕΠΙΚΑΛΙ ΝΜΜΥΣΤΗΡΙΟΝ ΝΤΜΑΓΙΑ ΝΝΕΤ-
 ΨΟΟΠ 2Μ ΠΜΕ2ΜΝΤΨΟΜΤΕ ΝΝΑΙΩΝ· ΣΕΝΑΧΟΚΟΥ
 25 ΕΒΟΛ ΚΑΛΩΣ 2Ν ΟΥΩΡΧ ΕΒΟΛ ΧΕ ΜΠΙΧΙ-ΣΟΜ 2Μ

8 B in upper right-hand margin at end of quire.

But when Maria heard the *Saviour* saying these words, she rejoiced greatly and she came before Jesus, she prostrated herself in his presence, she worshipped at his feet, she said to him : “My Lord, hear me that I question thee on this word before thou speakest with us of the *places* to which thou hast gone”.

Jesus answered and said to Mariam : “Speak *openly* and do not fear. I will reveal all things which thou seekest”.

20. She said : “My Lord, all men who know the *mystery* of the *magic* of all the *archons* of all the *aeons*, and the *magic* of the *archons* of the *Heimarmene* and those of the *sphere*, as the *transgressing angels* have taught them, when they call upon them in their *mysteries*, that is their evil *magic* to prevent good things : will they, from this hour, fulfil them or not?”

Then Jesus answered and said to Maria : “They will not fulfil them in the manner in which they fulfilled them from the beginning, because I have taken a third part of their power. *But* they will borrow from those who know the *mysteries* of the *magic* of the third *aeon*. And when they call upon the *mysteries* of the *magic* of those who are in the third *aeon*, they will fulfil them *well* and certainly because I have not taken power from | that *place*, according to the command of the First *Mystery*”.

ΠΤΟΠΟΣ ΕΤΗΜΑΥ ΚΑΤΑ ΤΚΕΛΕΥCΙC ΜΠΩΟΡΗ ΜΜΥC-
ΤΗΡΙΟΝ ·

- 3 ΑCΩΩΠΕ ΔΕ ΝΤΕΡΕ ΙC ΟΥΩ ΕCΧΩ ΝΝΕΪΩΑΧΕ ·
ΑCΟΥΩ2 ΟΝ ΕΤΟΟΤC ΝΒΙ·ΜΑΡΙΑ ΠΕΧΛC ΧΕ ΠΑΧΟΕΙC
5 ΕΪΕ ΝΡΕCΚΑ·ΟΥΝΟΥ ΜΝ ΝΡΕCΩΠΙΝΕ · ΕΪΕ ΝCΕΝΑΤΑΜΕ·
ΝΡΩΜΕ ΑΝ ΕΠΕΤΝΑΩΩΠΕ ΜΜΟΟΥ ΧΙΝ ΜΠΕΪΝΑΥ ·
ΑCΟΥΩΩΒ ΔΕ ΝΒΙ ΙC ΠΕΧΛC ΜΜΑΡΙΑ ΧΕ ΕΡΕΩΑΝ
ΝΡΕCΚΑ·ΟΥΝΟΥ ΕΥΩΑΝ2Ε ΘΘΙΜΑΡΜΕΝΗ ΜΝ ΤΕCΦΑΙΡΑ
ΕΥΚΗΤ *Ε2ΒΟΥΡ ΚΑΤΑ ΠΕΥΩΟΡΗ ΝCΩΡ ΕΒΟΛ· ΩΑΡΕ κθ
10 ΝΕΥΩΑΧΕ ΑΠΑΝΤΑ· ΑΥΩ CΕΝΑΧΩ ΜΠΕΤΕΩΩΠΕ Ε-
ΩΩΠΕ· ΕΥΩΑΝΑΠΑΝΤΑ ΔΕ ΘΘΙΜΑΡΜΕΝΗ Η ΕΤΕ-
CΦΑΙΡΑ ΕΥΚΗΤ ΕΟΥΝΑΜ· ΜΕΥΧΙ·ΧΑΑΥ Ν2ΩΒ ΜΜΕ
ΕΒΟΛ ΧΕ ΔΙΚΤΟ ΝΝΕΥΑΠΟΤΕΛΕCΜΑ· ΜΝ ΝΕΥCΤΟΟΥ
ΝΚΟΟ2· ΜΝ ΝΕΥΩΟΜΝΤ ΝΚΟΟ2· ΜΝ ΠΕΥΩΜΟΥΝ
15 ΝCΜΟΤ· ΕΠΕΙΔΗ ΝΕΥΜΗΝ ΕΒΟΛ ΠΕ ΝΒΙ ΝΕΥΑΠΟΤΕ-
ΛΕCΜΑ ΧΙΝ ΝΩΟΡΗ ΕΥΚΗΤ Ε2ΒΟΥΡ· ΜΝ ΝΕΥCΤΟΟΥ
ΝΚΟΟ2· ΜΝ ΝΕΥΩΟΜΝΤ ΝΚΟΟ2· ΜΝ ΠΕΥΩΜΟΥΝ
ΝCΜΟΤ· ΤΕΝΟΥ ΔΕ ΑΙΤΡΕΥΡ·CΟΟΥ ΝΕΒΟΤ ΕΥΚΗΤ
Ε2ΒΟΥΡ· ΑΥΩ CΟΟΥ ΝΕΒΟΤ ΕΥΚΗΤ ΕΟΥΝΑΜ· ΠΕΤ-
20 ΝΑCΙΝΕ CΕ ΜΠΕΥΩΠ ΧΙΝ ΜΠΕΟΥΟΕΩ ΕΝΤΑΪΠΟ-
ΟΝΟΥ· ΕΛΙΚΑΑΥ ΕΤΡΕΥΡ·CΟΟΥ ΝΕΒΟΤ ΕΥCΩΩΤ κθ^b
ΕΝΕΥΜΕΡΟC Ν2ΒΟΥΡ· ΑΥΩ CΟΟΥ ΝΕΒΟΤ ΕΥCΩΩΤ
ΕΝΕΥCΙΝΜΟΟΠΕ ΝΟΥΝΑΜ· ΠΕΤΝΑ†2ΤΗC CΕ ΝΑΥ
ΝΤΕΪ2Ε CΝΑΕΙΜΕ ΕΝΕΥΑΠΟΤΕΛΕCΜΑ 2Ν ΟΥΩΡΧ·
25 ΑΥΩ CΝΑΤΑΥΕ·2ΩΒ ΝΙΜ ΕΤΟΥΝΑΑΑΥ· 2ΟΜΟΙΩC ΟΝ
ΝΡΕCΩΠΙΝΕ ΕΥΩΑΝΕΠΙΚΑΛΙ ΜΠΡΑΝ ΝΝΑΡΧΩΝ· ΝCΕ·

9 ƿ in upper left-hand margin at beginning of quire.

21. It happened, *however*, when Jesus finished speaking these words, Maria answered again and said: "My Lord, will the astrologers and the soothsayers not tell men, from this hour, what will happen?"

Jesus answered, *however*, and said to Maria: "When the astrologers find the *Heimarmene* and the *sphere* turned to the left, *according to* their first distribution, then their words *concur* and they will say what is due to happen. *But* when they *meet* the *Heimarmene* or the *sphere* turned to the right, they do not speak anything of the truth, because I have turned their (periods of) *influence* and their quadrangles and their triangles and their figures of eight ¹, *since* their (periods of) *influence* remained turned to the left from the beginning, together with their quadrangles and their triangles and their figures of eight. *However*, I have now caused them to spend six months turned to the left, and six months turned to the right. He who now will find their reckoning from the time when I turned them, placing them to spend six months looking to their left hand *parts*, and six months looking to their right hand paths, and who will now consult them in this way, will know their (periods of) *influence* with certainty, and he will predict all things that they will do. *Likewise* also the soothsayers, when they *call upon* the name of the *archons*, and they | *meet* them looking to the left,

¹ (13, 16) figures of eight; lit. eight(fold) figures (also 31.19).

ΑΠΑΝΤΑ ΕΡΟΟΥ ΕΥΘΩΨΤ ΕΖΒΟΥΡ· ΖΩΒ ΝΙΜ ΕΤΟΥ-
 ΝΑΨΙΝΕ ΝΝΕΥΔΕΚΑΝΟC ΕΤΒΗΗΤΟΥ· CΕΝΑΧΟΟΥ Ε-
 ΡΟΟΥ ΖΝ ΟΥΩΡΧ· ΕΨΩΠΕ ΝΤΟΥ ΕΡΩΑΝ ΝΕΥΡΕ-
 ΨΙΝΕ ΕΥΩΑΝΕΠΙΚΑΛΙ ΝΝΕΥΡΑΝ ΕΥΘΩΨΤ ΕΟΥΝΑΜ·
 5 ΝCΕΝΑCΩΤΜ ΕΡΟΟΥ ΑΝ ΕΒΟΛ ΧΕ ΕΥΘΩΨΤ ΝΚΕ-
 CΜΟΤ· ΠΑΡΑ ΠΕΥΩΟΡΠ ΝΤΩΨ· ΕΝΤΑΨCΜΝΤΟΥ Ν-
 ΖΗΤΨ ΝΔΙ ΙΕΟΥ· ΕΠΕΙΔΗ ΟΥΕΤ ΝΕΥΡΑΝ ΕΥΚΗΤ Α
 ΕΖΒΟΥΡ· ΑΥΩ ΟΥΕΤ ΝΕΥΡΑΝ ΕΥΚΗΤ ΕΟΥΝΑΜ· ΑΥΩ
 ΕΥΩΑΝΕΠΙΚΑΛΕΙ ΜΜΟΟΥ ΕΥΚΗΤ ΕΟΥΝΑΜ· ΝCΕΝΑΧΙ-
 10 ΤΜΕ ΕΡΟΟΥ ΑΝ· ΑΛΛΑ ΖΝ ΟΥΖΒΑ CΕΝΑΡΖΒΑ ΜΜΟΟΥ·
 ΑΥΩ ΖΝ ΟΥΑΠΕΙΛΗ CΕΝΑΑΠΕΙΛΙ ΕΡΟΟΥ· ΝΕΤCΟΟΥΝ
 CΕ ΑΝ ΝΤΕΥCΙΝΜΟΟΥΕ ΕΥΚΗΤ ΕΟΥΝΑΜ· ΑΥΩ ΜΝ
 ΝΕΥΩΟΜΝΤ ΝΚΟΟZ· ΑΥΩ ΜΝ ΝΕΥΨΤΟΟΥ ΝΚΟΟZ·
 ΜΝ ΝΕΥCΜΟΤ ΤΗΡΟΥ· CΕΝΑCΝ-ΑΛΛΑΥ ΑΝ ΜΜΕ· ΑΛΛΑ
 15 CΕΝΑΡΖΒΑ ΖΝ ΟΥΝΟC ΝΖΒΑ· ΑΥΩ CΕΝΑΨΩΠΕ ΖΝ ΟΥ-
 ΝΟC ΜΠΑΛΑΝΗ· ΑΥΩ CΕΝΑCΩΡΜ ΖΝ ΟΥΝΟC ΝCΩΡΜ·
 ΕΒΟΛ ΧΕ ΝΕΖΒΗΥΕ ΕΨΑΥΑΛΛ ΜΠΙΟΥΟΕΙΨ ΖΝ ΝΕΥ-
 ΨΤΟΟΥ ΝΚΟΟZ ΕΥΚΗΤ ΕΖΒΟΥΡ· ΑΥΩ ΖΝ ΝΕΥΩΟΜΝΤ
 ΝΚΟΟZ· ΑΥΩ ΖΜ ΠΕΥΩΜΟΥΝ ΝCΜΟΤ· ΝΑΪ ΕΝΕΥΜΗΝ
 20 ΕΒΟΛ ΝΖΗΤΟΥ· ΕΥΕΙΡΕ ΜΜΟΟΥ ΕΥΚΗΤ ΝΖΒΟΥΡ· Α^b
 ΑΪΠΟΟΝΟΥ ΤΕΝΟΥ· ΑΥΩ ΑΪΤΡΕΥΡ-CΟΟΥ ΝΕΒΟΤ· ΕΥ-
 ΕΙΡΕ ΝΝΕΥCΧΗΜΑ ΤΗΡΟΥ ΕΥΚΗΤ ΕΟΥΝΑΜ· ΧΕΚΑC
 ΕΥΝΑΡΖΒΑ ΖΝ ΟΥΖΒΑ ΖΝ ΤΕΥCΙΝΜΟΥZ ΕΒΟΛ ΤΗΡC·
 ΑΥΩ ΟΝ ΑΪΤΡΕΥΡ-CΟΟΥ ΝΕΒΟΤ ΕΥΚΗΤ ΕΖΒΟΥΡ ΕΥ-
 25 ΕΙΡΕ ΝΝΕΖΒΗΥΕ ΝΝΕΥΑΠΟΤΕΛΕCΜΑ ΜΝ ΝΕΥCΧΗΜΑ
 ΤΗΡΟΥ· ΧΕΚΑC ΖΝ ΟΥΖΒΑ ΕΥΕΡΖΒΑ· ΑΥΩ ΖΝ ΟΥ-

20 ΝΖΒΟΥΡ; read ΕΖΒΟΥΡ.

everything concerning which they will seek of their *decans*, they will tell them with certainty. However, when their soothsayers *call upon* their names as they are looking to the right, they will not hear them, because they look in another form *than* their first ordinance in which Jeu established them, *since* their names are other when they are turned to the left than when they are turned to the right. And when they *call upon* them as they are turned to the right, they will not speak the truth to them, *but* in confusion they will confuse them, and with *threats* they will *threaten* them. Those now who do not know their paths as they are turned to the right, with their triangles and their quadrangles and all their figures, they will find nothing of truth, *but* they will be confused in great confusion, and they will be in great *error*, and they will be deluded in great delusion, because the works which they did in in the time when they were turned to the left in their quadrangles, in their triangles and in their figures of eight, these in which they continued as they were turned to the left, I have now turned. And I have caused them to spend six months making all their *patterns*¹ turned to the right, so that they should be confused in confusion in their whole circuit. And furthermore I have caused them to spend six months turned to the left, doing the works of their (periods of) *influence* and all their *patterns*, so that | the *archons* which are in the *aeons* and in their

¹ (22, 25) on σχῆμα, see CH *Exc. Stob.* VIII.2-4; U 237.

ΠΛΑΝΗ ΕΥΕΠΛΑΝΑ Ν̄ΟΙ Ν̄ΑΡΧΩΝ ΕΤΨΟΟΠ Ξ̄Ν Ν̄ΑΙΩΝ
 ΑΥΩ Ξ̄Ν ΝΕΥΣΦΑΙΡΑ ΑΥΩ Ξ̄Ν ΝΕΥΜ̄ΠΗΥΕ· ΑΥΩ Ξ̄Ν
 ΝΕΥΤΟΠΟΣ ΤΗΡΟΥ· ΧΕΚΑΣ Ν̄ΝΕΥΝΟΪ Ν̄ΤΕΥΣΙΝΜΟ-
 ΟΨΕ Μ̄ΜΙΝ Μ̄ΜΟΟΥ·

- 5 ζ ΑΨΩΠΕ ΣΕ Ν̄ΤΕΡΕ ῙC ΟΥΩ ΕΥΧΩ Ν̄ΝΕΪΨΑΧΕ
 ΕΡΕ ΦΙΛΙΠΠΟΣ Ξ̄ΜΟΟΣ ΕΥCΖΑΪ Ν̄ΨΑΧΕ ΝΙΜ ΕΤΕΡΕ ῙC
 ΧΩ" Μ̄ΜΟΟΥ· ΑΨΩΠΕ ΣΕ Μ̄Ν̄ΝCΑ ΝΑΪ· Α ΦΙΛΙΠΠΟΣ Λ̄Α
 ΕΙ' ΕΘΗ ΑΥΠΑΣΤ̄Υ ΑΥΟΥΨ̄ΥΤ ΕΝΟΥΕΡΗΤΕ Ν̄ΙC ΕΥΧΩ
 Μ̄ΜΟΣ ΧΕ ΠΑΧΟΕΙC ΠCΩΤΗΡ· †ΤΕΞΟΥCΙΑ ΝΑΪ ΕΤΡΑ-
 10 ΨΑΧΕ Μ̄ΠΕΚ̄ΜΤΟ ΕΒΟΛ ΑΥΩ Ν̄ΤΑΧΝΟΥΚ ΕΠΕΪ-
 ΨΑΧΕ· ΕΜΠΑΤ̄ΚΨΑΧΕ Μ̄ΜΜΑΝ ΕΝΤΟΠΟΣ ΕΝΤΑΚΒΩΚ
 ΕΡΟΟΥ ΕΤΒΕ ΤΕΚΔΙΑΚΟΝΙΑ· ΑΥΟΥΨ̄ΥΒ Ν̄ΟΙ ΠCΩΤΗΡ
 Ν̄ΝΛΗΤ· ΠΕΧΛΑΥ Μ̄ΦΙΛΙΠΠΟΣ ΧΕ ΤΕΞΟΥCΙΑ ΤΟ ΝΑΚ
 ΕΤΑΥΕ-ΠΨΑΧΕ ΕΤΕΞΝΑΚ· ΑΥΟΥΨ̄ΥΒ ΔΕ Ν̄ΟΙ ΦΙΛΙΠ-
 15 ΠΟΣ ΠΕΧΛΑΥ Ν̄ΙC ΧΕ ΠΑΧΟΕΙC· ΕΤΒΕ ΑΥ Μ̄ΜΥCΤΗ-
 ΡΙΟΝ ΑΚΠΩΩΝΕ Ν̄ΤCΙΝΜΟΥΡ Ν̄ΝΑΡΧΩΝ Μ̄Ν ΝΕΥΑΙΩΝ
 Μ̄Ν ΤΕΥΣΙΜΑΡΜΕΝΗ· Μ̄Ν ΤΕΥCΦΑΙΡΑ· Μ̄Ν ΝΕΥΤΟΠΟΣ
 ΤΗΡΟΥ· ΑΥΩ Ξ̄Ν ΟΥΞΒΑ ΑΚΤΡΕῩΡΞΒΑ * Ξ̄Ν ΤΕΥCΙΝ- Λ̄Α^b
 ΜΟΟΨΕ ΑΥΩ ΑΥΠΛΑΝΑ Ξ̄Μ ΠΕΥΔΡΟΜΟΣ· Ν̄ΤΑΚ̄Ρ-ΠΑΪ
 20 CΕ ΝΑΥ ΕΤΒΕ ΠΟΥΧΑΪ Μ̄ΠΚΟCΜΟΣ· Χ̄Ν Μ̄ΜΟΝ·

ζ ΑΥΟΥΨ̄ΥΒ ΔΕ Ν̄ΟΙ ῙC ΠΕΧΛΑΥ Μ̄ΦΙΛΙΠΠΟΣ Μ̄Ν Μ-
 ΜΑΘΗΤΗΣ ΤΗΡΟΥ ΞΙ ΝΕΥΕΡΗΥ· ΧΕ Ν̄ΤΑΪΠΩΩΝΕ
 Ν̄ΤΕΥCΙΝΜΟΟΨΕ ΕΥΟΥΧΑΪ Ν̄ΝΕΨ̄ΥΧΟΟΥΕ ΤΗΡΟΥ·
 ΞΑΜΗΝ ΞΑΜΗΝ †ΧΩ Μ̄ΜΟΣ ΝΗΤ̄Ν ΧΕ Ν̄CΑΒΗΛ ΧΕ
 25 ΑΪΠΩΩΜΕ Ν̄ΤΕΥCΙΝΜΟΟΨΕ Ν̄ΝΕΥΝΑΤΑΚΟ ΠΕ ΝΟΥ-

25 second O in ΜΟΟΨΕ inserted above; MS Ν̄ΝΕΥΝΑΤΑΚΟ; read ΝΕΥ-
 ΝΑΤΑΚΟ.

spheres and in their heavens and in all their *places* should be confused in confusion, and should *wander* in *error*, so that they should not *understand* their own paths”.

22. It happened when Jesus finished saying these words, Philip sat writing every word as Jesus said them. Now after this it happened that Philip came forward, he prostrated himself and worshipped at the feet of Jesus, saying: “My Lord, *Saviour*, give me *authority* that I speak in thy presence and that I question thee on this discourse before thou speakest with us of the *places* to which thou hast gone for the sake of thy *service*”.

The compassionate *Saviour* answered, he said to Philip: “The *authority* is given to thee to deliver the discourse which thou dost wish”.

Then Philip answered and spoke to Jesus: “My Lord, for the sake of what *mystery* hast thou turned the bondage of the *archons* and their *aeons* and their *Heimarmene* and their *sphere* and all their *places*, and in confusion hast thou caused them to be confused in their paths, and to *wander* in their *course*? Hast thou now done this for the sake of the salvation of the *world* or not?”

23. Jesus answered, *however*, and said to Philip and all the *disciples* together: “I have turned their paths for the salvation of all *souls*. *Truly, truly*, I say to you: unless I had turned their paths a multitude of *souls* would have been destroyed. | And they would have spent a long *period* if the

ΜΗΗΩΕ ΜΨΥΧΗ· ΑΥΩ ΝΕΥΝΑΡ̄-ΟΥΝΟΣ Ν̄ΧΡΟΝΟΣ ΠΕ
 ΕΜΠΟΥΒΩΛ ΕΒΟΛ Ν̄ΒΙ ΝΑΡΧΩΝ Ν̄ΝΑΙΩΝ· ΑΥΩ ΝΑΡ-
 ΧΩΝ Ν̄ΘΙΜΑΡΜΕΝΗ· Μ̄Ν ΤΕΣΦΑΙΡΑ· ΑΥΩ Μ̄Ν ΝΕΥΤΟ-
 ΠΟΣ ΤΗΡΟΥ Μ̄Ν ΝΕΥΜΠΗΥΕ ΤΗΡΟΥ· Μ̄Ν ΝΕΥΔΙΩΝ
 5 ΤΗΡΟΥ· ΑΥΩ ΝΕΡΕ ΝΕΨΥΧΟΟΥΕ ΝΑΡ̄-ΟΥΝΟΣ Μ̄ΜΗΗ-
 ΩΕ ΝΟΥΟΕΙΩ Ν̄ΒΟΛ ΤΑΪ· ΑΥΩ ΝΕΥΝΑΩСК ΠΕ ΕΧΩΚ ^{ΛΒ}
 Ν̄ΒΙ ΠΑΡΙΘΜΟΣ Ν̄ΝΕΨΥΧΟΟΥΕ Ν̄ΤΕΛΕΙΟΝ· ΝΑΪ ΕΤ-
 ΝΑΩΠ ΕΖΟΥΝ ΕΤΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΧΙΣΕ ΖΙΤ̄Ν Μ̄ΜΥС-
 ΤΗΡΙΟΝ ΑΥΩ Ν̄ΣΕΩΩΠΕ ^ΖΜ ΠΕΘΗΣΑΥΡΟΣ Μ̄ΠΟΥΟΕΙΝ·
 10 ΕΤΒΕ ΠΑΪ ΔΕ ΑΠΩΩΝΕ Ν̄ΤΕΥΔΙΝΜΟΟΩΕ ΧΕ ΕΥΕΡ̄ΒΑ·
 ΑΥΩ Ν̄ΣΕΩΩΤΟΡ̄Τ̄Ρ̄ Ν̄ΣΕΚΩ ΕΒΟΛ Ν̄ΤΣΟΜ· ΤΑΪ ΕΤ-
 ΩΟΟΠ ^ΖΝ ΘΥΛΗ Μ̄ΠΕΥΚΟСМОС ΤΑΪ ΕΩΔΥΛΛΑΣ Μ̄ΨΥ-
 ΧΗ· ΧΕ ΕΥЕСОТВОУ ^ΖΝ ΟΥΔΕΠΗ ΑΥΩ Ν̄ΣΕΩΛ ΕΖΡΑΪ
 Ν̄ΝΕΤΝΑΟΥΧΑΪ· Ν̄ΤΟΟΥ Μ̄Ν ΤΣΟМ ΤΗΡ̄С· ΑΥΩ Ν̄СЕ-
 15 ΒΩΛ ΕΒΟΛ ^ΖΝ ΟΥΔΕΠΗ Ν̄ΒΙ ΝΕΤΝΑΟΥΧΑΪ ΑΝ·

3 ΑΣΩΩΠΕ ΔΕ Ν̄ΤΕΡΕ ΙС ΟΥΩ ΕΥΧΩ Ν̄ΝΕΪΩΑΧΕ
 ΕΝΕΥΜΑΘΗΤΗΣ ΑСΕΙ' ΕΘΗ Ν̄ΒΙ ΜΑΡΙΑ ΤΕΤΝЕСΩС ^ΖΝ
 ΤΕСΒΙΝΩΑΧΕ· ΑΥΩ ΤΜΑΚΑΡΙΑ ΑСПАЗ̄Т̄С ΕΧ̄Ν ΝΟΥЕ-
 ΡΗΤΕ Ν̄ΙС· ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙС ΑΝΕΧΕ Μ̄ΜΟΪ Ν̄ΤΑ· ^{ΛΒ^b}
 20 ΩΑΧΕ Μ̄ΠΕΚ̄Μ̄ΤΟ ΕΒΟΛ· ΑΥΩ ¹М̄Π̄Р̄СΩΝ̄Т̄ ΕΡΟΪ ΧΕ
 †ΟΥΕЗ-ЗΙСΕ ΕΡΟΚ Ν̄ΟΥΜΗΗΩΕ Ν̄СΟП ΕΪΩΙΝΕ Μ̄ΜΟК·
 ΑΥΟΥΩΩБ̄ Ν̄ΒΙ ΠСΩΩΤΗΡ ^ΖΝ ΟΥΜ̄Ν̄Т̄ΩΑΝ̄З̄Т̄ΗЧ̄ ΠΕΧΑЧ̄
 Μ̄ΜΑΡΙΑ ΧΕ ΑΧΙ-ΠΩΑΧΕ ΕΤΕЗНЕ· ΑΥΩ ΑΝΟК †ΝΑ-
 БОЛП̄Ч̄ ΝΕ ΕΒΟΛ ^ΖΝ ΟΥΠΑΡΡΗСΙΑ·

25 ΑСΟΥΩΩБ̄ ΔΕ Ν̄ΒΙ ΜΑΡΙΑ ΠΕΧΑΣ Ν̄ΙС ΧΕ ΠΑ-
 ΧΟΕΙС· ΝΑΩ Ν̄ЗЕ ΝΕΡΕ ΝΕΨΥΧΟΟΥΕ ΝΑΩСК̄ В̄ΒΟΛ
 ΤΑΪ· Н̄ ΕΥΝΑСОТЧΟΥ Ν̄ТОЧ̄ ^ΖΝ ΟΥΔΕΠΗ ΝΑΩ Ν̄-

14 MS Ν̄ΝΕΤΝΑΟΥΧΑΪ; read Ν̄ΒΙ ΝΕΤΝΑΟΥΧΑΪ.

archons of the *aeons* and the archons of the *Heimarmene* and the *sphere* and all their *places* and all their heavens and all their *aeons* were not dissolved. And the *souls* would have spent a great (period of) time outside. And there would have been delay in the completion of the *number* of *perfect souls*, which will be accounted among the *inheritance* of the height, through the *mysteries*, and will be in the Treasury of Light. Because of this, I have turned their paths so that they are confused and agitated, and give up the power which is in the *matter* of their *world*, which they make into *souls*, so that those that will be saved with all the power are purified quickly and ascend, and those who will not be saved are quickly dissolved”.

24. It happened now when Jesus finished speaking these words to his *disciples*, Maria, the beautiful in her speech, came forward. The *blessed* one prostrated herself at the feet of Jesus and said : “My Lord, *suffer* me that I speak in thy presence, and be not angry with me because I trouble thee many times, questioning thee”. The *Saviour* answered compassionately, he said to Maria : “Speak the discourse which thou dost wish, and I will reveal it to thee *openly*”.

Maria answered and said to Jesus : “My Lord, in what manner would the *souls* be delayed outside *or* in what form will they be quickly purified?” |

ΣΜΟΤ· ΑΦΟΥΩΨΒ ΔΕ Ν̄ΟΙ ῙC ΠΕΧΛΑΧ Μ̄ΜΑΡΙΑ ΧΕ ΕΥΓΕ
 ΜΑΡΙΑ· ΤΕΨΙΝΕ ΚΑΛΩC ̄Ν ΤCΙΝΨΙΝΕ ΕΤΝΑΝΟΥC·
 ΑΥΩ ΤΕ†-ΟΥΟΕΙ Ν̄CΑ ̄ΩΒ ΝΙΜ ̄Ν ΟΥΩΡΧ· ΑΥΩ ̄Ν
 ΟΥΜΝΤΑΚΡΙΒΗC· ΤΕΝΟΥC ΔΕ Ν̄†ΝΑΞΕΠ-ΑΛΛΥ ΕΡΩΤ̄Ν
 5 ΑΝ ΧΙΝ Μ̄ΠΕΪΝΑΥ· ΑΛΛΑ †ΝΑΔΑΠ-̄ΩΒ ΝΙΜ ΝΗΤ̄Ν ΕΒΟΛ ΑΓ
 ̄Ν ΟΥΩΡΧ· ΑΥΩ ̄Ν ΟΥΠΑΡΞΗCΙΑ· CΩΤ̄Μ ΔΕ ΜΑΡΙΑ·
 ΑΥΩ ΧΙCΜΗ Ν̄ΤΩΤ̄Ν Μ̄ΜΑΘΗΤΗC ΤΗΡΟΥ· ΧΕ ̄ΛΘΗ
 ΕΜΠΑ†ΤΑΨΕΟΕΙΩ Ν̄ΝΑΡΧΩΝ ΤΗΡΟΥ Ν̄ΝΑΙΩΝ· ΑΥΩ
 Μ̄Ν ΝΑΡΧΩΝ ΤΗΡΟΥ Ν̄ΘΙΜΑΡΜΕΝΗ Μ̄Ν ΤΕCΦΑΙΡΑ·
 10 ΝΕΥΜΗΡ ΤΗΡΟΥ ΠΕ ̄Ν ΝΕΥΜ̄ΡΡΕ· ΑΥΩ ̄Ν ΝΕΥ-
 CΦΑΙΡΑ· ΑΥΩ ̄Ν ΝΕΥCΦΡΑΓΙC· ΚΑΤΑ ΘΕ ΕΝΤΑΧ-
 ΜΟΥΟΥ Μ̄ΜΟC ΧΙΝ Ν̄ΨΟΡΠ̄ Ν̄ΟΙ ῙΕΟΥ ΠΕΠΙCΚΟΠΟC
 Μ̄ΠΟΥΟΕΙΝ· ΑΥΩ ΝΕΡΕ ΠΟΥΑ ΠΟΥΑ Μ̄ΜΟΥΟΥ ΝΕΥ-
 CΕΕΤ ΠΕ ̄ΡΑΪ ̄Ν ΤΕΥΤΑΞΙC ΑΥΩ ΝΕΡΕ ΠΟΥΑ ΠΟΥΑ
 15 ΜΟΥΨΕ ΠΕ ΚΑΤΑ ΠΕCΔΡΟΜΟC· ΚΑΤΑ ΘΕ Ν̄ΤΑΧΚΑΔΥ
 Μ̄ΜΟC Ν̄ΟΙ ῙΕΟΥ ΠΕΠΙCΚΟΠΟC Μ̄ΠΟΥΟΕΙΝ· ΑΥΩ ΕC-
 ΨΑΝΕΙ' Ν̄ΟΙ ΠΕΟΥΟΕΙΩ Μ̄ΠΑΡΙΘΜΟC Μ̄ΜΕΛΧΙCΕΔΕΚ·
 ΛΝΟC Μ̄ΠΑΡΑΛΗΜΠΤΩΡ Ν̄ΟΥΟΕΙΝ ΝΕΨΑΧΕΙ' ΠΕ Ε†- ΑΓ.^b
 ΜΗΤΕ Ν̄ΝΑΙΩΝ Μ̄Ν ΝΑΡΧΩΝ¹ ΤΗΡΟΥ ΕΤΜΗΡ ̄Ν ΤΕ-
 20 CΦΑΙΡΑ· ΑΥΩ ̄Ν ΘΙΜΑΡΜΕΝΗ· ΑΥΩ ΨΑΧΧΙ-ΠCΩΤ̄C
 Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΟΟΤΟΥ Ν̄ΝΑΡΧΩΝ ΤΗΡΟΥ Ν̄ΝΑΙΩΝ·
 ΑΥΩ Ν̄ΤΟΟΤΟΥ Ν̄ΝΑΡΧΩΝ ΤΗΡΟΥ Ν̄ΘΙΜΑΡΜΕΝΗ· Μ̄Ν
 ΝΑΤΕCΦΑΙΡΑ· ΝΕΨΑΧΧΙ ΓΑΡ Μ̄ΜΑΥ ΠΕ Μ̄ΠΕΤΨΤΟΡΤ̄Ρ
 Μ̄ΜΟΥΟΥ· ΑΥΩ ΨΑΧΚΙΜ ΕΠΙCΠΟΥΔΑCΤΗC ΕΤΞΙΧΩΟΥ
 25 Ν̄CΤΡΕΥΚΩΤΕ Ν̄ΝΕΥΚΥΚΛΟC ̄Ν ΟΥCΕΠΗ ΑΥΩ ΨΑΧΧΙ-
 ΤΕΥCΟΜ ΕΤ̄ΝΞΗΤΟΥ· Μ̄Ν ΠΝΙCΕ Ν̄ΤΕΥΤΑΠΡΟ· ΑΥΩ
 Μ̄Ν Μ̄ΜΟΥΕΙΟΟΥC Ν̄ΝΕΥΒΑΛ· ΑΥΩ Μ̄Ν Ν̄CΩΤΕ Ν̄ΝΕΥ-

27 MS ΜΟΥΕΙΟΥC; O inserted above.

25. *However* Jesus answered and said to Maria : “*Excellent*, Maria. Thou dost ask *well* with an excellent question and thou dost seek everything with certainty and with *accuracy*. Now indeed I will not conceal anything from you from this hour, *but* I will reveal everything to you with certainty and *openly*. Hear now, Maria, and give ear, all you *disciples*. Before I preached to all the *archons* of the *aeons*, and all the *archons* of the *Heimarmene* and the *sphere*, they were all bound with their bonds, in their *spheres* and their *seals*, *according to* the manner in which Jeu, the *Overseer* of the Light, had bound them from the beginning. And each one of them was continuing in his *rank* and each one was proceeding *according to* his *course*, *according to* the manner in which Jeu, the *Overseer* of the Light, had settled it. And when the time came¹ of the *number* of Melchizedek², the great *ParalempTOR* of Light, he came to the midst of the *aeons*, and to all the *archons* which were bound in the *sphere* and in the *Heimarmene*, and he took away what is purified of the light from all the *archons* of the *aeons*, and from all the *archons* of the *Heimarmene*, and from those of the *sphere*, *for* he took away that which agitated them. And he moved the *hastener* that is over them and made their *cycles* turn quickly, and he (Melchizedek) took away their power which was in them, and the breath of their mouths, and the tears of their eyes, and the sweat of their |

¹ (16-35.24) verbs in present tense of habitude; (also 36.8-37.5).

² (17) Melchisedek; see Epiph. 55.1 ff.; Hippol. VII.36.1; J 110; (also 360 ff.).

CΩMΛ · AYΩ MEΛXICEΔEK ΠΠAPAXHMHΠTΩP MΠOY-
 OEIN · ΩA4CΩT4 N̄N̄COM ET̄MMAY · N̄44I-ΠEYOYOEIN
 EΠEΘHCAYPOC MΠOYOEIN AYΩ TEY2YΛH THPOY 2I
 NEYEPHY ΩAYCOOY2OY EZOYN N̄OI N̄ΛEITOYPOC
 5 N̄N̄APXΩN 'THPOY · AYΩ ΩAYXITOY N̄OI N̄ΛEITOYR- AA
 ΓOC N̄N̄APXΩN THPOY N̄ΘIMAPMEHH · MN N̄ΛEITOYR-
 ΓOC NTESCΦAIPA · NAĪ ET̄MΠECHT N̄AIΩN · N̄CEAA
 MΨYXH N̄POME AYΩ NT̄BNH AYΩ N̄XATBE · 2I ΘH-
 PION · 2I 2AAHT · AYΩ N̄CEXOOCOY EΠEEIKOCMOC
 10 N̄TE TM̄NT̄POME · AYΩ ON M̄ΠAPAXHMHΠTΩP M̄ΠPH
 MN M̄ΠAPAXHMHΠTΩP M̄ΠOO2 EYΩANΩΩT ET̄ΠE
 N̄CEAY ENECXHMA N̄N̄CINMOOΩE N̄N̄AIΩN · MN NE-
 CXHMA N̄ΘIMAPMEHH · MN NATESCΦAIPA · AYΩ ΩA44I-
 TCOM M̄ΠOYOEIN NTOTOY AYΩ ΩAYCOBTE N̄OI
 15 M̄ΠAPAXHMHΠTΩP M̄ΠPH N̄CEKAAY ΩANTOYTAAY N̄M-
 ΠAPAXHMHΠTΩP M̄MEΛXICEΔEK · ΠP4CΩT̄B N̄OYOEIN ·
 AYΩ ΠEY2YΛIKON N̄COP̄M · ΩAYXIT̄4 ETESCΦAIPA ·
 ET̄MΠECHT N̄N̄AIΩN N̄CEAA4 M̄ΨYXH N̄POME · AYΩ AA^b
 ON ΩAYAA4 N̄XAT4E · 2I T̄BNH · 2I ΘHPION · 2I 2AAHT ·
 20 KATA ΠKYKΛOC N̄N̄APXΩN NTESCΦAIPA ET̄MMAY ·
 AYΩ KATA NECXHMA THPOY NTESCINKΩTE · AYΩ
 N̄CENOXOY EΠEĪKOCMOC N̄TE TM̄NT̄POME · AYΩ
 N̄CEΩΩΠE M̄ΨYXH 2M̄ ΠTOΠOC ET̄MMAY KATA ΘE
 ENTAĪOYΩ EĪXΩ MMOC NHT̄N̄ · NAĪ 6E NEYXΩK
 25 EBOL M̄MOOY ΠE EYMHN · 2AΘH EMΠATE TEYCOM

3 MS TEY2YΛH; read ΠEY2YΛH.

7 MS ΠAIΩH; read Π̄AIΩH.

13 MS ΩA44I; read ΩAY4I.

25 MS EYMHN; elsewhere EYMHN EBOL.

bodies. And Melchizedek, the *Paralemtor* of the Light, purified those powers, he carried their light to the *Treasury* of the Light. And all their *matter* was gathered together by the *ministers* of all the *archons*¹. And the *ministers* of all the *archons* of the *Heimarmene* and the *ministers* of the *sphere* which are below the *aeons* took them (the matter) and made them into *souls* of men and cattle and reptiles and *beasts* and birds. And they sent them to this *world* of mankind. And furthermore the *paralemtors* of the sun and the *paralemtors* of the moon when they looked up and they saw the *patterns* of the paths of the *aeons*, and the *patterns* of the *Heimarmene* and those of the *sphere*, they took the lightpower from them. And the *paralemtors* of the sun prepared to lay it down until they gave it to the *paralemtor* of Melchizedek, the purifier of the light. And their *material* dregs they brought to the *sphere* which is below the *aeons*, and they made it into the *souls* of men and they also made it into *⟨souls of⟩* reptiles and cattle and *beasts* and birds, *according to* the *cycle* of the *archons* of that *sphere*, and *according to* all the *patterns* of its revolution. And they cast them into this *world* of mankind, and they became *souls* in that *place*, *according to* what I have just told you.

26. These things were now fully completed before their power | diminished within them, and they declined and they

¹ (5) archons; Till : archons of the aeons.

- СВОК 2PAI N2HTOY. AYW NCESWXB. AYW NCE-
 ATONI. H NCER-ATOM. ACWONE OE NTPOYF-
 ATOM AYW A TEYOM APXI NWXN 2PAI N2HTOY
 AYW NCEROWB 2N TEYOM. AYW NWXN NBI PEY-
 5 OYOEIN ETWOPH 2M PEYTOPOC. AYW NTE TEY-
 MNTPO BWA EBOA. AYW NTE PTHP WAX' G2PAI 2N AE
 OYEPH. ACWONE OE NTPOYEIME ENAI 2PAI 2M
 NEOYOEIY. AYW ECWAWONE NBI PATOMOC NTE-
 PHOC MMEXICEDEK. ΠΠΑΡΑΛΗΜΠΤΩΡ (ΜΠΟΥΟΕΙΝ).
 10 NEWACHEI' ON EBOA PE. NWOK EZOYN ETMHTE NNAP-
 XON NNAION THPOY. AYW ETMHTE NNAPXON THPOY
 NΘIMARMENH. MN NATECΦAIPA. AYW WACHTPPTO-
 POY. NCTPEYKW EBOA NBI NEYKYKLOC 2N OY-
 EPH. AYW NTEYNOY WAXOIBE NCESITE NTOM
 15 NCABOA MMOOY. EBOA 2M PNIHE NTEYTAPO. AYW
 EBOA 2N MMOYEIOOYE NNEYBAL. AYW EBOA 2N
 NWTE NNEYCOWA. AYW WACHOTCHOY NBI ME-
 XICEDEK ΠΠΑΡΑΛΗΜΠΤΩΡ ΜΠΟΥΟΕΙΝ ΚΑΤΑ ΘΕ ΕWACH-
 AAC ECHHN EBOA. AYW NWXN-PEYOEIN EPETH- AE^b
 20 CAYPOC MΠOYOEIN. AYW ΘYXH MNEYCOPM. WARE
 NAPXON THPOY NAION. AYW NAPXON NΘIMARMENH
 MN NATECΦAIPA WAKWTE EPOC NCOWMK MMOC.
 AYW MEKAAAY EI' EP-ΨYXH 2M PKOCMOC. WAY-
 WMK OE NTEY2YXH. XE NNEYF-ATOM. NCEATONI.

9 MΠOYOEIN omitted in MS.

21 MS NAIWN; read NNAION.

weakened or they became powerless. It happened when they became weak, their power *began* to cease within them, and they became weak in their power. And their light, which was in their *place*, ceased. And their kingdom dissolved. And the All was quickly carried up.

It happened now when these things in their time were known, and when the *number* of the *cipher* of Melchizedek, the *Paralemtor* <of the Light>, occurred, he came forth, and he went into the midst of the *archons* of all the *aeons*, and to the midst of all the *archons* of the *Heimarmene* and those of the *sphere*. And he agitated them, and he caused them quickly to abandon their *cycles*, and immediately they were *afflicted*, and they cast the power out of themselves, out of the breath of their mouths, and out of the tears of their eyes, and out of the sweat of their *bodies*. And Melchizedek, the *Paralemtor* of the Light purified them, *according to* the manner in which he did so continually. And he took their light to the *Treasury* of the Light. And the *matter* of their dregs was surrounded and swallowed by all the *archons* of the *aeons* and the *archons* of the *Heimarmene* and those of the *sphere*, and they did not allow them to go and become *souls* in the *world*. They now swallowed their *matter*, that they might not become powerless and *weak*, | that their

ΑΥΩ ΝΤΕ ΤΕΥΔΟΜ ΩΧΝ ΖΡΑΪ ΝΖΗΤΟΥ· ΑΥΩ ΝΤΕ
 ΤΕΥΜΝΤΕΡΟ ΒΩΛ ΕΒΟΛ· ΑΛΛΑ ΨΑΥΟΜΚΕ ΧΕ ΝΝΕΥ-
 ΒΩΛ ΕΒΟΛ ΑΛΛΑ ΧΕ ΕΥΕΩСК ΝCΕР-ΟΥΝΟC ΝΟΥΟ-
 ΕΙΩ ΕΜΠΕΙΧΩΚ ΜΠΑΡΙΘΜΟC ΝΝΕΨΥΧΟΟΥΕ ΝΤΕΛΙΟΝ·
 5 ΝΑΪ ΕΤΝΑΨΩΠΕ ΖМ ΠΕΘΗCΑΥΡΟC ΜΠΟΥΟΕΙΝ· ΑC-
 ΨΩΠΕ CΕ ΕΡΕ ΝΑΡΧΩΝ ΝΝΑΙΩΝ ΜΝ ΝΛΘΙΜΑΡΜΕΝΙ
 ΜΝ ΝΑΤΕCΦΑΙΡΑ· ΕΥΜΗΝ ΕΒΟΛ· ΕΥΕΙΡΕ ΜΠΕΪΤΥΠΟC
 ΕΪΚΤΟ ΜΜΟΟΥ ΕΥΟΥΩΜ ΜΠCΟРМ ΝΤΕΥΖΥΛΗ ΕΜ· ΛΕ
 ΠΟΥΚΑΛΥ ΕР-ΨΥΧΗ ΖМ ΠΚΟCΜΟC ΝΤΜΝΤΡΩΜΕ ΧΕ
 10 ΕΥΕΩСК ΕΥΟ ΝРРΟ· ΑΥΩ ΝCΕР-ΟΥΝΟC ΝΟΥΟΕΙΩ
 ΝΒΟΛ ΤΑΪ ΝΒΙ ΝCΟМ· ΝΑΪ ΕΤΟ ΝCΟМ ΝΖΗΤΟΥ ΕΤΕ
 ΝΤΟΟΥ ΝΕ ΝΕΨΥΧΟΟΥC· ΝΑΪ CΕ ΑΥCΩ ΕΥΕΙΡΕ
 ΜΜΟΟΥ ΝΚΥΚΛΟC CΝΑΥ ΕΥΜΗΝ ΕΒΟΛ·

ΑCΨΩΠΕ CΕ ΝΤΕΡΙCΙ' ΕΪΝΑΒΩΚ ΕΖΡΑΪ ΕΤΔΙΑΚΟΝΙΑ
 15 ΕΝΤΑΥΤΑΖΜΕΤ ΕΤΒΙΗНТC· ΖΙТН ΤΚΕΛΕΥCΙC ΜΠΨΟРП
 ΜΜΥCΤΗΡΙΟΝ· ΑΪCΙ' ΕΖΡΑΪ ΕΤΜΗΤΕ ΝΝΤΥΡΑΝΝΟC ΝΝ-
 ΑΡΧΩΝ ΜΠМНТCНООУC ΝΑΙΩΝ· ΕΡΕ ΠΛΕΝΔΥΜΑ
 ΝΟΥΟΕΙΝ ΖΙΩΩΤ· ΕΪΟ' ΝΟΥΟΕΙΝ ΕΜΑΨΟ ΕΜΑΨΟ·
 CМН-ΨΙ ΕΠΟΥΟΕΙΝ ΕΝΕΨΩΟОН ΜΜΟΪ· ΑCΨΩΠΕ CΕ
 20 ΝΤΕΡΟΥΝΑΥ ΕΠΝΟC ΝΟΥΟΕΙΝ ΕΤΨΟОН ΜΜΟΪ ΝΒΙ
 ΝΙΤΥΡΑΝΝΟC ΕΤММАУ· Α ΠΝΟC ΝΑΔΑΜΑC ΠΤΥΡΑΝ· ΛΕ^b
 ΝΟC ΜΝ ΝΤΥΡΑΝΝΟC ΤΗΡΟΥ ΜΠМНТCНООУC ΝΑΙΩΝ
 ΑΥΑΡΧΕCΘΑΙ ΤΗΡΟΥ ΜΠΟΛΕΜΕΙ ΜΝ ΠΟΥΟΕΙΝ ΜΠΛΕΝ-
 ΔΥΜΑ ΕΥΟΥΕΨΚΑΤΕΧΕ ΜМОУ ΖΑΤΗΥ· ΧΕ ΕΥΕΩСК
 25 ОН ΖН ΤΕΥМНΤΕΡΟ· ΝΑΪ CΕ ΝΕΥΕΙΡΕ ΜΜΟΟΥ ΠΕ

4 MS ΕΜΠΕΙΧΩΚ; read ψΑΠΧΩΚ.

11 MS ΝΤCΟМ; τ expunged.

20 MS ΕΠΠC; ο inserted above.

power might not cease within them and their rulership (kingdom) dissolve. *And* they swallowed them so that they should not dissolve, *but* that they should be retarded, and should spend a great time until the completion of the *number* of *perfect souls* which would be in the *Treasury* of the Light.

27. It happened now as the *archons* of the *aeons* and those of the *Heimarmene* and those of the *sphere* continued acting after this *type*; as they turned themselves they ate the dregs of their *matter*, they did not allow them to become *souls* in the *world* of mankind, so that they might be retarded as rulers. And the powers, namely the powers within them which were *souls*, spent a great time outside this. Now these remained making two *cycles* continually.

It happened now when I came to go forth for the *service* for the sake of which I was appointed, through the *command* of the First *Mystery*, I came forth to the midst of the *tyrants* of the *archons* of the twelve *aeons*. And my *garment* of light was upon me, and I was shining exceedingly, there being no measure to the light which I had.

Now it happened, when those *tyrants* saw the great light which I had, the great Adamas, the *Tyrant*, and all the *tyrants* of the twelve *aeons* all *began* to *wage war* with the light of my *garment*, wishing to *restrain* it for themselves, so that they might still be retarded in their rulership (kingdom). These now acted thus, | not knowing with whom

ΓΝΩΣΤΕΟΝ ΑΝ ΧΕ ΕΥΠΟΛΕΜΙ ΜΗ ΝΙΜ · ΠΤΕΡΟΥ-
 ΑΤΑΚΤΙ ΔΕ ΕΑΥΠΟΛΕΜΙ ΜΗ ΠΟΥΘΕΙΝ · ΤΟΤΕ ΑΝΟΚ
 ΚΑΤΑ ΤΚΕΛΕΥΣΙΣ ΜΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ · ΑΠΩΩΝΕ
 ΝΝΕΙΝΜΟΟΩΕ ΜΗ ΝΔΡΟΜΟΣ ΝΝΕΥΑΙΩΝ · ΜΗ ΝΕΙΝ-
 5 ΜΟΟΩΕ ΝΤΕΥΣΙΜΑΡΜΕΝΗ · ΜΗ ΤΕΥΣΦΑΙΡΑ · ΑΥΩ
 ΑΙΤΡΕΥΡ-ΟΟΟΥ ΝΕΒΟΤ ΕΥΩΩΥΤ ΕΩΟΜΤ ΝΚΟΟΖ
 ΝΖΒΟΥΡ · ΑΥΩ ΕΝΕΥΤΟΟΥ ΝΚΟΟΖ · ΑΥΩ ΕΝΕΤΜΠΕΥ-
 ΖΟΤ ΕΒΟΛ · ΑΥΩ ΕΠΕΥΩΜΟΥΝ ΝΣΧΗΜΑ ΚΑΤΑ ΘΕ ΡΩ
 ΕΝΕΥΟ ΜΜΟΣ ΝΩΟΡΠ · ΤΕΥΣΙΝΚΩΤΕ ΔΕ Η ΤΕΥΣΙΝ- ͵λζ
 10 ΩΩΥΤ ΑΠΟΟΝΕΣ ΕΚΕΤΑΞΙΣ · ΑΥΩ ΑΙΤΡΕΥΡ-ΚΕΟΟΟΥ
 ΝΕΒΟΤ ΕΥΩΩΥΤ ΕΝΕΖΒΗΥΕ ΝΝΕΥΑΠΟΤΕΛΕΣΜΑ ΖΗ
 ΝΕΥΤΟΟΥ ΝΚΟΟΖ ΝΟΥΝΑΜ · ΑΥΩ ΖΗ ΝΕΥΩΟΜΤ
 ΝΚΟΟΖ · ΑΥΩ ΖΗ ΝΕΤΜΠΕΥΖΟΤ ΕΒΟΛ · ΑΥΩ ΖΗ ΝΕΥ-
 ΩΜΟΥΝ ΝΣΧΗΜΑ · ΑΥΩ ΑΙΤΡΕΥΡ-ΖΒΑ ΖΗ ΟΥΝΟΣ
 15 ΝΖΒΑ · ΑΥΩ ΑΙΤΡΕΥΠΑΔΑ ΖΗ ΟΥΠΑΔΑΝΗ ΝΕΙ ΝΑΡΧΩΝ
 ΝΑΙΩΝ · ΑΥΩ ΝΑΡΧΩΝ ΤΗΡΟΥ ΝΟΙΜΑΡΜΕΝΗ ΜΗ ΝΑ-
 ΤΕΣΦΑΙΡΑ · ΑΥΩ ΑΙΩΤΡΤΩΡΟΥ ΕΜΑΤΕ · ΑΥΩ ΜΠΟΥ-
 ΩΩΩΩΩΩ ΔΕ ΧΙΝ ΜΠΕΙΝΑΥ ΕΚΟΤΟΥ ΕΠΟΡΜ ΝΤΕΥ-
 ΖΥΛΗ · ΕΤΡΕΥΟΜΕΚ̄ · ΧΕ ΕΡΕ ΝΕΥΤΟΠΟΣ ΩΣΚ̄ ΕΥ-
 20 ΜΗΝ ΕΒΟΛ · ΑΥΩ ΧΕ ΕΥΕΡ-ΟΥΝΟΣ ΝΟΥΘΕΙΩ ΕΥΟ
 ΝΡΡΟ · ΑΛΛΑ ΝΤΕΡΙΧΙ ΝΟΥΟΥΩΝ ΝΩΟΜΤ ΝΤΕ ΝΕΥ-
 ΩΩΩΩΩΩ ΑΠΩΩΝΕ ΝΝΕΥΣΦΑΙΡΑ ΕΤΡΕΥΡ-ΟΥΟΥΟΙΩ ΕΥ- ͵λζ⁶
 ΩΩΥΤ ΕΖΒΟΥΡ · ΑΥΩ ΝΣΕΡ-ΚΕΟΥΟΙΩ ΕΥΩΩΥΤ ΕΟΥ-
 ΝΑΜ · ΑΠΩΩΝΕ ΝΤΕΥΣΙΝΜΟΟΩΕ ΤΗΡ̄ ΜΗ ΝΕΥ-
 25 ΔΡΟΜΟΣ ΤΗΡ̄ · ΑΥΩ ΑΙΤΡΕΣΣΕΠΗ ΝΕΙ ΤΕΙΝΜΟΟΩΕ
 ΜΠΕΥΔΡΟΜΟΣ ΧΕ ΕΥΕΩΩΩΩ ΖΗ ΟΥΘΕΠΗ · ΑΥΩ

16 MS ΝΑΙΩΝ; read ΝΝΑΙΩΝΗ.

they *waged war*. When they now *rebelled* and *waged war* with the light, I *then* turned the paths and the *courses* of their *aeons*, and the paths of their *Heimarmene* and their *sphere*, according to the *command* of the First *Mystery*, and I caused them to spend six months looking to the triangles of the left, and to the quadrangles, and to those in their aspect ¹, and to their *pattern* of eight, *according to* the manner in which they were at first. *But* I turned their rotation *or* their aspect to another *rank*. And I caused them to spend another six months looking to the works of their (periods of) *influence* in the quadrangles of the right, and in their triangles, and in those which are in their aspect, and in their *pattern* of eight. And I caused the *archons* of the *aeons* to be confused with much confusion, and I caused them to *wander in error*, together with all the *archons* of the *Heimarmene* and those of the *sphere*. And I agitated them greatly. And they were now, from this time, not able to turn themselves to the dregs of their *matter* in order to swallow it, so that their *places* might be continually retarded, and so that they might spend a great time as rulers. *But* when I had taken a third part of their power, I turned their *sphere* to cause them to spend (a period of) time looking to the left and to spend another (period of) time looking to the right. I turned their whole path and their whole *course*, and I caused the path of their *course* to be accelerated, so that they might be purified quickly, | and they might go

¹ (8, 13) in their aspect; Till : opposite them (also 41.20).

ΠΙΣΤΩΝ ΕΞΡΑΙ ΖΗ ΟΥΓΕΝΗΙ · ΑΥΩ ΑΙΤ'ΕΒΚΟ ΠΗΕΥΚΥ-
 ΚΛΟΣ · ΑΥΩ ΑΙΤ'ΡΕΣΑΧΑΙ ΝΕΙ ΤΕΥΔΙΝΜΟΟΨΕ · ΑΥΩ
 ΑΣΕΝΗΙ ΕΜΑΨΟ · ΑΥΩ ΑΥΡ'ΒΑ ΖΗ ΤΕΥΔΙΝΜΟΟΨΕ
 ΑΥΩ ΜΠΟΥΨΕΜ'ΟΜ ΧΙΗ ΜΠΕΙΝΑΥ ΕΩΜΚ ΝΘΥΛΗ
 5 ΜΠΙΣΟΡΜ ΜΠΙΣΩΤ' ΜΠΕΥΟΥΟΙΝ ΑΥΩ ΟΝ ΑΙΤ'ΕΒΚΟ
 ΠΠΕΥΟΥΟΕΙΩ ΜΠ ΠΕΥΧΡΟΝΟΣ · ΧΕ ΕΥΕΧΩΚ ΕΒΟΛ
 ΖΗ ΟΥΓΕΝΗΙ ΠΕΙ ΠΑΡΙΟΜΟΣ ΠΤΕΛΙΟΝ ΠΤΕ ΝΕΨΥ-
 ΧΟΟΥΕ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ · ΝΑΙ ΕΤΝΑΨΩΠΕ ΖΗ ΠΕ-
 ΟΠΙΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ · ΝΣΑΒΗΛ ΕΕ ΧΕ ΑΠΩΩΝΕ
 10 ΠΠΕΥΔΡΟΜΟΣ · ΑΥΩ ΝΣΑΒΗΛ ΧΕ ΑΙΤ'ΕΒΚΟ ΠΠΕΥ- ΑΠ
 ΧΡΟΝΟΣ ΠΕΥΝΑΚΑ-ΑΛΑΥ ΑΝ ΠΕ ΜΨΥΧΗ ΕΕΙ' ΕΠΚΟ-
 ΜΟΣ ΕΤΒΕ ΟΥΛΗ ΜΠΕΥΣΟΡΜ ΕΤΟΥΩΜΚ ΜΜΟΧ ΑΥΩ
 ΠΕΥΝΑΤΑΚΕ-ΟΥΜΗΗΨΕ ΜΨΥΧΗ ΠΕ · ΕΤΒΕ ΠΑΙ ΕΕ
 ΑΙΧΟΟΣ ΠΗΤΠ ΜΠΟΥΟΕΙΩ ΧΕ ΑΙΤ'ΕΒΚΕ-ΝΕΟΥΟΕΙΩ
 15 ΕΤΒΕ ΠΑΣΩΤΠ ΕΜΜΟΠ ΠΕ ΜΠ-ΑΛΑΥ ΜΨΥΧΗ ΕΨΟΥ-
 ΧΑΙ ΠΕ ΠΤΑΙΤ'ΕΒΚΕ-ΝΕΟΥΟΕΙΩ ΔΕ ΜΠ ΝΕΧΡΟΝΟΣ ΕΤΒΕ
 ΠΑΡΙΟΜΟΣ ΠΤΕΛΙΟΝ ΠΠΕΨΥΧΟΟΥΕ ΕΤΝΑΧΙ-ΜΥΣΤΗ-
 ΡΙΟΝ ΕΤΕ ΠΤΟΟΥ ΠΕ ΠΣΩΤΠ ΑΥΩ ΕΝΕ ΜΠΙΤ'ΕΒΚΕ-
 ΠΕΥΧΡΟΝΟΣ · ΠΕ ΜΠ-ΑΛΑΥ ΜΨΥΧΗ ΠΖΥΛΙΚΗ ΠΑΟΥ-
 20 ΧΑΙ · ΑΛΛΑ ΠΕΥΝΑΛΗΖΑΛΙΚΕ ΠΕ ΖΗ ΠΚΩΖΤ' · ΠΑΙ ΕΤ-
 ΨΟΟΠ ΖΗ ΤΣΑΡ' ΠΠΑΡΧΩΝ · ΠΑΙ ΕΕ ΠΕ ΠΨΑΧΕ
 ΕΤΕΡΕΨΙΝΕ ΜΜΟΙ ΕΡΟΧ ΖΗ ΟΥΜΝΤΑΚΡΙΒΗΙ ·

3 'ΑΨΩΠΕ ΔΕ ΠΤΕΡΕ ΙΣ ΟΥΩ ΕΥΧΩ ΠΠΕΨΑΧΕ ΑΠ^h
 ΕΝΕΨΜΑΘΗΤΗΣ · ΑΥΠΑΣΤΟΥ ΤΗΡΟΥ ΖΙ ΟΥΣΟΠ · ΑΥ-

3 MS ΑΥΓΕΝΗΙ; Υ' crossed out, and C inserted above.

12 MS Υ' in ΕΤΟΥΩΜΚ inserted above.

15 MS υ in ΕΟΥΧΑΙ inserted above.

upwards quickly. And I lessened their *cycles*, and I made their path easier, and it was greatly accelerated, and they were confused in their path, and from this time they were not able to swallow the *matter* of the dregs of what is purified of their light. And further I lessened their times and their *periods*, so that the *perfect number* of *souls* which will receive *mysteries* and which will be in the *Treasury* of the Light should be completed quickly. And unless I had turned their *courses* and unless I had lessened their *periods*, they would not have allowed any *souls* to come to the *world*, on account of the *matter* of their dregs which they swallowed, and they would have destroyed a multitude of *souls*. On account of this now, I have said to you at this time : ‘I have lessened the times for the sake of my chosen ones, otherwise none of the *souls* could have been saved’. *But* I have lessened the times and the *periods* for the sake of the *perfect number* of the *souls* which will receive *mysteries*, which are the chosen ones. And had I not lessened their *periods*, none of the *material souls* would have been saved, *but* they would have been *consumed* in the fire which is in the *flesh* of the *archons*. This now is the discourse on which you have questioned me with *accuracy*”.

It happened, *however*, when Jesus finished saying these words to his *disciples*, they all prostrated themselves at once, |

ΟΥΩΩΤ̄ ΝΑΨ • ΑΥΩ ΠΕΧΛΑΨ ΝΑΨ ΧΕ ΑΠΟΗ ΖΕΗΜΑ-
 ΚΑΡΙΟΣ ΠΑΡΑ ΡΩΜΕ ΗΙΜ • ΕΑΚΩΔΑΠ̄ ΝΑΗ ΕΒΟΛ̄ Ν̄ΝΓΙ-
 ΝΟΣ Μ̄ΜΝΤ̄ΝΟΣ •

3 ΑΥΟΥΩΣ ΟΝ ΕΤΟΟΤ̄Ψ̄ Ν̄ΓΙ ῙΣ Ζ̄Μ ΠΩΛΧΕ ΠΕΧΛΑΨ
 5 Ν̄ΝΕΥΜΑΟΗΤΗΣ ΧΕ ΩΩΤ̄Μ̄ [ΩΩΤ̄Μ̄] ΕΤΒΕ ΠΩΛΧΕ ΕΝΤ-
 ΑΥΩΩΠΕ Μ̄ΜΟΪ̄ Ζ̄Ν̄ ΝΑΡΧΩΝ Μ̄ΗΜΝΤ̄ΣΗΟΟΥΣ ΝΑΙΩΗ •
 Μ̄Ν ΝΕΥΑΡΧΩΝ ΤΗΡΟΥ Μ̄Ν ΝΕΥΧΟΪΣ Μ̄Ν ΝΕΥΕΞΟΥ-
 CIA • Μ̄Ν ΝΕΥΑΓΓΕΛΟΣ • Μ̄Ν ΝΕΥΑΡΧΑΓΓΕΛΟΣ • ΝΤΕ-
 ΡΟΥΝΑΥ ΣΕ ΕΠΕΝΔΥΜΑ ΝΟΥΟΓΙΗ ΕΤΙΩΩΤ̄ • ΠΤΟΟΥ
 10 Μ̄Ν ΝΕΥΧΩΡΙΣΣΥΝΖΥΓΟΣ Α ΠΟΥΑ ΠΟΥΑ Μ̄ΜΟΟΥ ΑΥ-
 ΝΑΥ ΕΗΜΥΣΤΗΡΙΟΝ Μ̄ΗΕΥΡΑΝ • ΕΥΩΟΟΗ Ζ̄Μ ΠΑΕΗ-
 ΔΥΜΑ ΝΟΥΟΓΙΗ ΠΑΪ̄ ΕΤΙΩΩΤ̄ • ΑΥΠΑΣΤΟΥ ΤΗΡΟΥ Λ̄Θ
 21 ΝΕΥΕΡΗΥ • ΑΥΟΥΩΩΤ̄ Μ̄ΠΕΝΔΥΜΑ ΝΟΥΟΓΙΗ ΕΤ-
 ΙΩΩΤ̄ • ΑΥΩ ΑΥΩΩ ΕΒΟΛ ΤΗΡΟΥ 21 ΟΥΣΟΗ • ΕΥΧΩ
 15 Μ̄ΜΟΣ • ΧΕ ΠΩΣ Α ΠΧΟΒΙΣ Μ̄ΠΤΗΡ̄Ψ̄ ΟΥΟΤ̄Β̄Ν ΕΒΟΛ
 ΕΜ̄Π̄ΝΓΙΜΕ • ΑΥΩ ΑΥΣΥΜΝΕΥΕ ΤΗΡΟΥ 21 ΟΥΣΟΗ ΕΠΕΑΝ-
 ΖΟΥΗ ΝΤΕ ΝΙΕΑΝΖΟΥΗ • ΑΥΩ ΝΕΥΤΡΙΑΥΝΑΜΟΣ ΤΗ-
 ΡΟΥ Μ̄Ν ΝΕΥΝΟΣ Μ̄ΠΡΟΗΑΤ̄ΩΡ • ΑΥΩ ΝΕΥΑΓΓΕΝΗΤΟΣ
 Μ̄Ν ΝΕΥΑΥΤΟΓΕΝΗΣ • Μ̄Ν ΝΕΥΓΕΝΗΗΤΟΣ Μ̄Ν ΝΕΥ-
 20 ΝΟΥΤΕ • Μ̄Ν ΝΕΥΣΗΗΝΘΗΡ • Μ̄Ν ΝΕΥΦΩΣΤΗΡ • ΖΑΠΑΣ
 ΖΑΠΛΩΣ Μ̄Ν ΝΕΥΝΟΣ ΤΗΡΟΥ • ΑΥΝΑΥ ΕΝΤΥΡΑΝΝΟΣ
 Μ̄ΠΕΥΤΟΠΟΣ ΕΑ[Υ] ΤΕΥΣΟΜ ΕΒΟΚ ΖΡΑΪ̄ ΠΖΗΤΟΥ •
 ΑΥΩ ΑΥΩΩΠΕ Ζ̄Ν̄ ΟΥΜ̄ΝΤ̄ΩΒ • ΑΥΩ ΑΥΩΩΠΕ ΖΩΟΥ
 Ζ̄Ν̄ ΟΥΝΟΣ Ν̄ΖΟΤΕ ΕΜ̄Ν-ΩΙ ΕΡΟΣ • ΑΥΩ ΝΕΥΘΕΩΡΙ Λ̄Θ^b

5 ΩΩΤ̄Μ̄: dittography.

20 Μ̄Ν ΝΕΥΦΩΣΤΗΡ.

22 Μ̄Ν ΕΑΥ; read ΕΑ.

they worshipped him and they said to him: “We are *blessed beyond* all men, for thou hast revealed to us these great events”.

28. Jesus continued again with the discourse, he said to his *disciples*: “Hear [hear] concerning the things which happened to me among the *archons* of the twelve *aeons*, and all their *archons* and their lords and their *powers* (*exousiai*) and their *angels* and their *archangels*. Now when they saw the *garment* of light which was upon me, they and their *unpaired ones*, each one of them saw the *mystery* of his name which was in the *garment* of light which was upon me. They all prostrated themselves together, they worshipped the *garment* of light which was upon me. And they all cried out at once, saying: ‘*How* has the Lord of All passed through us without our knowing?’ And they all *sang praises* at once to the innermost of the inner. And all their *triple-powered ones* and their great *forefathers* and their *unbegotten ones* and their *self-begotten ones* and their *begotten ones* and their gods and their *light-sparks* and their *luminaries*, in a word, all their great ones saw the *tyrants* of their *place*, that their power was diminished within them, and that they were in a state of weakness. And they were in great fear, to which there was no measure. And they *contemplated* | the *mystery*

ΠΕ ΜΗΜΥCΤΗΡΙΟΝ ΜΗΕΥΡΑΝ ΞΜ ΠΑΘΝΔΥΜΑ ΑΥΩ
 ΝΕΛΥ2Ι-ΤΟΟΤΟΥ ΠΕ ΒΕΙ' ΝCΕΟΥΩΨΤ' ΜΗΜΥCΤΗΡΙΟΝ
 ΜΗΕΥΡΑΝ ΕΤΞΜ ΠΑΘΝΔΥΜΑ · ΑΥΩ ΜΠΟΥΕΨΩΜ6ΟΜ ·
 ΕΤΒΕ ΠΝΟ6 ΝΟΥΟΪΝ ΕΤΨΟΟΠ ΝΜΜΑΪ · ΑΛΛΑ ΝΤ-
 5 ΑΥΟΥΩΨΤ' ΕΥΟΥΪΗΥ ΜΜΟΪ ΝΟΥΨΗΜ · ΝΤΑΥΟΥ-
 ΩΨΤ' ΔΕ ΜΠΟΥΟΕΙΝ ΜΠΑΘΝΔΥΜΑ · ΑΥΩ ΑΥΩΨ
 ΕΒΟΛ ΤΗΡΟΥ 2Ι ΟΥCΟΠ ΕΥ2ΥΜΝΕΥΕ ΕΠCΑΝ2ΟΥΝ
 ΝΤΕ ΝΙCΑΝ2ΟΥΝ ·

ΑCΨΩΠΕ 6Ε ΝΤΕΡΕ ΝΑΪ ΨΩΠΕ ΝΝΤΥΡΑΝΗΟC ΕΤ-
 10 ΨΟΟΠ ΞΝ ΝΑΡΧΩΝ ΑΥCΩΨΜ ΤΗΡΟΥ ΑΥ2Ε ΕΠΕCΗΤ
 ΞΝ ΝΕΥΔΙΩΝ ΑΥΩ ΑΥΨΩΠΕ ΝΘΕ ΝΝΙΡΜ-ΝΚΟCΜΟC
 ΕΓΜΟΟΥΤ' · ΕΜΝ-ΝΙ4Ε Ν2ΗΤΟΥ ΝΘΕ ΟΝ ΕΝΤΑΥΔΑC
 ΜΠΝΔΥ ΝΤΑΪ4Ι ΝΤΕΥ6ΟΜ Ν2ΗΤΟΥ · ΑCΨΩΠΕ 6Ε
 ΜΠΝCΑ ΝΑΪ · ΝΤΕΡΙΕΙ' ΕΒΟΛ ΞΝ ΝΔΙΩΝ ΕΤΜΜΑΥ ·
 15 Α ΠΟΥΑ ΠΟΥΑ'' ΝΝΕΤΨΟΟΠ ΤΗΡΟΥ ΞΜ ΠΜΝΤCΝΟΟΥC Ν
 ΝΔΙΩΝ · ΑΥΜΟΥΡ ΤΗΡΟΥ Ε2ΟΥΝ ΕΝΕΥΤΑΞΙC · ΑΥΩ
 ΑΥΧΩΚ ΕΒΟΛ ΝΝΕΥ2ΒΗΥΕ ΚΑΤΑ ΘΕ ΕΝΤΑΪΚΑΔΥ
 ΜΜΟC · ΕΤΡΕΥΡ-CΟΟΥ ΝΕΒΟΤ ΕΥΚΗΤ Ε2ΒΟΥΡ ΕΥΕΙΡΕ
 ΝΝΕΥ2ΒΗΥΕ ΞΝ ΝΕΥ4ΤΟΟΥ ΝΚΟΟ2 · ΜΝ ΝΕΥΨΟΜΝΤ'
 20 ΝΚΟΟ2 · ΜΝ ΝΕΤΜΠΕΥ2ΟΤ ΕΒΟΛ · ΑΥΩ ΟΝ ΝCΕΡ-
 ΚΕCΟΟΥ ΝΕΒΟΤ ΕΥ6ΩΨΤ' ΕΟΥΝΑΜ · ΑΥΩ ΕΝΕΥ-
 ΨΟΜΝΤ' ΝΚΟΟ2 · ΜΝ ΝΕΥ4ΤΟΟΥ ΝΚΟΟ2 · ΜΝ ΝΕΤ-
 ΜΠΕΥ2ΟΤ ΕΒΟΛ · ΤΑΪ ΟΝ ΤΕ ΘΕ ΕΤΟΥΝΑΜΟΩΨΕ
 ΜΜΟC Ν6Ι ΝΕΤΨΟΟΠ ΞΝ ΟΙΜΑΡΜΕΝΗ ΜΝ ΤΕCΦΑΙΡΑ ·
 25 Ξ ΑCΨΩΠΕ 6Ε ΜΝΝCΑ ΝΑΪ ΔΙΕΙ' ΕΠΧΙCΕ ΨΑ ΝΚΑ-
 ΤΑΠΕΤΑCΜΑ ΜΠΜΕ2ΜΝΤΨΟΜΤΕ ΝΝΔΙΩΝ · ΑCΨΩΠΕ
 6Ε ΝΤΕΡΙΕΙ' ΕΧΝ ΝΕΥΚΑΤΑΠΕΤΑCΜΑ · ΑΥCΩΚ ΜΑΥ-

of their name in my *garment* and they tried to come to worship the *mystery* of their name in my *garment*, and they were not able, on account of the great light which I had. *But* they worshipped at a little distance from me. *However*, they worshipped the light of my *garment*, and they all cried out at once as they *sang praises* to the innermost of the inner.

It happened moreover, when these things happened to the *tyrants* which are among the *archons*, they were all enfeebled, they fell down in their *aeons*, and they became like men of this *world* who are dead, having no breath within them, as they did moreover at the time when I took away their power from them.

It happened now after this, when I came forth from those *aeons*, each one of all those who are in the twelve *aeons* were all bound within their *ranks*, and they completed their works *according to* the manner in which I had disposed it, that they should spend six months turned to the left, doing their works in their quadrangles, and their triangles and those in their aspects; and furthermore that they should spend another six months looking to the right, and to their triangles and their quadrangles and those in their aspects. Furthermore, this is the manner in which those who are in the *Heimarmene* and the *sphere* will proceed.

29. Now it happened after these things I came to the height to the *veils* of the thirteenth *aeon*. Now it happened that when I reached their *veils*, they drew themselves | and

ΑΛΥ ΑΥΟΥΩΗ ΝΑΪ· ΑΪΓΙ' Ε2ΟΥΗ ΕΠΜΕ2ΜΗΤΩΟΜΤΕ $\bar{\eta}^b$
 $\bar{\eta}\bar{\eta}$ ΑΙΩΗ· ΑΪ2Ε ΕΤΠΙCΤΙC CΟΦΙΑ ΕC2ΜΠΕCΗΤ $\bar{\mu}$ ΠΜΕ2-
 $\bar{\eta}\bar{\eta}$ ΤΩΟΜΤΕ $\bar{\eta}$ ΑΙΩΗ $\bar{\eta}$ ΤΟC ΜΑΥΑΑC Ε $\bar{\mu}\bar{\eta}$ -ΟΥΟΗ
 $\bar{\eta}$ ΜΟΟΥ 2ΑΤΗC· ΝΕC2ΜΟΟC ΔΕ ΗΕ $\bar{\mu}$ ΠΜΑ ΕΤ $\bar{\mu}$ ΜΑΥ
 5 ΕCΑΥΠΕΙ ΑΥΩ ΕC $\bar{\rho}$ 2ΗΒΕ· ΧΕ $\bar{\mu}$ ΠΟΥΧΙΤΕ ΕΠΜΕ2ΜΗΤ-
 ΩΟΜΤΕ $\bar{\eta}$ ΑΙΩΗ ΝΕCΤΟΗΟC ΕΤ $\bar{\mu}$ ΠΧΙC· ΑΥΩ ΟΗ ΝΕC-
 ΑΥΠΙ ΗΕ ΕΤΒΕ $\bar{\eta}$ 2ΙCΕ ΕΠΤΑΥΑΥ ΝΑC $\bar{\eta}$ ΒΙ ΠΑΥΟΑ-
 ΔΗC· ΠΑΪ ΕΤΕ ΟΥΑ ΗΕ \bar{z} Μ ΗΩΟΜ $\bar{\eta}$ Τ $\bar{\eta}$ ΤΡΙΔΥΝΑΜΟC·
 ΠΑΪ ΔΕ ΕΪΩΑΝΩΑΧΕ $\bar{\eta}$ ΜΜΗΤ $\bar{\eta}$ ΕΤΒΕ ΠΕΥCΩΡ ΕΒΟΛ·
 10 †ΝΑΧΩ ΕΡΩΤ $\bar{\eta}$ $\bar{\mu}$ ΠΜΥCΤΗΡΙΟΗ ΧΕ ΗΩC Α ΠΑΪ ΩΩ-
 ΠΕ $\bar{\eta}$ ΜΟC· ΑCΩΩΠΕ 6Ε $\bar{\eta}$ ΤΕΡΕCΝΑΥ ΕΡΟΪ $\bar{\eta}$ ΒΙ ΤΠΙC-
 ΤΙC CΟΦΙΑ ΕΪΟ $\bar{\eta}$ ΟΥΟΕΙΗ ΕΜΑΩΟ ΕΜΑΩΟ· Ε $\bar{\mu}$ Π-ΩΙ
 ΕΠΟΥΟΕΙΗ ΕΝΕ4ΩΟΟΗ $\bar{\eta}$ ΜΟΪ· ΑCΩΩΠΕ \bar{z} Μ ΟΥΝΟC
 $\bar{\eta}$ ΩΤΟΡΤ $\bar{\rho}$ · ΑΥΩ Α(C)6ΩΩΤ ΕΒΟΛ \bar{z} Μ ΠΟΥΟΕΙΗ $\bar{\mu}$ ΠΑ· $\bar{\eta}$ Α
 15 ΕΝΔΥΜΑ· ΑCΝΑΥ ΕΠΜΥCΤΗΡΙΟΗ $\bar{\mu}$ ΠΕCΡΑΗ \bar{z} Μ ΠΑ-
 ΕΝΔΥΜΑ· ΑΥΩ $\bar{\mu}\bar{\eta}$ ΠΕΟΟΥ ΤΠ $\bar{\rho}$ $\bar{\mu}$ ΠΕ4ΜΥCΤΗΡΙΟΗ
 ΧΕ ΝΕCΩΟΟΗ $\bar{\eta}$ ΩΟ $\bar{\rho}$ Π ΗΕ \bar{z} Μ ΗΤΟΗΟC $\bar{\mu}$ ΠΧΙC·
 \bar{z} Μ ΠΜΕ2ΜΗΤΩΟΜΤΕ $\bar{\eta}$ ΑΙΩΗ· ΑΛΛΑ ΝΕΩΑC2ΥΜΝΕΥC
 ΗΕ ΕΠΟΥΟΕΙΗ ΕΤ $\bar{\mu}$ ΠΧΙC· ΠΑΪ ΕΠΤΑCΝΑΥ ΕΡΟ4
 20 \bar{z} Μ ΠΚΑΤΑΠΕΤΑCΜΑ $\bar{\mu}$ ΠΕΘΗCΑΥΡΟC $\bar{\mu}$ ΠΟΥΟΕΙΗ· ΑC-
 ΩΩΠΕ 6Ε $\bar{\eta}$ ΤΕΡΕC6Ω ΕC2ΥΜΝΕΥC ΕΠΟΥΟΪΗ ΕΤ $\bar{\mu}$ -
 ΠΧΙC· Α $\bar{\eta}$ ΑΡΧΩΗ ΤΠΡΟΥ 6ΩΩΤ ΕΤ2ΑΤ $\bar{\mu}$ ΗΝΟC
 CΝΑΥ $\bar{\eta}$ ΤΡΙΔΥΝΑΜΟC ΑΥΩ $\bar{\mu}\bar{\eta}$ ΝΕCΑ2ΟΡΑΤΟC ΕΤ2ΟΤ $\bar{\rho}$

2 MS ΕC $\bar{\eta}$ ΠΠΕCΗΤ; \bar{z} crossed out, and $\bar{\eta}$ expunged; read ΕC $\bar{\eta}$ ΠΠΕCΗΤ.

14 MS originally ΑΥ6ΩΩΤ; Υ erased and not replaced.

15 MS $\bar{\eta}$ ΠΠΕCΡΑΗ.

18 MS ΝΕΩΑCΥΜΝΕΥC; 2 inserted above.

they opened to me. I entered into the thirteenth *aeon*, I found the Pistis Sophia ¹ below the thirteenth *aeon* alone, none of them being with her. *But* she dwelt in that place, *sorrowful* and grieving because she had not been taken to the thirteenth *aeon*, her *place* in the height. And furthermore she was sorrowful on account of the torments which the Authades ² inflicted on her, he being one of the three *triple-powered ones*. *But* when I tell you about their extent, I will tell you the *mystery* of *how* these things happened.

Now it happened, when the Pistis Sophia saw me shining exceedingly, there being no measure to the light which I had, she was in great agitation and she looked at the light of my *garment*. She saw the *mystery* of her name in my *garment* and the whole glory of its *mystery* because she was previously in the *place* of the height in the thirteenth *aeon*. *But* she was wont to *sing praises* to the light in the height which she saw in the *veil* of the *Treasury* of the Light. It happened now when she continued to *sing praises* to the light in the height, all the *archons*, which are with the two great *triple-powered ones*, looked on, and also her *invisible one* which is paired with her, | and the other 22 *invisible*

¹ (2) Pistis Sophia; see U 264.

² (7) Authades; as epithet of Jaldabaoth, see ApJn 46.

ΕΡΟΣ· ΑΥΩ ΠΚΕΧΟΥΤCΝΘΟΥC ΜΠΡΟΒΟΛΗ ΝΑΖΟΡΑ-
 ΤΟΣ ΕΠΕΙΔΗ ΤΠΙCΤΙC CΟΦΙΑ ΜΝ ΠΕCСΥΝΖΥΓΟC·
 ΝΤΟΟΥ ΜΝ ΠΚΕΧΟΥΤCΝΘΟΥC ΜΠΡΟΒΟΛΗ ΨΑΥΡ-
 ΧΟΥΤΑЧТЕ ΜΠΡΟΒΟΛΗ ΝΑΪ ΕΝΤΑЧΠΡΟΒΑΛΕ ΜΜΟΟΥ ΜΑ¹⁰
 5 ΕΒΟΛ ΝΒΙ ΠΝΟC ΜΠΡΟΠΑΤΩΡ ΝΑΖΟΡΑΤΟC· ΝΤΟЧ ΜΝ
 ΠΝΟC CΝΑΥ ΝΤΡΙΑΔΥΝΑΜΟC·

ζ ΑCΩΩΠΕ CΕ ΕΡΕ ΙC ΧΩ ΝΝΑΪ ΕΝΕCΜΑΘΗΤΗC·
 ΑCΕΙ' ΕΘΗ ΝΒΙ ΜΑΡΙCΑΜ ΠΕΧΑC ΧΕ ΠΑΧΟΕΙC· ΑΪCΩΤМ
 ΕΡΟΚ ΜΠΙΟΥΟΕΙΨ ΕΚ.ΧΩ ΜΜΟC· ΧΕ ΤΠΙCΤΙC CΟΦΙΑ
 10 ΟΥΕΒΟΛ ΖΩΩC ΤΕ ΨМ ΠΧΟΥΤΑЧТЕ ΜΠΡΟΒΟΛΗ· ΑΥΩ
 ΠΩC ΝCΨΟΟΠ ΑΝ ΨМ ΠΕΥΤΟΠΟC· ΑΛΛΑ ΑΚΧΟΟC
 ΧΕ ΑΪΘΝΤC ΕCМΠΕCΗТ ΜΠΜΕΨΜΝТΨΟМТЕ ΝΑΙΩΝ·

ζ ΑЧΟΥΨΩΒ ΝΒΙ ΙC ΠΕΧΑЧ ΝΝΕCΜΑΘΗΤΗC· ΧΕ
 ΑCΩΩΠΕ ΕΡΕ ΤΠΙCΤΙC CΟΦΙΑ ΨМ ΠΜΕΨΜΝТΨΟМТЕ
 15 ΝΝΑΙΩΝ ΨМ ΠΤΟΠΟC ΝΝΕCСННУ ΤΗΡΟΥ ΝΙΑΖΟΡΑΤΟC
 ΕΤΕ ΝΤΟΟΥ ΝΕ ΤΧΟΥΤΑЧТЕ ΜΠΡΟΒΟΛΗ ΝΤΕ ΠΝΟC
 ΝΑΖΟΡΑΤΟC· ΑCΩΩΠΕ" CΕ ΖΙТМ ΠТΩΨ ΜΠΨΟРП ΝВ
 ΜΜΥCΤΗΡΙΟΝ· ΑCΩΩТ ΕΠΧΙCΕ ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ
 ΑCΝΑΥ ΕΠΟΥΟΕΙΝ ΜΠКАΤΑΠΕΤΑCМА ΜΠΕΘΗCΑΥРОC
 20 ΜΠΟΥΟΕΙΝ· ΑΥΩ ΑCΕΠΙΘΥΜΙ ΕΒΩΚ ΕΠΤΟΠΟC ΕΤ-
 ММАУ· ΑΥΩ ΜΠCΘМCОМ ΕΒΩΚ ΕΠΤΟΠΟC ΕТММАУ·
 ΑCΛΟ ΔΕ ΕCΕΙΡΕ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΜΕΨΜΝТΨΟМТЕ
 ΝΑΙΩΝ· ΑΛΛΑ ΝΕCΨΥΜΝΕΥΕ ΠΕ ΕΠΟΥΟΕΙΝ ΜΠΧΙCΕ
 ΠΕΝΤΑCНАУ ΕΡΟЧ ΨМ ΠΟΥΟΕΙΝ ΜΠКАΤΑΠΕΤΑCМА
 25 ΜΠΕΘΗCΑΥРОC ΜΠΟΥΟΕΙΝ· ΑCΩΩΠΕ CΕ ΕCΨΥΜΝΕΥΕ
 ΕΠΤΟΠΟC ΜΠΧΙCΕ· Α ΝΑΡΧΩΝ ΤΗΡΟΥ ΕТΨΟΟΠ ΨМ

10 MS ΠΧΟΥΤΑЧТЕ; read ΤΧΟΥΤΑЧТЕ.

emanations — since the Pistis Sophia with her *partner*, with the other 22 *emanations* make up the 24 *emanations*¹, which the great *invisible forefather* with the two great *triple-powered ones* has *emanated*.”

30. It happened now when Jesus said these things to his *disciples*, Mariam came forward and said: “My Lord, I heard thee at the time when thou didst say that the Pistis Sophia herself is one of the 24 *emanations*. How is she not in their *place*? Moreover thou hast said: ‘I found her below the thirteenth *aeon*’.”

Jesus answered and said to his *disciples*: “It happened as the Pistis Sophia was in the thirteenth *aeon* in the *place* of all her brethren, the *invisible ones* who are the 24 *emanations* of the great *invisible one* — it happened now, through the ordinance of the First *Mystery*, the Pistis Sophia looked to the height, she saw the light of the *veil* of the *Treasury* of the *Light*, and she *desired* to go to that *place*. And she was not able to go to that *place*. Moreover she ceased performing the *mystery* of the thirteenth *aeon*, but she *sang praises* to the light of the height which she saw in the light of the *veil* of the *Treasury* of the *Light*.

Now it happened, as she *sang praises* to the *place* of the height, all the *archons* which are in | the twelve *aeons*

¹ (4) 24 emanations; see J 134.

ΠΜΝΤ'ΣΝΟΟΥ'Σ ΠΑΙΩΝ ΑΥΜΕΣΤΩ'Σ ΠΑΪ ΕΤΜΠΕΣΗΤ'·
 ΕΒΟΛ ΧΕ ΑΣΛΟ ΣΗ ΠΕΥΜΥΣΤΗΡΙΟΝ· ΑΥΩ ΕΒΟΛ ΧΕ
 ΑΣΟΥΕΩΒΩΚ ΕΠΧΙΣΕ ΝΕΡ-ΣΙΧΩΟΥ ΤΗΡΟΥ· ΕΤΒΕ ΠΑΪ
 ΣΕ ΑΥΩΝΤ' ΕΡΟΣ ΑΥΩ ΑΥΜΕΣΤΩ'Σ· ΑΥΩ ΠΗΟΣ ^{NIK} ^b
 5 ΠΤΡΙΑΥΝΑΜΟΣ ΝΑΥΘΑΔΗΣ ΕΤΕ ΠΜΕΣΩΟΜΗΤ' ΠΕ Π-
 ΤΡΙΑΥΝΑΜΟΣ ΠΑΪ ΕΤΩΟΟΗ ΣΗ ΠΜΕΣΜΝΤ'ΩΟΜΤΕ
 ΠΑΙΩΝ ΠΑΪ ΕΝΤΑΥΡ-ΑΤΩΤΜ ΕΜΠΗΠΡΟΒΑΛΕ ΕΒΟΛ
 ΜΠΣΩΤ' ΤΗΡ' ΠΤΕΥΩΟΜ ΕΤ'ΝΣΗΤ'· ΟΥΔΕ ΜΠ'[-
 ΠΣΩΤ' ΜΠΕΥΟΥΟΕΙΝ ΜΠΕΟΥΟΕΙΩ ΕΝΤΑ ΝΑΡΧΩΝ ·[-
 10 ΠΕΥΣΩΤ' ΝΣΗΤ' ΕΥΟΥΕΩ-Ρ'ΧΟΕΙΣ ΕΣΡΑΪ ΕΧΜ ΠΜΕΣ-
 ΜΤ'ΩΟΜΤΕ ΠΑΙΩΝ ΤΗΡ' ΜΗ ΠΕΤ'ΩΟΟΗ ΠΠΕΣΗΤ'·
 ΑΣΩΠΠΕ ΣΕ ΠΤΕΡΕ ΝΑΡΧΩΝ ΜΠΜΠΤ'ΣΝΟΟΥ'Σ ΠΑΙΩΝ
 ΠΤΕΡΟΥΩΩΝΤ' ΕΤΗΣΤΙΣ ΣΟΦΙΑ· ΤΑΪ ΕΤΜΠΕΥΕΤΠΕ·
 ΑΥΜΕΣΤΩ'Σ ΕΜΑΤΕ· ΑΥΩ ΠΗΟΣ ΠΤΡΙΑΥΝΑΜΟΣ ΝΑΥ-
 15 ΘΑΔΗΣ ΠΑΪ ΕΝΤΑΪΟΥΩ ΕΪΧΩ ΜΜΟΣ ΝΗΤΠ ΤΕΝΟΥ
 ΕΤΒΗΗΤ'· ΑΥΟΥΩΣ^{1*} ΣΩΩ' ΝΣΑ ΝΑΡΧΩΝ ΜΠΜΠΤ' ^{NIK}
 ΣΝΟΟΥ'Σ ΠΑΙΩΝ· ΑΥΩ ΑΥΩΝΤ' ΣΩΩ' ΕΤΗΣΤΙΣ ΣΟ-
 ΦΙΑ· ΑΥΩ ΑΥΜΕΣΤΩ'Σ ΕΜΑΤΕ· ΧΕ ΑΣΜΕΕΥΕ ΕΒΩΚ
 ΕΠΟΥΟΕΙΝ ΠΑΪ ΕΤ'ΧΟΣΕ ΕΡΟ'· ΑΥΩ ΑΥΠΡΟΒΑΛΕ ΕΒΟΛ
 20 ΝΣΗΤ' ΠΟΥΗΟΣ ΠΩΟΜ ΠΣΟ ΜΜΟΥΪ· ΑΥΩ ΕΒΟΛ ΣΗ
 ΤΕΥΣΥΛΗ ΕΤ'ΝΣΗΤ'· ΑΥΠΡΟΒΑΛΕ ΕΒΟΛ ΝΚΕΜΗΗΩΕ
 ΜΠΡΟΒΟΛΗ ΝΣΥΛΗΚΗ ΕΥΝΑΩΤ' ΕΜΑΤΕ· ΑΥΩ ΑΥΧΟ-
 ΟΥΣΟΥ ΕΝΤΟΠΟΣ ΜΠΕΣΗΤ'· ΕΜΜΕΡΟΣ ΜΠΕΧΛΟΣ· ΧΕ
 ΕΥΕΩΩΡ' ΕΤΗΣΤΙΣ ΣΟΦΙΑ ΜΜΑΥ· ΑΥΩ ΝΣΕΗ-Τ'ΣΣ-
 25 ΟΜ ΠΣΗΤ'· ΕΒΟΛ ΧΕ ΑΣΜΕΕΥΕ ΕΒΩΚ ΕΠΧΙΣΕ· ΠΑΪ

beneath hated her because she ceased from their *mystery*, and because she wished to go to the height and to make herself above them all. Now on account of these things they were angry with her, and they hated her. And the great *triple-powered Authades* — the third *triple-powered one* who is in the thirteenth *aeon*, who had been disobedient — had not *emanated* all that was purified of his inner power, *nor* had he given what was purified of his light at the time when the *archons* had given their purification, and he had wished to be lord over the whole thirteenth *aeon* and those beneath it. Now it happened when the *archons* of the thirteenth *aeon* were angry at the Pistis Sophia, who was above them, they hated her greatly. And the great *triple-powered Authades*, about whom I have just been speaking to you now, was also included among the *archons* of the twelve *aeons*, and he also was angry at the Pistis Sophia, and he hated her greatly, because she thought to go to the light which was above him. And he *emanated* from within himself a great lion-faced power. And from out of the *matter* within him, he *emanated* forth a further multitude of *material emanations* which were very powerful. And he sent them to the *places* below, to the *parts* of the *Chaos*, so that they should pursue the Pistis Sophia there and take her power from her, because she thought to go to the height which |

ΕΤΙΣΧΩΟΥ ΤΗΡΟΥ· ΑΥΩ ΧΕ ΑΣΛΟ ΟΝ ΕΣΕΙΡΕ ΜΠΕΥ-
 ΜΥΣΤΗΡΙΟΝ· ΑΛΛΑ ΑΣΩ ΕΣΡ̄ΖΗΒΕ ΕΣΩΙΝΕ Ν̄ΣΑ ΠΟΥ-
 ΟΕΙΝ ΕΝΤΑΣΝΑΥ ΕΡΟЧ· ΑΥΩ ΑΥΜΕΣΤΩС Ν̄ΒΙ Ν̄ΑΡ-
 ΧΩΝ· ΕΤΑΖΕ Η ΕΤΣΕΕΤ ΕΠΜΥΣΤΗΡΙΟΝ ΕΥΕΙΡΕ Μ̄ΜΟЧ· ^{MG}^b
 5 ΑΥΩ ΟΝ Α(Υ)ΜΕΣΤΩС Ν̄ΒΙ ΝΕΦΥΛΛΑΞ ΤΗΡΟΥ· ΕΤΖΙΡ̄Ν
 ΜΠΥΛΗ Ν̄ΝΑΙΩΝ· ΑΣΩΠΕ ΔΕ Μ̄Ν̄ΝΣΑ ΝΑΪ ΕΒΟΛ ΖΙΤ̄Μ
 ΠΤΩΩ Μ̄ΗΩΟΡ̄Π̄ Ν̄ΤΩΩ· Α ΠΙΝΟС Ν̄ΑΥΘΑΔΗΣ Ν̄ΤΡΙ-
 ΔΥΝΑΜΟС ΕΟУА ΠΕ Ζ̄М ΠΩΟМ̄Ν̄Т̄ Ν̄Τ̄РΙΑΔΥΝΑΜΟС·
 ΑΧΔΙΩΚΕ Ν̄ΤСΟΦΙΑ Ζ̄РАΪ Ζ̄М ΠΜΕΖ̄М̄Ν̄Т̄ΩΟМ̄ТЕ Ν̄ΑΙΩΝ
 10 ΕΤΡΕСΩΩТ̄ Ε̄М̄М̄СРОС Μ̄ΠЕСΗТ· ΧΕ ΕСЕНАΥ ΕΤΕЧ-
 ΔΥΝΑΜΙС Ν̄ΟΥΟΕΙΝ Μ̄ΠМА ΕΤ̄М̄МАУ· ΤΑΪ ΕТО Ν̄ЗО
 Μ̄МОΥΪ· ΑΥΩ Ν̄С̄ΕΠ̄ΘΥΜΙ ΕРОС· Ν̄С̄ΕΙ' ΕΠТОΠΟС ΕТ-
 Μ̄МАУ Ν̄С̄ΕЧИ Μ̄ΠЕСΟΥΟΕΙΝ Ν̄ΖΗТ̄С̄:

ΑΣΩΠΕ ΔΕ Μ̄Ν̄ΝΣΑ ΝΑΪ· ΑΣΩΩТ̄ ΕΠЕСΗТ· ΑС-
 15 ΝΑΥ ΕΤΕЧДОМ Ν̄ΟΥΟΕΙΝ Ζ̄Н̄ Μ̄М̄ΕРОС Μ̄ΠЕСΗТ· ΑΥΩ
 ΝΕ(М̄)Π̄С̄ΕΙМЕ ΠΕ ΧΕ ΤΑΠΙΤ̄РΙΑΔΥΝΑΜΟС Ν̄ΑΥΘΑΔΗΣ
 Т̄С̄· ΑΛΛΑ ΝΕС̄М̄ΕΕΥЕ ΕРОС ΧΕ ΟΥЕВОЛ Ζ̄М ΠΟΥΟΕΙΝ ^{МА}
 Т̄С̄· ΠЕНТАСΝАУ ΕΡΟЧ ΧΙΝ Ν̄ΩΟΡ̄Π̄ Ζ̄М ΠΧΙСЕ· ΠΑΪ
 ΕΥЕВОЛ ΠΕ Ζ̄М ΠКАТАΠЕТАСМА Μ̄ΠΕΘΗΣΑΥРОС Μ̄-
 20 ΠΟΥΟΕΙΝ· ΑΥΩ ΑСМ̄ΕΕΥЕ Ν̄ΖΗТ̄С̄ ΧΕ ΕΙΝΑΒΩК ΕΠТО-
 ПОС ΕΤ̄М̄МАУ ΧΩΡΙС ΠАСΥΝΖΥГОС Ν̄ТАЧИ Μ̄ΠΟΥΟΕΙΝ
 Ν̄ΤΑΤΑΜΙΟЧ ΝΑΪ Ν̄ΖЕНΑΙΩΝ Ν̄ΟΥΟΕΙΝ ΧΕ ΕΙΕΩΔ̄Μ̄ДОМ

4 MS ΕΤΣΕΕΤ ΕΠΡ̄Ι.

5 MS ΑΝΕСТΩС; read ΑΥΝΕСТΩС.

16 MS ΠЕН̄С̄ΕΙМЕ; read ΝΕМ̄Π̄С̄ΕΙМЕ.

17 Т̄ in upper right-hand margin at end of quire.

is above them all, and because she ceased to perform their *mystery*, *but* she remained sorrowing, seeking the light which she saw. And the *archons* which continued *or* persisted in performing the *mystery* hated her. And all the *watchers* which were at the *gates* of the *aeons* also hated her.

It happened now after this, through the ordinance of the first ordinance, the great *triple-powered* Authades, who is one of the three *triple-powered ones*, *persecuted* the Sophia in the thirteenth *aeon*, so that she should look at the *parts* below, so that she should see in that place his light *power*, which has a lion-face, and she should *desire* it, and come to that *place*, and her light would be taken from her.

31. It happened now after this she looked down. She saw his power of light in the *parts* below, and she did not know that it was that of the *triple-powered* Authades. *But* she thought that it was from the light which she had seen from the beginning in the height, which was from the *veil* of the *Treasury* of the Light. And she thought to herself: “I will go to that *place without my partner*, and take the light, and create of it for myself *aeons* of light, so that I shall be able | to go to the Light of Lights which is in the highest

ἄνωκ ἐπογοεῖν ἄντε νιογοεῖν παῖ ἐτῶν πᾶσι
 ἄνωκ. παῖ δὲ ἐσμεγγε ἐροοῦ ἀσεῖ' ἐβολ ῶν
 πεστοπος ἄμεζμντῶντε ἄλων. ἀγῶ ἀσεῖ'
 ἐρραῖ ἐπμεζμντῆς νοοῦς ἄλων. ἀγῶ κε ἄμος
 5 ἄνι ἄρχων ἄνων. ἀγῶ ἀγῶντ ἐρος κε ἀ-
 μεγγε ἐζεγμντῆς. ἀσεῖ' ἀὲ ὅν ἐβολ ῶν πμεζ-
 μντῆς νοοῦς ἄλων. ἀσεῖ' ἐντοπος ἄπεχλος.
 ἀγῶ ἀτ-πεσῶγοεῖ ἐτῶν νογοεῖν ἄντ ἄμοῦ. ¹μα^b
 κε ἐσεμεκς. ἀγκῶτε ἀὲ ἐρος ἄνι νεπροβο-
 10 λοοῦς τηροῦ ἄγλικον ἄπαγῶλης. ἀγῶ τῆς
 ἄντ νογοεῖν ἄντ ἄμοῦ. ἀσῶκ ἄνδῶν
 νογοεῖν ῶν τῶφια. ἀγῶ ἀσῶτ ἄπεσογοεῖν
 ἀσεμεκς. ἀγῶ τῶγλη. ἀγῶς ἐβολ ἐπεχλος.
 ἀσῶπε νοῦρχων ἄντ ἄμοῦ ῶν πεχλος. ἐρε
 15 τῶπαῦς ὁ' ἄκῶτ. ἀγῶ ἐρε τῶκεπαῦς ὁ' ἄκ-
 κε. ἐτε ἄντ πε ἄλλῶν. παῖ ἐντῶν
 ἐρῶτῶν νοῦμνηῦς ἄντ. παῖ δὲ ἄντεροῦ
 ἀσῶν ἄνι τῶφια ἐμῶ ἐμῶ ἀγῶ ὅν ἀσ-
 τῶτς ἄνι τῶντ νογοεῖν ἄντ ἄμοῦ ἐτῶν
 20 ἐτῶν ἄντ νοῦς τηροῦ νογοεῖν ῶν τῶφια. ἀγῶ
 ἄντ ἄντ τηροῦ ἄγλικον ἄντε παγῶλης ἀγκῶτε ¹με
 ἐτῶφια 21 οὔς ἄντ ἀγῶς ἄμος. ἀσῶ ἐβολ
 ἐμῶ ἐμῶ ἄνι τῶτς τῶφια. ἀσῶ ἐρραῖ
 ἐπογοῖν ἄντε νιογοεῖν. παῖ ἐντῶν ἐρῶν

3 MS ἄμεζμντῶντε; read ἄμεζμντῶντε.

6 MS ἐζεγμντῆς; 2ε apparently erased; Schmidt: read ἐγμντῆς instead of ἐζεγμντῆς.

21 Ⲭ in upper left-hand margin at beginning of quire.

height." Now as she was thinking these things, she came forth from her place in the thirteenth *aeon*, and she came out to the twelve *aeons*¹. The *archons* of the *aeons persecuted* her, and they were angry with her, because she had thought to have greatness². However, she came forth from the twelve *aeons*, she came to the *places* of the *Chaos*. And she made her way to the light-power with a lion-face in order to swallow it. But all the *material emanations* of the Authades surrounded her. And the great light-power with a lion-face swallowed the *light-powers* in the Sophia. And it purified her light and swallowed it, and her *matter* was cast forth to the *Chaos*. There existed an *archon* with a lion-face in the *Chaos*, whose one half was fire and whose other half was darkness, namely Jaldabaoth³, of whom I have spoken to you many times. Now when these things had happened, the Sophia became very greatly weakened. And again that light-power with a lion-face began to take away all the *light-powers* from the Sophia. And all the *material powers* of the Authades surrounded the Sophia at the same time, they oppressed her.

32. The Pistis Sophia cried out very much. She cried out to the Light of Lights which she had seen from the

¹ (4-7) to the twelve aeons ... from the twelve aeons; MS: to the twelfth aeon ... from the twelfth aeon.

² (6) thought to have greatness; Schmidt: thought of glory.

³ (16) Jaldabaoth; see Iren.1.30.5-14; Epiph. 25.2.2; Hippol. V.7.30; Origen c. Cels. VI.30-32; J 128; ApJn 38 etc.; HypArch 143; OnOrgWld 148.

ἡψορῆ ἐλχιηστεγε εροϋ· λγω λςχω ἡτεῖμετα-
νοια εςχω ἡμοc ἡτεῖε· χε

1. πογοειν ἡτε πογοειν παῖ ενταῖηστεγε εροϋ
χην ἡψορῆ· cωτῆ cε τενοϋ πογοειν εταμετα-
5 νοια· ηαεμετ πογοειν χε λ εειμεεγε εγροοϋ
εἰ' εροϋν εροῖ·

2. λῖcωψῑτ ω' πογοειν ενμεροc ετῆηεcητ· λῖ-
ηαγ εγογοειν ἡημα ετῆμαγ εῖμεεγε χε εῖηλ-
κωκ επτοποc ετῆμαγ ἡταχι-πογοειν ετῆμαγ·
10 λγω λῖκωκ λῖψωηε εῆ ηκακε· ετῆ ηεχλοc ἡηε-
cητ· λγω ἡηεψεῆεom εεωλ εβολ· εβωκ επλ-
τοποc εβολ χε λῖεωχ εῆ ηεπροβολοογε τηροϋ ἡε^b
ἡηαγθαληc· λγω ἡεom ἡεο ἡμοϋῖ λςχι-ηαοϋ-
οειν ετῆεητ·

3. λγω λῖωψ εβολ εγβοηοια· λγω ἡηε ηαεροοϋ
εἰ' εεραῖ εῆ ηκακε· λγω λῖcωψῑτ επχιεcε· χε
εγεβοηοι εροῖ ἡεἰ πογοειν ενταῖηαετε εροϋ·

4. λγω ἡτεριcωψῑτ επχιεcε λῖηαγ εηαρχων τη-
ροϋ ἡῆαιων εηαψωοϋ· λγω εγcωψῑτ εεραῖ εχωῖ
20 εγραψε ἡμοῖ εῆηῖρ-ααγ ηαγ επεοοοϋ· ααα
ηεϋμοcτε ἡμοῖ ηε επχηνχη· λγω ἡτεροϋηαγ
εηαρχων ἡῆαιων εγραψε ἡμοῖ ἡεἰ ηεπροβο-
λοογε ἡηαγθαληc· λγεῖμε χε ἡcεηαβοηοι εροῖ
αη ἡεἰ ἡαρχων ἡαιων λγω λγτωκ ἡεητ ἡεἰ ηε-
35 προβολοογε ετῆμαγ· ηαῖ εηεγεωχ ἡμοῖ εῆ οϋ-
χηνεοηc· λγω πογοειν ετε ἡηιχῑτῑ αηοκ ἡτοο-
τοϋ· λγχῑτῑ ἡτοοτ·

7 MS ενμεροc; read εημεροc.

20 MS επεοοοϋ; read ἡπεοοοϋ.

beginning, | in which she had *believed*, and she said this *repentance*, speaking thus :

1. 'O Light of Lights, in whom I have believed from the beginning, hear my *repentance* now at this time, O Light; save me, O Light, for wicked thoughts have entered into me.

2. I looked, O Light, to the *parts* below. I saw a light in that *place*, and I thought : I will go to that *place* to receive that light. And I went, and I came to be in the darkness which is in the *Chaos* below. And I was not able to proceed out to go to my *place*, because I was oppressed among all the *emanations* of the Authades. And the lion-faced power took away my inner light.

3. And I cried out for *help*, and my voice did not penetrate the darkness. And I looked to the height, so that the Light in which I had believed might *help* me.

4. And when I looked to the height, I saw all the *archons* of the *aeons*¹, that they were numerous and they looked down upon me, rejoicing over me, although I had done nothing evil to them, *but* they had hated me without cause. And when the *emanations* of the Authades saw the *archons* of the *aeons* rejoicing over me, they knew that the *archons* of the *aeons* would not *help* me. And those *emanations* which oppressed me without cause were encouraged. And they took from me the light which I did not take from them. |

¹ (19) archons of the aeons, that they were numerous and they; Till : archons of the numerous aeons, that they.

5. ΤΕΝΟΥ ΓΕ ΠΟΥΘΕΙΝ ΝΤΑΛΛΗΟΙΑ ΚΟΟΟΥΝ ΧΕ ΝΤ· ΝΕ
 ΑΙΡ·ΝΑΙ ΖΝ ΤΑΜΝΤΒΑΛΛΗΤ· ΕΙΜΕΕΥΕ ΧΕ ΕΥΗΠ ΕΡΟΚ
 ΝΒΙ ΠΟΥΘΕΙΝ ΝΖΟ ΜΜΟΥΙ· ΑΥΩ ΗΝΟΒΕ ΕΝΤΑΙΛΛΑΥ
 ΦΟΥΟΝΣ ΜΠΕΚΜΤΟ ΕΒΟΛ·

6. ΜΠΡΤΡΑΩΩΤ ΓΕ ΗΧΟΕΙΣ· ΧΕ ΝΤΑΙΝΑΖΤΕ ΕΠΕΚ-
 ΟΥΘΕΙΝ ΧΙΝ ΝΦΟΡΠ· ΗΧΟΕΙΣ ΠΟΥΘΕΙΝ ΝΤΕ ΝΒΟΜ·
 ΜΠΡΤΡΑΩΩΤ ΓΕ ΜΠΛΟΥΘΕΙΝ·

7. ΧΕ ΕΤΒΕ ΤΕΚΛΑΦΟΡΜΗ ΜΝ ΠΕΚΟΥΘΕΙΝ ΝΤΑΙΩΩΠΕ
 ΖΜ ΠΕΙΩΧ· ΑΥΩ ΑΥΩΠΕ ΖΩΒΣ ΕΒΟΛ ΕΧΩΙ·

8. ΑΥΩ ΕΤΒΕ ΤΛΟΕΙΣΕ ΜΠΕΚΟΥΘΕΙΝ· ΑΙΡΩΜΜΟ
 ΕΝΑΣΝΗΥ ΝΙΑΖΟΡΑΤΟΣ· ΑΥΩ ΜΝ ΝΕΠΡΟΒΟΛΟΥΕ
 (Ν)ΝΟΣ ΝΤΕ ΤΒΑΡΒΗΛΩ·

9. ΝΤΑ ΝΑΙ ΩΩΠΕ ΜΜΟΙ Ω' ΠΟΥΘΕΙΝ ΧΕ ΑΙΚΩΣ
 ΕΠΕΚΜΑΝΩΩΠΕ· ΑΥΩ ΑΦΕΙ' ΕΖΡΑΙ ΕΧΩΙ ΝΒΙ ΠΩΝΤ
 ΜΠΑΘΑΛΗΣ ΠΑΙ ΕΤΕ ΜΠΨΩΤΜ ΝΣΑ ΤΕΚΚΕΛΕΥΣΙΣ
 ΕΤΡΕΦΠΡΟΒΑΛΕ ΕΒΟΛ ΖΝ ΤΕΠΡΟΒΟΛΗ ΝΤΕΦΒΟΜ ΕΒΟΛ ΝΕ^b
 ΧΕ ΑΙΩΩΠΕ ΖΜ ΠΕΦΑΙΩΝ ΕΝΨΕΙΡΕ ΑΝ ΜΠΕΦΜΥΣΤΗ-
 ΡΙΟΝ·

10. ΑΥΩ ΝΕΥΚΩΜΩ ΜΜΟΙ ΠΕ ΝΒΙ ΝΑΡΧΩΝ ΤΗΡΟΥ
 ΝΑΙΩΝ·

11. ΑΥΩ ΑΙΩΩΠΕ ΖΜ ΠΤΟΠΟΣ ΕΤΜΜΑΥ ΕΙΡΖΗΒΕ ΕΙ-
 ΩΠΕ ΝΣΑ ΠΟΥΘΕΙΝ ΕΝΤΑΙΝΑΥ ΕΡΟΦ ΖΜ ΠΧΙΣΕ·

12. ΑΥΩ ΝΕΥΩΠΕ ΝΣΩΙ ΠΕ ΝΒΙ ΝΕΦΥΛΛΑΖ ΝΜΠΥΛΗ
 ΝΝΑΙΩΝ ΑΥΩ ΝΕΥΣΚΩΠΤΕ ΜΜΟΙ ΤΗΡΟΥ ΠΕ ΝΒΙ
 ΝΕΤ[Τ]ΑΖΕ ΖΜ ΠΕΥΜΥΣΤΗΡΙΟΝ·

12 MS ΝΟΣ; read ΠΙΝΟΣ.

25 MS ΗΕΤΤΑΖΕ; read ΝΕΤΑΖΕ.

5. Now at this time, O *true* Light, thou knowest that I have done these things in my simplicity, thinking that the lion-faced light belonged to thee, and the sin which I have committed is manifest in thy presence.

6. Do not now let me be lacking, O Lord, for I have believed in thy light from the beginning, O Lord, Light of the powers, do not let me now lack my light.

7. For *on account* of thee and thy light I have come to be in this oppression, and shame has covered me.

8. And because of the delusion of thy light, I have become a stranger to my brothers, the *invisible ones*, and also to the great *emanations* of the Barbelo.

9. These things happened to me, O Light, because I was eager for thy dwelling-place. And the anger of the Authades came down upon me — this one who did not obey thy *command* to *emanate* from the *emanation* of his power — because I was in his *aeon* and not performing his *mystery*.

10. And all the *archons* of the *aeons* mocked me.

11. And I was in that *place*, sorrowing and seeking the light which I had seen in the height.

12. And the *watchers* of the *gates* of the *aeons* were seeking me, and all those who continued in their *mystery* *mocked* me. |

13. ΑΝΟΚ ΑΕ ΝΕΪΩΨΤ' ΕΞΡΑΪ ΕΠΧΙCΕ · ΕΞΡΑΪ ΕΡΟΚ
 ΠΟΥΟΪΝ · ΑΥΩ ΛΙΝΑΣΤΕ ΕΡΟΚ · ΤΕΝΟΥ ΔΕ ΠΟΥΟΪΝ
 ΝΤΕ ΝΙΟΥΟΕΙΝ †ΖΗΧ ΖΡΑΪ ΖΜ ΠΚΑΚΕ ΝΤΕ ΝΕΧΑΟΣ ·
 ΕΨΧΕ ΚΟΥΩΨ ΔΕ ΕΕΙ' ΕΝΑΣΜΕΤ · ΟΥΝΟΣ ΠΕ ΠΕΚΝΑ'
 5 CΩΤΜ ΕΡΟΪ ΖΝ ΟΥΜΕ · ΑΥΩ ΝΓΝΟΥΖΜ ΜΜΟΪ ·

14. ΝΑΣΜΕΤ ΕΒΟΛ ΖΝ ΘΥΛΗ ΜΠΕΪΚΑΚΕ ΧΕ ΝΝΑΩΜC
 ΝΖΗΤΨ ΧΕΚΑΣ ΕΪΕΝΟΥΖΜ ΕΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑ-
 ΛΗC ΝΝΟΥΤΕ · ΝΑΪ ΕΤΩΧ ΜΜΟΪ · ΑΥΩ ΕΒΟΛ ΖΝ Μ₃
 ΝΕΥΠΕΘΟΟΥ ·

10 15. ΜΠΡΤΡΕ ΠΕΪΚΑΚΕ ΟΜΕCΤ' · ΑΥΩ ΤΕΪCΟΜ ΝΖΑ
 ΜΜΟΥΪ · ΜΠΡΤΡΕCΩΜΚ ΝΤΑCΟΜ ΤΗΡC ΨΑΒΟΛ · ΑΥΩ
 ΜΠΡΤΡΕ ΠΕΪΧΑΟΣ ΖΩΒC ΕΒΟΛ ΕΧΝ ΤΑCΟΜ ·

16. CΩΤΜ ΕΡΟΙ ΠΟΥΟΕΙΝ ΧΕ ΝΑΝΟΥ ΠΕΚΝΑ' ΑΥΩ
 CΩΨΤ ΕΞΡΑΪ ΕΧΩΪ ΚΑΤΑ ΠΑΨΑΪ ΝΜΝΤΝΑΗΤ ΜΠΕΚΟΥ-
 15 ΟΪΝ ·

17. ΜΠΡΚΩΤΕ ΜΠΕΚΖΟ ΝCΑΒΟΛ ΜΜΟΪ ΧΕ †ΖΗΨ
 ΕΜΑΤΕ ·

18. ΔΕΙΗ CΩΤΜ ΕΡΟΪ · ΑΥΩ ΝΓΝΟΥΖΜ ΝΤΑCΟΜ ·

19. ΝΑΣΜΕΤ ΕΤΒΕ ΝΑΡΧΩΝ ΕΤΜΟCΤΕ ΜΜΟΪ · ΧΕ
 20 ΝΤΟΚ ΠΕΤCΟΟΥΝ ΜΠΑΖΩΧ · ΜΝ ΠΑΖΩΨ ΜΝ ΦΩΨ
 ΝΤΑCΟΜ · ΕΝΤΑΥΨΙΤC ΝΤΟΟΤ' · CΕΨΟΟΗ ΜΠΕΚΜΤΟ
 ΕΒΟΛ · ΝΔΙ ΝΕΝΤΑΥΧΟΪ ΖΝ ΝΕΪΠΕΘΟΟΥ ΤΗΡΟΥ · ΧΡΩ
 ΝΑΥ ΚΑΤΑ ΠΕΤΕΖΝΑΚ ·

20. Α ΤΑCΟΜ CΩΨΤ ΕΒΟΛ ΖΝ ΤΜΗΤΕ ΝΝΕΧΑΟΣ ·
 25 ΑΥΩ ΖΝ ΤΜΗΤΕ ΝΝΚΑΚΕ · ΛΙCΩΨΤ' ΕΒΟΛ ΖΗΤΨ ΜΠΛ- Μ₃^b
 CΥΝΖΥΓΟC · ΧΕ ΕΥΝΗΥ ΝΨΜΨΕ ΕΧΩΪ · ΑΥΩ ΜΠΨΕΪ ·

14 MS ΝΜΠΓΓΗΑΗΤ; read ΠΓΜΠΓΓΗΑΗΤ.

13. *But* I looked up to the height to thee, O Light. And I believed in thee. Now at this time, O Light of Lights, I am oppressed in the darkness of the *Chaos*. If now thou dost wish to come to save me — great is thy compassion — hear me truly and save me.

14. Save me out of the *matter* of this darkness, so that I shall not be immersed in it, and that I shall be saved from the *emanations* of the deity, Authades, which oppress me, and from their evils.

15. Do not allow this darkness to immerse me, and do not allow this lion-faced power to swallow up all my power completely. And do not allow this *Chaos* to cover over my power.

16. Hear me, O Light, for thy mercy is precious, and look down upon me, *according to* the great compassion of thy light.

17. Do not turn away thy face from me, for I am greatly afflicted.

18. Hear me quickly and save my power.

19. Save me, on account of the *archons* which hate me, for thou knowest my affliction and my torment, and the torment of my power which they have taken from me. Those who have put me into all these evils are in thy presence. *Deal with them according to* thy will.

20. My power looked forth from the midst of the *Chaos*, and from the midst of the darkness. I looked for my *partner*, that he should come and fight for me, and he did not come. |

ΑΥΩ ΝΕΛΙΘΩΨΤ ΠΕ ΧΕ ΕΥΝΗΥ ΝΨΤ-ΘΟΜ ΝΑΪ· ΑΥΩ
 ΜΠΙΞΕ ΕΡΟΧ· ΑΥΩ ΝΤΕΡΙΩΙΝΕ ΝΣΑ ΠΟΥΟΕΙΝ· ΑΥΤ
 ΝΑΪ ΝΟΥΚΑΚΕ·

21. ΑΥΩ ΝΤΕΡΙΩΙΝΕ ΝΣΑ ΤΑΘΟΜ· ΑΥΤ ΝΑΪ ΝΟΥ-
 5 ΨΥΛΗ·

22. ΤΕΝΟΥ ΘΕ ΠΟΥΟΕΙΝ ΝΤΕ ΝΙΟΥΟΪΝ· ΠΚΑΚΕ· ΜΝ
 ΘΥΛΗ· ΕΝΤΑΥΝΤΟΥ ΕΧΩΪ ΝΘΙ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ·
 ΠΛΥΘΑΔΗΣ· ΜΑΡΟΥΨΩΠΕ ΝΑΥ ΕΥΘΟΡΘΣ ΑΥΩ ΜΑ-
 ΡΟΥΘΛΟΜΛΜ ΕΞΟΥΝ ΕΡΟΟΥ ΑΥΩ ΝΓΤΟΥΕΙΟ ΝΑΥ
 10 ΑΥΩ ΝΣΕΣΚΑΝΔΑΛΙΖΕ ΝΣΕΤΜΒΩΚ ΕΠΤΟΠΟΣ ΜΠΕΥ-
 ΑΥΘΑΔΗΣ·

23. ΜΑΡΟΥΘΩ ΨΜ ΠΚΑΚΕ ΝΣΕΤΜΝΑΥ ΕΒΟΛ ΕΠΟΥ-
 ΟΕΙΝ· ΜΑΡΟΥΘΩΨΤ ΕΠΕΧΛΟΣ ΝΝΑΥ ΝΙΜ· ΑΥΩ ΜΠΡ-
 ΤΡΕΥΘΩΨΤ ΕΠΧΙΣΕ·

15 24. ΑΝΙΝΕ ΕΞΡΑΪ ΕΧΩΟΥ ΜΠΕΥΧΙΚΒΑ· ΑΥΩ ΜΑΡΕΥ-
 ΤΑΞΟΥΪ ΝΘΙ ΠΕΚΣΑΠ·

ΝΠ

25. ΜΠΡΤΡΕΥΒΩΚ ΕΠΕΥΤΟΠΟΣ ΧΙΝ ΜΠΕΪΝΑΥ· ΨΑΤΜ
 ΠΕΥΑΥΘΑΔΗΣ ΝΝΟΥΤΕ· ΑΥΩ ΜΠΡΤΡΕ ΝΕΠΡΟΒΟ-
 ΛΟΟΥΕ ΒΩΚ ΕΝΕΥΤΟΠΟΣ ΧΙΝ ΜΠΕΪΝΑΥ· ΧΕ ΟΥ-
 20 ΛΣΕΒΗΣ ΠΕ· ΑΥΩ ΟΥΑΥΘΑΔΗΣ ΠΕ ΠΕΥΝΟΥΤΕ ΑΥΩ
 ΝΕΥΜΕΕΥΕ ΠΕ ΧΕ ΝΤΑΥΡ-ΝΕΪΠΕΘΟΟΥ ΕΒΟΛ ΨΙΤΟΟΤΨ
 ΕΝΨΣΟΟΥΝ ΡΩ ΑΝ ΧΕ ΝΣΑΒΗΛ ΧΕ ΑΥΘΒΒΙΟΪ ΚΑΤΑ
 ΠΕΚΤΩΨ ΝΝΕΥΝΑΨΘΜΘΟΜ ΕΡΟΪ ΑΝ ΠΕ·

26. ΑΛΛΑ ΝΤΕΡΕΚΘΒΒΙΟΪ ΨΙΤΜ ΠΕΚΤΩΨ· ΑΥΔΙΩΚΕ
 25 ΜΜΟΪ ΝΞΟΥΟ· ΑΥΩ Λ ΝΕΥΠΡΟΒΟΛΟΟΥΕ ΟΥΕΞ-ΞΙΣΕ
 ΕΧΜ ΠΑΘΒΒΙΟ·

And I looked that he should come and give power to me, and I did not find him.

21. And when I sought for light, I was given darkness. And when I sought for my power, I was given *matter*¹.

22. Now at this time, O Light of Lights, let the darkness and the *matter* which the *emanations* of the Authades have brought upon me become a snare for them, and let them be ensnared therein. And do thou repay them and *bring disgrace* upon them, so that they do not come to the *place* of their Authades.

23. Let them remain in darkness and not see the light. Let them look at the *Chaos* at all times, and do not let them look at the height.

24. Bring down upon them their vengeance, and let thy judgment seize them.

25. Do not let them go to their *place* from this time, to their deity, Authades. And do not let his *emanations* go to their *places* from this time. Because their god is *impious* and *insolent*, because he thought that he had done these wicked things of himself, not knowing that, unless I was humbled *according to* thy ordinance, he would have had no power over me.

26. *But* when thou didst humble me, *according to* thy ordinance, I was *persecuted* the more. And their *emanations* inflicted torments upon my humiliation. |

¹ (2-5) Till emends Schmidt's division of verses 20, 21.

27. ΑΥΩ ΑΥΧΙ ΝΟΥΘΟΜ ΝΟΥΘΕΙΝ ΝΖΗΤ· ΑΥΩ ΟΝ
 ΑΥΖΙ-ΤΟΟΤΟΥ ΝΟΥΩΖΜ· ΑΥΖΩΧ ΜΜΟΪ ΕΜΑΩΘ ΕΤΡΕΥ-
 ΧΙ ΜΠΟΥΘΕΙΝ ΤΗΡΨ ΕΤΝΖΗΤ· ΕΤΒΕ ΝΕΝΤΑΥΧΟΪ ΝΖΗ-
 ΤΟΥ· ΜΠΡΓΡΕΥΒΩΚ ΕΖΡΑΪ ΕΠΜΕΖΜΝΤΨΟΜΤΕ ΝΑΙΩΝ ΜΠ^b
 5 ΠΤΟΠΟΣ ΝΤΑΙΚΑΙΟΣΥΝΗ·

28. ΑΥΩ ΜΠΡΤΡΕΥΩΠ ΕΖΟΥΝ ΕΠΕΚΛΗΡΟΣ ΝΝΕΤΟΥ-
 ΣΩΤΨ ΜΜΟΟΥ· ΜΝ ΠΕΥΟΥΟΪΝ· ΑΥΩ ΜΠΡΤΡΕΥΩΠ
 ΕΖΟΥΝ ΕΝΕΤΝΑΜΕΤΑΝΟΪ ΖΝ ΟΥΘΕΠΗ· ΕΤΡΕΥΧΙ-ΜΥΣ-
 ΤΗΡΙΟΝ ΖΝ ΟΥΘΠΗ ΖΜ ΠΟΥΘΕΙΝ·

10 29. ΕΒΟΛ ΧΕ ΑΥΧΙ-ΠΑΟΥΘΕΙΝ ΑΝΟΚ ΝΖΗΤ· ΑΥΩ Α
 ΤΑΘΟΜ ΑΡΧΕΙ ΝΩΧΝ ΖΡΑΪ ΝΖΗΤ· ΑΥΩ ΑΪΨΩΩΤ Μ-
 ΠΑΟΥΘΕΙΝ·

30. ΤΕΝΟΥ ΘΕ ΠΟΥΘΕΙΝ ΕΤΝΖΗΤΚ ΠΕΤΨΟΟΠ ΝΜΜΑΪ
 †ΖΥΜΝΕΥΕ ΕΠΕΚΡΑΝ ΠΟΥΟΪΝ ΖΝ ΟΥΘΟΟΥ·

15 31. ΑΥΩ ΠΑΖΥΜΝΟΣ ΠΟΥΘΕΙΝ ΜΑΡΕΨΑΝΑΚ ΝΘΕ
 ΝΟΥΜΥΣΤΗΡΙΟΝ ΕΨΟΥΟΤΒ· ΠΑΪ ΕΤΧΙ ΕΖΟΥΝ ΕΜΠΥΛΗ
 ΜΠΟΥΘΕΙΝ ΠΑΪ ΕΤΟΥΝΑΧΟΟΨ ΝΘΙ ΝΕΤΝΑΜΕΤΑΝΟΕΙ·
 ΑΥΩ ΝΣΕΣΩΤΨ ΜΠΕΨΟΥΘΕΙΝ·

ΜΘ

32. ΤΕΝΟΥ ΘΕ ΜΑΡΕ ΝΖΥΛΗ ΤΗΡΟΥ ΡΑΨΕ· ΨΙΝΕ
 20 ΤΗΡΤΝ ΝΣΑ ΠΟΥΟΪΝ ΤΑΡΕΣΩΝΖ ΝΘΙ ΤΘΟΜ ΝΤΕΤΜ-
 ΨΥΧΗ ΕΤΖΝΤΗΥΤΝ·

33. ΧΕ Α ΠΟΥΘΕΙΝ ΣΩΤΜ ΕΝΖΥΛΗ· ΑΥΩ ΝΨΝΑΚΑ-
 ΛΑΛΥ ΑΝ ΝΖΥΛΗ ΕΜΠΨΣΟΤΨΟΥ·

34. ΜΑΡΕ ΝΕΨΥΧΟΟΥΕ ΜΝ ΝΖΥΛΗ· ΣΜΟΥ ΕΠΧΟΕΙΣ
 25 ΝΑΙΩΝ ΤΗΡΟΥ· ΜΝ ΝΖΥΛΗ· ΜΝ ΝΕΤΝΖΗΤΟΥ ΤΗ-
 ΡΟΥ·

21 MS ΕΤΝΖΗΤ; first τ crossed out.

27. And they took a light-power from me. And furthermore they began to torment me greatly¹, in order to take away all the light that was in me. On account of these things into which I was put, do not let them go up to the thirteenth *aeon*, the *place of righteousness*.

28. And do not let them be numbered within the *portion* of those who purify themselves and their light. And do not let them be numbered among those who will *repent* quickly, so that they will quickly receive *mysteries* in the light.

29. For they have taken my light from me. And my power has *begun* to decrease within me. And I lack my light.

30. Now at this time, O Light which art in thee and with me, I *sing praises* to thy name, O Light, in glory.

31. And may my *song of praise*, O Light, please thee, like an excellent *mystery* which is received into the *gates* of light, which those who will *repent*, will recite, and whose light they will purify.

32. Now at this time, let all *material things* rejoice; seek the light, all of you, so that the power of your *souls*, which is within you, may live.

33. Because the Light has heard the *material things*, and it will not leave any *material things* which it has not purified.

34. Let the *souls* and the *material things* bless the Lord of all the *aeons*²; the *material things* and all things in them. |

¹ (2) furthermore they began to torment me greatly; Till : they repeated it again and tormented me greatly.

² (24, 25) all the aeons; the material things etc.; Till : (or) all the aeons and the material things etc.

35. ΧΕ ΠΝΟΥΤΕ ΝΑΝΟΥΣΜ̄ ΝΤΕΥΨΥΧΗ ΕΒΟΛ ΣΝ̄
 ΖΥΛΗ ΝΙΜ̄. ΑΥΩ ΣΕΝΑΣΟΒΤΕ ΝΟΥΠΟΛΙΣ ΖΡΑΪ ΣΜ̄ ΠΟΥ-
 ΟΕΙΝ. ΑΥΩ ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΕΤΝΑΝΟΥΣΜ̄. ΣΕ-
 ΝΑΛΟΥΩΣ ΣΝ̄ ΤΠΟΛΙΣ ΕΤΜΜΑΥ. ΝΣΕΚΛΗΡΟΝΟΜΙ Μ̄ΜΟΣ.

5 36. ΑΥΩ ΤΕΨΥΧΗ ΝΝΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ ΣΝΑΩΩΠΕ
 ΣΜ̄ ΠΤΟΠΟΣ ΕΤΜΜΑΥ. ΑΥΩ ΝΕΝΤΑΥΧΙ-ΜΥΣΤΗΡΙΟΝ ΜΘ^b
 ΣΜ̄ ΠΕΧΡΑΝ ΣΕΝΑΩΩΠΕ ΝΖΗΤΣ̄:

Ζ ΑΣΩΩΠΕ ΣΕ ΕΡΕ ΙΣ̄ ΧΩ ΝΝΕΪΩΑΧΕ ΕΝΕΕΜΑ-
 ΘΗΤΗΣ. ΠΕΧΛΑΥ ΝΑΥ ΧΕ ΠΑΪ ΠΕ ΦΥΜΝΟΣ ΕΝΤΑΣ-
 10 ΧΟΟΥ ΝΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ. ΣΝ̄ ΤΕΣΩΟΡΠ̄ Μ̄ΜΕΤΑΝΟΙΑ.
 ΕΣΜΕΤΑΝΟΪ ΕΤΒΕ ΠΕΣΝΟΒΕ. ΑΥΩ ΕΣΧΩ ΝΖΩΒ ΝΙΜ̄
 ΕΝΤΑΥΩΩΠΕ Μ̄ΜΟΣ. ΤΕΝΟΥ ΣΕ ΠΕΤΕ ΟΥΝ-ΜΑΑΧΕ
 Μ̄ΜΟΥ ΕΣΩΤΜ̄ ΜΑΡΕΧΩΤΜ̄:

Ζ ΑΣΕΙ' ΟΝ ΕΘΗ ΝΣΙ ΜΑΡΙΑ ΠΕΧΛΑΣ ΧΕ ΠΑΧΟΕΙΣ
 15 ΟΥΝ-ΜΑΑΧΕ Μ̄ΠΑΡΜ̄ΝΟΥΟΪΝ. ΑΥΩ †ΣΩΤΜ̄ ΣΝ̄ ΤΑΔΟΜ
 ΝΟΥΟΪΝ. ΑΥΩ ΑΧΝΗΦΕ Μ̄ΜΟΪ ΝΣΙ ΠΕΚΠΝΑ ΕΤΝΜΜΑΪ
 ΣΩΤΜ̄ ΣΕ ΤΑΩΑΧΕ ΕΤΒΕ ΤΜΕΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟΣ
 ΝΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΣΧΩ Μ̄ΠΕΣΝΟΒΕ Μ̄Ν ΝΕΝΤΑΥ-
 ΩΩΠΕ Μ̄ΜΟΣ ΤΗΡΟΥ ΝΤΑ ΤΕΚΔΟΜ' ΝΟΥΟΕΙΝ ΠΡΟ- Π̄
 20 ΦΗΤΕΥΕ ΖΑΡΟΣ Μ̄ΠΙΟΥΟΕΙΩ ΣΙΤΝ̄ ΔΑΥΕΙΑ ΠΕΠΡΟ-
 ΦΗΤΗΣ ΣΜ̄ ΠΜΕΖΣΕΩΜΗΝ Μ̄ΨΑΛΜΟΣ. ΧΕ

1. ΠΝΟΥΤΕ ΜΑΤΟΥΧΟΪ ΧΕ Α ΖΕΝΜΟΟΥ ΕΙ' ΕΖΟΥΝ
 ΩΑ ΤΑΨΥΧΗ.

17 MS ΛΧΧΟΟΥ; ι crossed out and c inserted above.

35. For God will save their *souls* out of all *matter*, and a *city* will be prepared in the light; and all *souls* which will be saved will dwell in that *city*, and they will *inherit* it.

36. And the *soul* of those who will receive *mysteries* will be in that *place*, and they who have received *mysteries* in his name will be within it’.”

33. Now it happened, as Jesus said these words to his *disciples*, he said to them : “This is the *song of praise* which the Pistis Sophia spoke in the first *repentance*, as she *repented* for her sin. And she spoke of all the things which had happened to her. Now at this time, he who has ears to hear, let him hear *.”

Maria came forward again and said : “My Lord, there are ears to my man of light ¹, and I hear in my light-power, and thy *Spirit*, which is with me, has made me *sober*. Hear now, that I may speak concerning the *repentance* which the Pistis Sophia said, as she spoke of her sin, and all the things which had happened to her. Thy light-power once *prophesied* about it through David, the *prophet*, in the 68th *Psalms* :

1. ‘Save me, O God, for the waters have come in to my *soul*. |

* cf. Mk. 4.9

¹ (15) man of light; Schmidt : light-dweller.

2. Αἴτω² αὐ²ς ἢ αἴω²ς ἐταοῖ²ς μῆνο²υν ἀ²ω ν²ς μ²ν-
ω²ς ο²μ π²ς· αἰ²ς ἐνε²χ²η²κ² ν²θα²λα²α²ς²· ο²γ²α²τ²η²γ² τ²ς
ν²τα²ς ο²μ²ς²·

3. αἰ²ς²ς εἰ²χ²ω²κ²α²κ² ε²β²ο²λ· τ²α²ω²γ²ω²β²ς τ²ς ἐν²-
5 α²ς²ω²λ· λ² ν²α²β²α²λ ω²χ²ν εἰ²κ²ω ν²ς²τ²η² εἰ²π²νο²γ²τ²ς·

4. ἀ²γ²α²ω²αἰ² γ²ς ο²γ²ς ν²χ²ω ν²τα²α²π²ς ν²ς²ι ν²ς²τ²μο²ς²τ²ς μ²-
μοἰ² ἐπ²χ²ι²ν²χ²η· ἀ²γ²ς μ²ς ο²μ ν²ς²ι ν²α²χ²α²χ²ς· ν²ς²τ²α²ι²ω²κ²ς
μ²μοἰ² ν² ο²γ²χ²ι²ν²ς ο²ν²ς· ν²ς²τ²ς μ²π²ι²ο²ρ²π²ο²γ²· ἀ²γ²ω²α²τ²τ²
μ²μο²ο²γ²·

10 5. π²νο²γ²τ²ς ν²τ²ο²κ ἐν²τ²α²κ²ς²ς ἐτ²α²μ²ν²τ²α²θ²η²τ²· ἀ²γ²ω
ν²α²νο²β²ς μ²π²ο²γ²ς²ω²π² ε²ρ²ο²κ·

ν² b

6. μ²π²τ²ρ²ε²γ²χ²ι²ω²π²ς ἐτ²β²η²η²τ² ν²ς²ι ν²ς²τ²γ²π²ο²μ²ι²ν²ς ε²ρ²ο²κ
π²χ²ο²ς²· π²χ²ο²ς² ν²ν²ς ο²μ μ²π²τ²ρ²ε²γ²ο²γ²ω²λ²ς ἐτ²β²η²η²τ²
ν²ς²ι ν²ς²τ²ω²ι²ν²ς ν²ς²ω²κ π²χ²οἰ²ς π²νο²γ²τ²ς μ²π²η²λ· π²νο²γ²τ²ς
15 ν²ν²ς ο²μ·

7. χ²ς ἐτ²β²η²η²τ²κ² αἰ²ς²ι ε²ρ²οἰ² ν²ο²γ²νο²ς²ν²ς²· λ² π²ω²ι²ν²ς
ς²ω²β²ς ε²χ²μ π²α²ς ο²·

8. αἰ²ρ²ω²μ²μο² ἐν²α²ς²ν²η²γ² ω²μ²μο² ἐν²ω²ι²ρ²ς ν²τα²μ²α²λ²γ²·

9. χ²ς π²κ²ω²ς μ²π²εκ²ηἰ² π²ς ν²τα²χ²ο²γ²ο²μ²τ²· ν²νο²ς²ν²ς²
20 ν²ν²ς²τ²νο²ς²ν²ς² μ²μοἰ²· ἀ²γ²ς²ς ε²ρ²αἰ² ε²χ²ωἰ²·

10. αἰ²κ²ω²λ²χ² ν²τα²ψ²γ²χ²η ν² ο²γ²ν²η²ς²τ²α²· α²ς²ω²π²ς ν²αἰ²
ε²γ²νο²ς²ν²ς²·

11. αἰ²τ² ν²ο²γ²ς²ο²ο²γ²ν²ς² ς²ω²ω²τ² αἰ²ω²π²ς ν²α²γ² μ²π²-
ρ²α²β²ο²λ²η·

2 MS ἐνε²χ²η²κ²; read ἐνε²τ²ω²ι²κ².

5 MS ς²ω²λ²·λ²; second λ crossed out.

20 MS originally μ²μ²ο²κ.

2. I have sunk *or* been immersed by the mire of the abyss, and there was no power. I came to the depths of the *sea*; a storm wind overwhelmed me.

3. I have suffered as I cried out. My throat has gone. My eyes have failed as I waited upon God.

4. Those who hate me without cause have become more numerous than the hairs of my head. My enemies that *persecute* me with violence have become strong. They deprived me of those things which I did not steal.

5. O God, thou knowest my foolishness; and my sins are not hidden from thee.

6. Let not them that *wait on* thee be ashamed on my account, O Lord, Lord of the powers. Let not those that seek thee be put to shame on my account, O Lord, God of Israel, God of the powers.

7. For I have borne disgrace on thy account; shame has covered my face.

8. I have become a stranger to my brothers, a stranger to the sons of my mother.

9. For the zeal of thy house has eaten me up. The reproaches of those who reproach thee have fallen upon me.

10. I bowed down my *soul* with *fasting*; it became a reproach to me.

11. I put sackcloth upon myself; I became a *proverb* to them. |

12. ΝΕΥΧΙ Ν2ΡΑΥ ΖΙΩΩΤ ΠΕ Ν6Ι ΝΕΤ2ΜΟΟC 2'Ν Μ- ΝΑ
ΠΥΛΗ· ΑΥΩ ΝΕΥΨΑΛΛΕ ΕΡΟΪ ΠΕ Ν6Ι ΝΕΤCΩ ΜΠΗΡΠ·

13. ΑΝΟΚ ΔΕ ΝΕΕΨΑΛΗ ΠΕ 2'Ν ΤΑΨΥΧΗ Ε2ΡΑΪ ΕΡΟΚ
ΠΧΟΕΙC· ΠΕΟΥΟΕΨ ΜΠΕΤΕ2ΝΑΚ ΠΕ ΠΝΟΥΤΕ· 2'Μ
5 ΠΑΨΑΪ ΜΠΕΚΝΑ' CΩΤΜ ΕΠΑΟΥΧΑΪ 2'Ν ΟΥΜΕ·

14. ΜΑΤΟΥΧΟΪ ΕΤΕΪΟΜΕ· ΧΕ ΝΝΑΤΩΛC Ν2ΗΤC·
ΕΪΕΟΥΧΑΪ ΕΒΟΛ 2'Ν ΝΕΤΜΟCΤΕ ΜΜΟΪ· ΑΥΩ ΕΒΟΛ 2'Μ
ΠΨΙΚ ΝΜΜΟΟΥ·

15. ΜΠΡΤΡΕ ΟΥΒΕΡΩ ΜΜΟΟΥ ΟΜΕCΤ· ΜΠΡΤΡΕ ΠΝΟΥΝ
10 ΟΜΕΚΤ· ΜΠΡΤΡΕ ΟΥΨΩΤΕ ΑΜΑ2ΤΕ ΝΡΩC ΕΧΩΪ·

16. CΩΤΜ ΕΡΟΪ ΠΧΟΕΙC ΧΕ ΟΥΧΡΗCΤΟC ΠΕ ΠΕΚΝΑ'·
ΚΑΤΑ ΠΑΨΑΪ ΝΤΕΚΜΝΤΨΑΝ2ΤΗC CΩΨΤ Ε2ΡΑΪ ΕΧΩΪ·

17. ΜΠΡΚΤΕ-ΠΕΚ2Ο ΝCΑΒΟΛ ΜΠΕΚ2'Μ2ΑΛ ΧΕ †ΘΛΙΒΕ·

18. CΩΤΜ ΕΡΟΪ 2'Ν ΟΥ6ΕΠΗ· †2ΤΗΚ ΕΤΑΨΥΧΗ ΝΓ- ΝΑ^b
15 CΟΤC·

19. ΝΑ2ΜΕΤ ΕΤΒΕ ΝΑΧΑΧΕ· ΝΤΟΚ ΓΑΡ ΕΤΕΙΜΕ ΕΠΑ-
ΝΟ6ΝΕ6 ΜΝ ΠΑΨΠΕ· ΑΥΩ ΠΑΟΥΩΛC· ΝΕΤΘΛΙΒΕ
ΜΜΟΪ ΤΗΡΟΥ ΜΠΕΚΜΤΟ ΕΒΟΛ·

20. Α ΠΑ2ΗΤ CΩΨΤ ΕΒΟΛ 2'ΗΤ4 ΝΟΥΝΟ6ΝΕ6 ΜΝ
20 ΟΥΤΑΛΛΑΠΩΡΙΑ· ΑΪCΩΨΤ ΕΒΟΛ 2'ΗΤ4 ΜΠΕΤΝΑΛΥΠΙ
ΝΜΜΑΪ ΜΠΙ6ΝΤ4 ΑΥΩ ΠΕΤΝΑCΛCΩΛΤ ΜΠΙ2Ε ΕΡΟ4·

21. ΑΥ† ΝΟΥCΨΕ ΕΤΑ2ΡΕ· ΑΥΤCΕΪ-ΟΥ2'ΜΧ 2'Μ ΠΑ-
ΕΙΒΕ·

22. ΜΑΡΕ ΤΕΥΤΡΑΠΕΖΑ ΨΩΠΕ ΜΠΕΥΜΤΟ ΕΒΟΛ ΕΥ-
25 CΟΡ6C· ΜΝ ΟΥΠΑΨ· ΑΥΩ ΟΥΤΩΩΒΕ· ΜΝ ΟΥCΚΑΝ-
ΔΑΛΛΟΝ·

12. They that sat in the *gates* talked against me; and they that drink wine *sang* against me.

13. *But* I was praying in my *soul* to thee, O Lord; it is the time of thy pleasure, O God; in the magnitude of thy mercy, hear truly for my salvation.

14. Save me from this mire, that I do not sink in it. Let me be saved from those that hate me and from the depths of the waters.

15. Let not the water flood immerse me. Let not the abyss swallow me up; let not a pit close its mouth over me.

16. Hear me, O Lord, for *beneficent* is thy mercy; *according to* the magnitude of thy compassion look down upon me.

17. Turn not away thy face from thy servant, for I am *afflicted*.

18. Hear me quickly; give heed to my *soul* and save it.

19. Save me on account of my enemies; *for* thou knowest my reproach and my shame and my infamy. All that *afflict* me are before thee.

20. My heart has looked for reproach and *wretchedness*; I have looked for one to be *sorrowful* with me, I did not find him; and for one to comfort me, I did not meet him.

21. They gave me gall for my food; they made me drink vinegar for my thirst.

22. Let their *table* become a snare in their presence; and a stumbling block and a retribution and a *disgrace*. |

23. $\overline{\text{NFKAX}}\text{-TGYXICE } \overline{\text{NCHY NIM}} \cdot$

24. $\text{P}\overline{\text{WZT}} \text{ EZPAI } \overline{\text{EXWOU}} \overline{\text{NTEKORGH}} \cdot \text{AYW } \overline{\text{P}\overline{\text{WNT}}}$
 $\overline{\text{NTEKORGH}} \text{ MAPETHAZOOU} \cdot$ $\overline{\text{NB}}$

25. $\text{MARE } \overline{\text{PEYMANWONE}} \overline{\text{PXAI'E}} \cdot \overline{\text{NCTMWONE}} \overline{\text{NBI}}$
 5 $\overline{\text{PETOUNZ}} \overline{\text{ZN}} \overline{\text{PEYMANWONE}} \cdot$

26. $\text{XE } \overline{\text{PENTAKPATASSE}} \overline{\text{MMOCH}} \cdot \text{AYAIWKE } \overline{\text{NCWCH}} \cdot$
 $\text{AYOUWZ } \overline{\text{EZPAI}} \overline{\text{EXM}} \overline{\text{PEMKAZ}} \overline{\text{MPEYCAW}} \cdot$

27. $\text{AYOU'EZ-ANOMIA} \cdot \overline{\text{EXN}} \overline{\text{PEYANOMIA}} \cdot \text{AYW } \overline{\text{MPT-}}$
 $\overline{\text{TPREYEI}} \text{ EZOUN } \overline{\text{ZN}} \overline{\text{TEKAIKAIOSYNH}} \cdot$

10 28. $\overline{\text{MAROUCHOTOY}} \cdot \overline{\text{EBOA}} \overline{\text{ZM}} \overline{\text{PXWOME}} \overline{\text{NNETONZ}} \cdot$
 $\text{AYW } \overline{\text{MPTPREYCSAICOU}} \overline{\text{MN}} \overline{\text{NAIKAIOS}} \cdot$

29. $\overline{\text{ANF}} \text{ OY(Z)HKE } \overline{\text{ECP-PIKEMOKZ}} \overline{\text{POYXAI}} \overline{\text{MPEKZO}}$
 $\overline{\text{PNOYTE}} \overline{\text{PE}} \overline{\text{NTACHOIT}} \overline{\text{EPORCH}} \cdot$

30. $\text{TNASMOY EPHAN EPNOYTE } \overline{\text{ZN}} \text{ OYZWΔH} \cdot \text{AYW}$
 15 $\text{TNAXICE } \overline{\text{MMOCH}} \overline{\text{ZN}} \overline{\text{OYCMOY}} \cdot$

31. $\overline{\text{CHAPANA}} \overline{\text{M}} \overline{\text{PNOYTE}} \overline{\text{EZOU'E-OYMAC}} \overline{\text{NBPR}} \cdot \overline{\text{ECH-}}$
 $\overline{\text{NGX-TAP}} \overline{\text{EBOA}} \text{ ZI IEIB} \cdot$

32. $\text{MARE } \overline{\text{NZHKE}}^* \overline{\text{NAY}} \overline{\text{NCEEYΦRANE}} \cdot \overline{\text{WINE}} \overline{\text{NCA}} \overline{\text{NB}}^b$
 $\overline{\text{PNOYTE}} \overline{\text{TARE}} \overline{\text{NETM}} \overline{\text{FYXOOU'E}} \overline{\text{WNZ}} \cdot$

20 33. $\text{XE } \lambda \overline{\text{PXOEIC}} \overline{\text{CWTM}} \overline{\text{ENZHKE}} \cdot \text{AYW } \overline{\text{MPTCEWYCH-}}$
 $\overline{\text{NETTO}} \overline{\text{MPINE}} \overline{\text{NZOMT}} \cdot$

34. $\text{MARE } \overline{\text{MPHYE}} \overline{\text{MN}} \overline{\text{PKAZ}} \overline{\text{CMOY}} \overline{\text{EPXOIC}} \overline{\text{ΘALLACCA}}$
 $\overline{\text{MN}} \overline{\text{NETNZHTC}} \overline{\text{TIPROY}} \cdot$

8 MS AYOU'EZ ; perhaps read OYCZ (Greek $\pi\rho\acute{o}\sigma\theta\epsilon\varsigma$).

12 MS OYHKE .

14 MS EPNOYTE ; read $\overline{\text{P}}\text{PNOYTE}$.

23. Do thou bend their backs at all times.

24. Pour out upon them thy *wrath*, and let the fury of thy *wrath* take hold of them.

25. Let their dwelling-place be made desolate and let there be no inhabitant in their dwelling-places.

26. For they have *persecuted* him whom thou hast *smitten*; they have added to the pain of their blow ¹.

27. They have added *iniquity* to their *iniquities*; let them not come into thy *righteousness*.

28. Let them be effaced from the book of the living, and let them not be written with the *righteous*.

29. I am a poor man and also a sorrowful one; the salvation of thy face, O God, is that which has accepted me.

30. I will bless the name of God in *song*, and raise him up in blessing.

31. It will please God more than a young bull which carries horns and hoofs.

32. Let the poor see and *rejoice*; seek God that your *souls* may live.

33. For the Lord has heard the poor and he has not despised those in fetters ².

34. Let the heavens and the earth bless the Lord, the *sea* and all that are within it. |

¹ (7) their blow; Schmidt: their wound.

² (21) in fetters; lit. in copper chains.

35. ΧΕ ΠΝΟΥΓΕ ΝΑΝΟΥ²Μ̄ Ν̄CΙΩΝ · ΑΥΩ CΕΝΑΚΩΤ
 Ν̄ΜΠΟΛΕΙC Ν̄ΤΟΥΔΑΙΑ Ν̄CΕΟΥΩ² Μ̄ΜΑΥ Ν̄CΕΚΛΗΡΟ-
 ΝΟΜΙ Μ̄ΜΟC ·

36. ΠΕCΠΕΡΜΑ Ν̄ΝΕ⁴2Μ̄2ΑΛ ΝΑΛΜΑ2ΤΕ Μ̄ΜΟC · ΑΥΩ
 5 ΝΕΤΜΕ Μ̄ΠΕCΡΑΝ ΝΑΟΥΩ² Ν̄2ΗΤC̄ ·

3 ΑCΩΩΠΕ ΔΕ Ν̄ΤΕΡΕ ΜΑΡΙ2ΑΜ ΟΥΩ ΕCΧΩ Ν̄ΝΕΙ-
 ΩΑΧΕ ΕΙC 2Ν ΤΜΗΤΕ Ν̄ΜΜΑΘΗΤΗC · ΠΕΧΑC ΝΑ4 ΧΕ
 ΠΑΧΟΕΙC · ΠΑΪ ΠΕ ΠΒΩΛ (ΜΠ)ΜΥCΤΗΡΙΟΝ Ν̄ΤΜΕΤΑΝΟΙΑ
 Ν̄ΤΠΙCΤΙC CΟΦΙΑ ·

10 3 ΑCΩΩΠΕ ΔΕ Ν̄ΤΕΡΕ ΙC CΩΤΜ̄ ΕΜΑΡΙ2ΑΜ ΕCΧΩ Ν̄Γ
 Ν̄ΝΕΙΩΑΧΕ · ΠΕΧΑ4 ΝΑC ΧΕ ΕΥΓΕ ΜΑΡΙ2ΑΜ ΤΜΑΚΑ-
 ΡΙΑ · ΤΕΠΛΗΡΩΜΑ Η̄ ΤΠΑΝΜΑΚΑΡΙΟC Μ̄ΠΛΗΡΩΜΑ · ΤΑΪ
 ΕΤΟΥΝΑΜΑΚΑΡΙΖΕ Μ̄ΜΟC 2Ν ΓΕΝΕΛ ΝΙΜ ·

3 ΑΧΟΥΩ² ΟΝ ΕΤΟΟΤ⁴ Ν̄CΙ ΙC 2Μ ΠΩΑΧΕ · ΠΕΧΑ4 ·
 15 ΧΕ ΑCΟΥΩ² ΟΝ ΕΤΟΟΤC̄ Ν̄CΙ ΤΠΙCΤΙC CΟΦΙΑ · ΑC-
 2ΥΜΝΕΥΕ Ν̄ΚΕΜΕ2C̄ΝΤΕ Μ̄ΜΕΤΑΝΟΙΑ ΕCΧΩ Μ̄ΜΟC
 Ν̄ΤΕΙ2Ε ΧΕ

1. ΠΟΥΟΕΙΝ Ν̄ΝΟΥΟΙΝ Ν̄ΤΑΪΠΙCΤΕΥΕ ΕΡΟΚ · Μ̄ΠΡ-
 ΚΑΑΤ 2Μ ΠΚΑΚΕ ΩΑ ΠΧΩΚ Μ̄ΠΑΟΥΟΕΙΩ ·

20 2. ΒΟΗΘΙ ΕΡΟΪ ΑΥΩ Ν̄ΓΝΑ2ΜΕΤ 2Ν ΝΕΚΜΥCΤΗΡΙΟΝ ·
 ΡΙΚΕ Μ̄ΠΕΚΜΑΑΧΕ ΕΡΟΪ ΑΥΩ Ν̄ΓΝΟΥ²Μ̄ Μ̄ΜΟΪ ·

3. ΜΑΡΕ ΤCΟΜ Μ̄ΠΕΚΟΥΟΕΙΝ ΝΑ2ΜΕΤ · ΑΥΩ Ν̄ΓΧΙΤ ·
 ΕΝΑΙΩΝ ΕΤΧΟCΕ · ΧΕ Ν̄ΤΟΚ ΠΕΤΝΑΝΑ2ΜΕΤ ΑΥΩ
 Ν̄ΓΧΙΤ ΕΠΧΙCΕ* Ν̄ΤΕ ΝΕΚΑΙΩΝ ·

Ν̄Γ^b

1 MS originally 2ΝCΙΩΝ; 2 crossed out.

8 MS Μπ written small in right-hand margin; ρπ in left-hand margin.

35. For God will save Zion; and the *cities* of Judaea will be built, and (men) will dwell there and *inherit* it.

36. The *seed* of his servants will take possession of it, and they that love his name will dwell in it'."*

34. Now it happened when Mariam finished saying these words to Jesus in the midst of the *disciples*, she said to him; "My Lord, this is the interpretation of the *mystery* of the *repentance* of the Pistis Sophia".

It happened now when Jesus heard Mariam saying these words, he said to her : "*Excellent*, Mariam, thou *blessed one*, thou *pleroma* or thou *all-blessed pleroma*, who will be *blessed* among all *generations*" □.

35. Jesus continued again with the discourse. He said : "The Pistis Sophia continued again, she also *sang* a second *repentance*, in which she spoke thus :

1. 'O Light of Lights, I have *believed* in thee. Do not leave me in the darkness until the completion of my time.

2. *Help* me and save me in thy *mysteries*. Incline thy ear to me and save me.

3. Let the power of thy light save me and carry me to the *aeons* on high, for it is thou who savest me and takest me to the height of thy *aeons*. |

* cf. Ps. 68.1-36

□ cf. Lk. 1.48

4. ΝΑΣΜΕΤ ΠΟΥΘΕΙΝ ΝΤΟΟΤΣ ΝΤΕΪΣΟΜ ΝΖΟ ΜΜΟΥΪ
ΑΥΩ ΝΤΟΟΤΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ [Ν]Ν-
ΝΟΥΤΕ ·

5. ΧΕ ΝΤΟΚ ΠΟΥΘΕΙΝ ΠΕ ΝΤΑΪΠΙΣΤΕΥΕ ΕΠΕΚΟΥΟΪΝ

5 6. ΑΥΩ ΝΤΑΪΝΑΣΤΕ ΡΩ ΕΠΕΚΟΥΟΪΝ ΧΙΝ ΝΨΟΡΠ ·
ΑΥΩ ΑΪΠΙΣΤΕΥΕ ΕΡΟΧ ΧΙΝ ΤΕΥΝΟΥ ΕΝΤΑΧΠΡΟΒΑΛΕ
ΜΜΟΪ ΕΒΟΛ · ΑΥΩ ΝΤΟΚ ΡΩ ΠΕ ΝΤΑΚΤΡΕΥΠΡΟΒΑΛΕ
ΜΜΟΪ ΕΒΟΛ · ΑΥΩ ΑΝΟΚ ΖΩ ΑΪΠΙΣΤΕΥΕ ΕΠΕΚΟΥΟΪΝ
ΧΙΝ ΝΨΟΡΠ ·

10 7. ΑΥΩ ΝΤΕΡΙΠΙΣΤΕΥΕ ΕΡΟΚ · ΝΝΕΥΣΩΒΕ ΜΜΟΪ ΠΕ
ΝΒΙ ΝΑΡΧΩΝ ΝΝΑΙΩΝ · ΕΥΧΩ ΜΜΟΣ ΧΕ ΑΣΛΟ ΖΜ
ΠΕΣΜΥΣΤΗΡΙΟΝ · ΝΤΟΚ ΠΕΤΝΑΝΑΣΜΕΤ · ΑΥΩ ΝΤΟΚ
ΠΕ ΠΑΣΩΤΗΡ · ΑΥΩ ΝΤΟΚ ΠΕ ΠΑΜΥΣΤΗΡΙΟΝ ΠΟΥ-
ΘΕΙΝ ·

15 8. Α ΡΩΪ ΜΟΥΖ ΝΕΟΟΥ · ΧΕΚΑΣ ΕΪΕΧΩ ΜΠΜΥΣΤΗ-
ΡΙΟΝ ΝΤΕΚΜΝΤΝΟΣ ΝΟΥΟΪΨ ΝΙΜ ·

ΝΔ

9. ΤΕΝΟΥ ΘΕ ΠΟΥΘΕΙΝ ΜΠΡΚΑΛΤ ΖΜ ΠΕΧΛΟΣ Μ-
ΠΧΩΚ ΕΒΟΛ ΜΠΛΟΥΘΕΪΨ ΤΗΡΨ · ΜΠΡΚΑΛΤ ΝΣΩΚ
ΠΟΥΘΕΙΝ ·

20 10. ΧΕ ΑΥΧΙ-ΤΑΔΟΜ ΤΗΡΣ ΝΟΥΘΕΙΝ ΝΖΗΤ · ΑΥΩ
ΑΥΚΩΤΕ ΕΡΟΪ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ ΜΠΑΥ-
ΘΑΔΗΣ · ΑΥΟΥΕΨΧΙ-ΠΛΟΥΟΪΝ ΤΗΡΨ ΖΡΑΪ ΝΖΗΤ ΨΑΒΟΛ ·
ΑΥΩ ΑΥΡΟΪΣ ΕΤΑΔΟΜ ·

11. ΕΥΧΩ ΜΜΟΣ ΝΝΕΥΕΡΗΥ ΖΙ ΟΥΣΟΠ ΧΕ Α ΠΟΥ-
25 ΘΕΙΝ ΚΑΛΤ ΝΣΩΨ · ΑΜΑΣΤΕ ΜΜΟΣ ΝΤΝΨΙ-ΠΟΥΘΕΙΝ
ΤΗΡΨ ΕΤΝΖΗΤΣ ·

2 MS ΝΝΝΟΥΤΕ ; read ΝΝΟΥΤΕ.

10 MS ΝΝΕΥΣΩΒΕ ; read ΝΕΥΣΩΒΕ.

25 MS ΚΑΛΤ ; read ΚΑΛΣ.

4. Save me, O Light, from the hand of this lion-faced power, and from the hands of the *emanations* of the deity, Authades.

5. For thou, O Light, art the one in whose light I have *believed* and in whose light I have trusted from the beginning.

6. And I have believed in it from the hour that it *emanated* me forth. And thou indeed art he who caused me to be *emanated* forth. And I have indeed *believed* in thy light from the beginning.

7. And when I *believed* in thee, the *archons* of the *aeons* mocked me, saying : she has ceased in her *mystery*. It is thou who wilt save me. And thou art my *Saviour*. And thou art my *mystery*, O Light.

8. My mouth has been filled with glory, so that I might tell the *mystery* of thy greatness at all times.

9. Now, O Light, do not leave me in the *Chaos* during the completion of my whole time. Do not abandon me, O Light.

10. For my whole light-power has been taken away from me. And all the *emanations* of the Authades have surrounded me. They wanted to take all my light from me completely, and they watched for my power.

11. They were saying at the same time to one another : the light has left her ¹ ; let us seize her and take away all the light within her. |

¹ (25) the light has left her; MS the light has left me.

12. ΕΤΒΕ ΠΑΙ ΔΕ ΠΟΥΘΕΙΝ ΜΠΡΛΟ ΖΑΡΟΙ· ΚΟΥΤΚ ΠΟΥ-
ΟΕΙΝ ΝΓΝΑΣΜΕΤ ΝΤΟΟΤΟΥ ΝΝΙΑΤΝΑ'·

13. ΜΑΡΟΥΖΕ· ΑΥΩ ΝΣΕΡΑΤΣΟΜ ΝΒΙ ΝΑΙ ΕΤΟΥΕΩ-
ΧΙ-ΤΑΔΟΜ· ΜΑΡΟΥΔΟΟΛΟΥ ΖΜ ΠΚΑΚΕ ΑΥΩ ΝΣΕΩΩΠΕ
5 ΖΝ' ΟΥΜΝΤΑΤΣΟΜ ΝΒΙ ΝΑΙ ΕΤΟΥΕΩΧΙ-ΤΑΔΟΜ ΝΟΥΟΙΝ ΠΛ⁶
ΝΖΗΤ·

ΤΑΙ ΔΕ ΤΕ ΤΜΕΖCΝΤΕ ΜΜΕΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟΣ
ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ ΕCΖΥΜΝΕΥΕ ΕΖΡΑΙ ΕΠΟΥΘΕΙΝ·

3 ΑCΩΩΠΕ ΔΕ ΝΤΕΡΕ ΙC ΟΥΩ ΕΧΧΩ ΝΝΕΪΩΑΧΕ
10 ΕΝΕCΜΑΘΗΤΗC· ΠΕΧΛΑ4· ΧΕ ΤΕΤΝΝΟΕΙ ΧΕ ΕΪΩΑΧΕ
ΝΜΜΗΤΝ ΝΛΩ ΝΖΕ· ΑΥΟΒΥ ΕΒΟΛ ΝΒΙ ΠΕΤΡΟC ΠΕΧΛΑ4
ΝΙC ΧΕ ΠΑΧΟΕΙC· ΤΝΝΑΩ·ΑΝΕΧΕ ΑΝ ΝΤΕΪCΖΙΜΕ·
ΕCΧΙ ΜΠΜΑ ΝΤΟΟΤΝ· ΑΥΩ ΜΠCΚΑ·ΟΥΟΝ ΜΜΟΝ
ΕΩΑΧΕ· ΑΛΛΑ ΕCΩΑΧΕ ΝΖΛ2 ΝCΟΠ·

15 ΑΥΟΥΩΩΒ ΝΒΙ ΙC ΠΕΧΛΑ4 ΝΝΕCΜΑΘΗΤΗC ΧΕ ΠΕΤ-
ΕΡΕ ΤCΟΜ ΜΠΕCΠΝΑ ΝΛΒΡΒΡ ΖΡΑΙ ΝΖΗΤ4· ΕΤΡΕCΝΟΕΙ
ΜΠΕ+ΧΩ ΜΜΟ4· ΜΑΡΕCΕΙ' ΕΘΗ· ΝΪΩΑΧΕ· ΠΛΗΝ ΔΕ ΠC
ΝΤΟΚ ΠΕΤΡΟC +ΝΛΥ ΕΤΕΚCΟΜ ΖΡΑΙ ΝΖΗΤΚ ΕCΝΟΪ ΠC
ΜΠΒΩΛ ΜΠΜΥCΤΗΡΙΟΝ ΝΤΜΕΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟC ΝΒΙ
20 ΤΠΙCΤΙC CΟΦΙΑ· ΤΕΝΟΥ ΔΕ ΝΤΟΚ ΠΕΤΡΟC ΧΩ Μ-
ΠΝΟΗΜΑ ΝΤΕCΜΕΤΑΝΟΙΑ ΝΤΜΗΤΕ ΝΝΕΚCΝΗΥ· ΑΥΟΥ-
ΩΩΒ ΔΕ ΝΒΙ ΠΕΤΡΟC ΠΕΧΛΑ4 ΝΙC ΧΕ ΠΧΟΕΙC· CΩΤΜ
ΤΑΧΩ ΜΠΠΝΟΗΜΑ ΝΤΕCΜΕΤΑΝΟΙΑ ΝΤΑCΠΡΟΦΗΤΕΥΕ
ΖΑΡΟC ΝΒΙ ΤΕΚCΟΜ ΜΠΙΟΥΘΕΪ ΖΙΤΝ ΔΑΪΕΙΔ ΠΕΠΡΟ-
25 ΦΗΤΗC ΕCΧΩ ΝΤΕCΜΕΤΑΝΟΙΑ· ΖΜ ΠΜΕΩΩCΕ ΜΪΛΛ-
ΜΟC· ΧΕ

12. On account of this, O Light, do not cease towards me. Turn thyself, O Light, and save me from the hands of the merciless.

13. May those who want to take away my power fall and become powerless. May those who want to take away my light-power from me be wrapped in darkness and exist in powerlessness.'

This is the second *repentance* which the Pistis Sophia said, *singing praises* to the light."

36. It happened now, when Jesus finished saying these words to his *disciples*, he said : "Do you understand in what manner I am speaking with you?"

Peter leapt forward, he said to Jesus : "My Lord, we are not able to *suffer* this woman who takes the opportunity from us, and does not allow anyone of us to speak, *but* she speaks many times."

Jésus answered, he said to his *disciples* : "Let him in whom the power of his *Spirit* has welled up so that he *understands* what I say, come forward and speak. *Nevertheless*, thou Peter, I see thy power within thee *understands* the interpretation of the *mystery* of the *repentance* which the Pistis Sophia spoke. Now at this time do thou, Peter, speak the *thought* of her *repentance* in the midst of thy brethren."

Peter answered, *however*, he said to Jesus : "Lord, hear, so that I say the *thought* of her *repentance*, about which thy power once *prophesied* through David the *prophet*, saying her *repentance* in the 70th *Psalms* : |

1. ΠΝΟΥΤΕ ΠΑΝΟΥΤΕ ΑΪΝΑΣΤΕ ΕΡΟΚ · ΜΠΡΤΡΑΧΙ-
ΩΠΕ ΝΩΑΕΝΕΖ ·

2. ΜΑΤΟΥΧΟΪ ΖΝ ΤΕΚΔΙΚΑΙΟΣΥΝΗ · ΑΥΩ ΝΓΝΑΣΜΕΤ ·
ΡΙΚΕ ΜΠΕΚΜΑΛΛΕ ΕΡΟΪ ΝΓΤΟΥΧΟΪ ·

ΠΕ^b

3. ΩΩΠΕ ΝΑΪ ΕΥΝΟΥΤΕ ΝΝΑΩΤΕ · ΑΥΩ ΕΥΜΑ Ε-
ΤΑΧΡΗΥ ΕΤΟΥΧΟΪ · ΧΕ ΝΤΟΚ ΠΕ ΠΑΤΑΧΡΟ · ΑΥΩ
ΠΑΜΑΝΠΩΤ ·

4. ΠΑΝΟΥΤΕ ΜΑΤΟΥΧΟΪ ΕΤΕΙΧ ΜΠΡΕΥΡΝΟΒΕ · ΑΥΩ
ΕΒΟΛ ΖΝ ΤΕΙΧ ΜΠΠΑΡΑΝΟΜΟΣ ΜΝ ΠΑΣΕΒΗΣ ·

5. ΧΕ ΝΤΟΚ ΠΧΟΕΙΣ ΠΕ ΤΑΣΥΠΟΜΟΝΗ · ΠΧΟΕΙΣ
ΝΤΚ ΤΑΣΕΛΠΙΣ ΧΙΝ ΤΑΜΝΤΚΟΥΪ ·

6. ΑΪΤΑΧΡΟΪ ΕΧΩΚ ΧΙΝ ΝΘΗ ΝΤΟΚ ΑΚΝΤ ΕΒΟΛ Ν-
ΖΗΤΣ ΝΤΑΜΑΛΥ · ΕΡΕ ΠΑΡΠΜΕΕΥΕ ΝΖΗΤΚ ΝΟΥΟΕΙΩ ΝΙΜ ·

7. ΑΪΩΩΠΕ ΝΘΕ ΝΝΙΣΟΣ ΝΟΥΜΗΝΩΕ · ΝΤΚ ΠΑΒΟ-
15 ΗΘΟΣ · ΑΥΩ ΠΑΤΑΧΡΟ · ΝΤΚ ΠΑΣΩΤΗΡ ΠΧΟΕΙΣ ·

8. Α ΤΑΤΑΠΡΟ ΜΟΥΖ ΝΣΜΟΥ ΧΕΚΑΣ ΕΪΕΣΜΟΥ Ε-
ΠΓΟΟΥ ΝΤΕΚΜΝΤΝΟΣ ΜΠΕΖΟΟΥ ΤΗΡ ·

9. ΜΠΡΝΟΧΤ ΕΒΟΛ ΕΥΟΥΟΪΩ ΜΜΝΤΖΑΛΟ · ΖΜ ΠΤΡΕ
ΤΑΨΥΧΗ ΩΧΝ^{**} ΜΠΡΚΑΛΤ ΝΣΩΚ ·

ΝΕ^c

10. ΧΕ Α ΝΑΧΙΧΕΕΥ ΧΕΠΕΘΟΥ ΕΡΟΪ · ΑΥΩ ΝΕΤ-
ΖΑΡΕΖ ΕΤΑΨΥΧΗ · ΑΥΧΙΩΟΧΝΕ ΕΤΑΨΥΧΗ ·

11. ΕΥΧΩ ΜΜΟΣ ΖΙ ΟΥΣΟΠ · ΧΕ Α ΠΝΟΥΤΕ ΚΑΛΥ
ΝΣΩΥ · ΠΩΤ ΝΤΕΤΝΤΑΖΟΥ ΧΕ ΜΝ-ΠΕΤΝΑΝΑΣΜΕΥ ·

12. ΠΝΟΥΤΕ †ΖΤΗΚ ΕΤΑΒΟΗΘΙΑ ·

13. ΜΑΡΟΥΧΙΩΠΕ ΝΣΕΩΧΝ ΝΒΙ ΝΕΤΔΙΑΒΑΛΕ ΝΤΑ-

7 MS ΠΑΜΑΝΠΩΤ; better ΠΑΜΑΝΠΩΤ.

1. 'O God, my God, I have trusted in thee; let me never be put to shame.

2. Save me in thy *righteousness* and deliver me. Incline thy ear to me and save me.

3. Be to me a strong God and a fortified place to save me; for thou art my strength and my place of refuge.

4. My God, save me from the hand of the sinner, and from the hand of the *lawless* and the *impious*.

5. For thou, O Lord, art my *endurance*; O Lord, thou art my *hope* from my youth.

6. I have relied upon thee from the womb; thou hast brought me forth from my mother's womb; my memory is of thee at all times.

7. I have become for many like the crazy; thou art my *help* and my strength, thou art my *Saviour*, O Lord.

8. My mouth has been filled with blessings, so that I might bless the glory of thy greatness all the day.

9. Cast me not out in the time of my old age; when my *soul* diminishes, do not forsake me.

10. For my enemies have spoken evil against me; and they who lie in wait for my *soul* have taken counsel against my *soul*.

11. Saying at the same time : God has forsaken him; run and seize him, for there is none to save him.

12. O God, give heed to my *help*.

13. Let those that *slander* my *soul* be brought to shame

ΨΥΧΗ · ΜΑΡΟΥΘΟΟΛΟΥ ΝΟΥΨΥΠΙΕ ΜΝ ΟΥΟΥΩΛΣ ΝΒΙ
ΝΕΤΨΙΝΕ ΝΣΑ ΖΕΝΠΕΘΟΟΥ ΕΡΟΪ ·

ΠΑΪ ΔΕ ΠΕ ΠΒΩΛ ΝΤΜΕΖΕΝΤΕ ΜΜΕΤΑΝΟΙΑ ΕΝΤ-
ΑΣΧΟΟΣ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ :

- 5 ΑΥΟΥΩΨΒ ΝΒΙ ΠΣΩΤΗΡ ΠΕΧΛΗ ΜΠΕΤΡΟΣ · ΧΕ ΚΛ-
ΛΩΣ ΠΕΤΡΟΣ ΠΑΪ ΠΕ ΠΒΩΛ ΝΤΕΣΜΕΤΑΝΟΙΑ · ΝΤΕΤΝ
ΖΕΝΜΑΚΑΡΙΟΣ ΝΤΩΤΝ ΠΑΡΑ ΡΩΜΕ ΝΙΜ · ΕΤΖΙΧΜ ΠΚΛΣ ·
ΧΕ ΑΪΩΛΠ ΕΡΩΤΝ ΝΝΕΪΜΥΣΤΗΡΙΟΝ · ΖΑΜΗΝ ΖΑΜΗΝ ΠΕ⁷
†ΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ †ΝΑΧΕΚ-ΤΗΥΤΝ ΕΒΟΛ ΜΠΑΗ-
10 ΡΩΜΑ ΝΙΜ ΧΙΝ ΜΜΥΣΤΗΡΙΟΝ ΜΠΣΑΝΖΟΥΝ ΖΕΩΣ ΨΑ
ΜΜΥΣΤΗΡΙΟΝ ΜΠΣΑΒΒΟΛ · ΑΥΩ †ΝΑΜΕΖ-ΤΗΥΤΝ ΕΒΟΛ
ΖΜ ΠΕΠΝΑ · ΧΕ ΕΥΕΜΟΥΤΕ ΕΡΩΤΝ ΧΕ ΝΕΠΝΑΤΙΚΟΣ
ΕΤΧΗΚ ΕΒΟΛ ΜΠΑΗΡΩΜΑ ΝΙΜ · ΑΥΩ ΖΑΜΗΝ ΖΑΜΗΝ
†ΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ †ΝΑ† ΝΗΤΝ ΝΜΜΥΣΤΗΡΙΟΝ
15 ΤΗΡΟΥ ΝΤΕ ΝΤΟΠΟΣ ΤΗΡΟΥ ΜΠΑΓΙΩΤ · ΑΥΩ ΝΤΕ
ΝΤΟΠΟΣ ΤΗΡΟΥ ΜΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ · ΧΕΚΑΣ ΠΕ-
ΤΕΤΝΑΧΙΤΨ ΕΖΟΥΝ ΖΙΧΜ ΠΚΛΣ ΕΥΕΧΙΤΨ ΕΖΟΥΝ
ΕΠΟΥΘΕΙΝ ΜΠΧΙΣΕ · ΑΥΩ ΠΕΤΕΤΝΑΝΟΧΨ ΕΒΟΛ ΖΙΧΜ
ΠΚΛΣ · ΣΕΝΑΝΟΧΨ ΕΒΟΛ ΖΝ ΤΜΝΤΕΡΟ ΜΠΑΪΩΤ ΕΤΖΝ
20 ΜΠΗΥΕ · ΠΛΗΝ ΔΕ ΣΩΤΜ ΑΥΩ ΝΤΕΤΝΧΙΣΜΗ ΕΝΜΕ- ΠΖ
ΤΑΝΟΙΑ ΤΗΡΟΥ · ΝΑΪ ΕΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ·
3 ΑΣΟΥΩΣ ΟΝ ΕΤΟΟΤΣ ΑΣΧΩ ΝΤΜΕΖΨΟΜΤΕ ΜΜΕ-
ΤΑΝΟΙΑ ΕΣΧΩ ΜΜΟΣ ΧΕ

1. ΠΟΥΘΕΙΝ ΝΝΒΟΜ †ΖΤΗΚ ΑΥΩ ΝΓΝΟΥΖΜ ΜΜΟΪ ·

- 25 2. ΜΑΡΟΥΨΩΩΤ ΑΥΩ ΝΣΕΨΩΠΕ ΖΜ ΠΚΑΚΕ ΝΒΙ
ΝΑΪ ΕΤΟΥΕΨΥ ΜΠΑΟΥΘΕΙΝ ΝΖΗΤ · ΜΑΡΟΥΚΟΤΟΥ

7 MS ΠΑΡΑΡΑ.

and diminished; | let those who seek evil against me be clothed with shame and disgrace.’ *

This now is the interpretation of the second *repentance* which the Pistis Sophia said.”

37. The *Saviour* answered and said to Peter : “*Well done*, Peter, this is the interpretation of her *repentance*. You are *blessed byond* all men upon earth, for I have revealed to you these *mysteries*. *Truly, truly*, I say to you : I will fulfill you in every *pleroma*, from the *mysteries* of the inner to the *mysteries* of the *outer*. And I will fill you with *Spirit* so that you are called *Pneumatics*, fulfilled in every *pleroma*. And *truly, truly*, I say to you that I will give you all the *mysteries* of all the *places* of my Father, and all the *places* of the First *Mystery*, so that he whom you receive on earth will be received into the light of the height. And he whom you cast out upon earth will be cast out of the Kingdom of my Father which is in heaven[□]. *Nevertheless* now hear and give ear to all the *repentances* which the Pistis Sophia said. She continued again and spoke the third *repentance*, saying :

1. ‘O Light of the powers, give heed and save me.

2. May those that want to take away my light from me fail and be in darkness. Let them return | to the *Chaos*,

* cf. Ps. 70.1-13

□ cf. Mt. 16.19; 18.18

ΕΠΕΧΛΑΟΣ · ΑΥΩ Ν̄ΣΕΧΙΩΠΕ Ν̄ΣΙ ΝΕΤΟΥΕΩΧΙ Ν̄ΤΑ-
 ΣΟΜ ·

3. ΜΑΡΟΥΚΟΤΟΥ ΕΠΚΑΚΕ 2̄Ν ΟΥΣΕΠΗ Ν̄ΣΙ ΝΑΪ ΕΤ-
 ΖΩΧ Μ̄ΜΟΪ ΕΤΧΩ Μ̄ΜΟΣ ΧΕ ΑΝΡ̄ΧΟΕΙΣ ΕΣΡΑΪ ΕΧΩΣ ·

5 4. ΜΑΡΟΥΡΑΩΕ Ν̄ΤΟΥ · ΑΥΩ Ν̄ΣΕΟΥΡΟΤ Ν̄ΣΙ ΟΥΟΝ
 ΝΙΜ ΕΤΩΠΙΝΕ Ν̄ΣΑ ΠΟΥΘΕΙΝ · ΑΥΩ ΜΑΡΟΥΧΟΟΣ Ν̄ΟΥ-
 ΟΕΙΩ ΝΙΜ · ΧΕ ΜΑΡΕΧΧΙΣΕ Ν̄ΣΙ ΠΜΥΣΤΗΡΙΟΝ Ν̄ΣΙ ΝΕΤ-
 ΟΥΕΩ-ΠΕΚΜΥΣΤΗΡΙΟΝ ·

5. ΑΝΟΚ ΣΕ ΤΕΝΟΥ ΠΟΥΟΪΝ ΝΟΥ2̄Μ Μ̄ΜΟΪ · ΧΕ
 10 ΑΪΩΩΩΤ Μ̄ΠΑΟΥΘΕΙΝ Ν̄ΤΑΥΧΙΤ̄ · ΑΥΩ †Ρ̄ΧΡΙΑ Ν̄ΤΑ-
 ΣΟΜ ΕΝΤΑΥΧΙΤ̄ Ν̄ΤΟΟΤ · Ν̄ΤΟΚ ΣΕ ΠΟΥΘΕΙΝ Ν̄ΤΟΚ
 ΠΕ ΠΑΣΩΤΗΡ ΑΥΩ Ν̄ΤΟΚ ΠΕ ΠΑΡΕΧΝΟΥ2̄Μ ΠΟΥΟΪΝ ·
 ΣΕΠΗ Ν̄ΓΝΑΣΜΕΤ ΕΒΟΛ 2̄Μ ΠΕΪΧΛΑΟΣ ·

3 ΑΣΩΩΠΕ ΔΕ Ν̄ΤΕΡΕ ῙΣ ΟΥΩ ΕΧΧΩ Ν̄ΝΕΪΩΛΧΕ
 15 ΕΝΕΧΜΑΘΗΤΗΣ ΕΧΧΩ Μ̄ΜΟΣ ΧΕ ΤΑΪ ΤΕ ΤΜΕΖΩΟΜΤΕ
 Μ̄ΜΕΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟΣ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΠΕΧΛΑ
 ΝΑΥ ΧΕ ΠΕΝΤΑΧΧΙΣΕ Ν̄2̄ΗΤ̄ Ν̄ΣΙ ΠΕΠ̄ΝΑ Ν̄ΛΙΣΘΗ-
 ΤΙΚΟΝ · ΜΑΡΕΧΕΙ' ΕΘΗ Ν̄4̄ΧΩ Μ̄ΠΝΟΗΜΑ Ν̄ΤΜΕΤΑΝΟΙΑ
 ΕΝΤΑΣΧΟΟΥ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ·

20 3 ΑΣΩΩΠΕ ΣΕ ΕΜΠΑΤ̄ΟΥΩ ΕΧΩΛΧΕ Ν̄ΣΙ ῙΣ · ΑΣΕΙ'
 ΕΘΗ Ν̄ΣΙ ΜΑΡΘΑ ΑΣΠΑ2̄Τ̄ ΕΧ̄Ν ΝΕΦΟΥΕΡΗΤΕ ΑΣ†ΠΙ
 ΕΡΟΟΥ · ΑΣΩΩ ΕΒΟΛ ΑΣΡΙΜΕ 2̄Ν ΟΥΑΩΚΑΚ · ΑΥΩ 2̄Ν
 ΟΥΘ̄ΒΒΙΟ · ΕΣΧΩ Μ̄ΜΟΣ ΧΕ ΠΑΧΟΪΣ ΝΑ' ΝΑΪ · ΑΥΩ
 Ν̄ΓΩΝ2̄ΗΤΗΚ 2̄ΑΡΟΪ · ΑΥΩ Ν̄Γ̄ΚΑΛΤ ΤΑΧΩ Μ̄ΠΒΩΛ Ν̄ΤΜΕ-
 25 ΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟΣ Ν̄ΣΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ·

and may those who want to take away my power be put to shame.

3. May those that persecute me and say : we have become lords over her, return quickly to the darkness.

4. May all those who seek after the light rejoice and flourish; and may they who want thy *mystery* say at all times : let the *mystery* be raised up.

5. Do thou now at this time save me, O Light, for I am lacking in my light, which has been taken away. And I *need* my power which has been taken from me. Thou, O Light, thou art my *Saviour*, and thou art my rescuer, O Light. Save me quickly out of this *Chaos*’.”

38. It happened, *however*, when Jesus finished saying these words to his *disciples*, saying : “This is the third *repentance* which the Pistis Sophia said”, he said to them : “Let him in whom the *Spirit of perception* has arisen, come forward and speak with *understanding* of the *repentance* which the Pistis Sophia said”.

It happened now, before Jesus had finished speaking, Martha ¹ came forward, she prostrated herself at his feet, she kissed them. She cried out, she wept aloud in humility, saying : “My Lord, have mercy on me, and be compassionate towards me, and allow me to say the interpretation of the *repentance* which the Pistis Sophia said”. |

¹ (21) Martha; see Origen *c.Cels.* V.62.

5 Ἰ ἈΥΩ Λ ΙϚ †ΤΟΟΤϚ ᾠΜΑΡΘΑ ΠΕΧΛΑΥ ΝΑΣ· ΧΕ
 ΟΥΜΑΚΑΡΙΟΣ ΠΕ ΡΩΜΕ ΝΙΜ ΕΨΛΑΥΘΒΒΙΟΥ· ΧΕ ΝΤΟΥ
 ΠΕ ΕΤΟΥΝΑΝΑ' ΝΑΥ· ΤΕΝΟΥ ΔΕ ΜΑΡΘΑ ΝΤΕ ΟΥΜΑ-
 ΚΑΡΙΟΣ· ΠΛΗΝ ΔΕ ΤΑΥΕ-ΠΒΩΛ ΜΠΠΟΗΜΑ ΝΤΜΕΤΑ-
 10 ΝΟΙΑ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΛΣΟΥΩΨΒ ΔΕ ΝΔΙ ΜΑΡΘΑ
 ΠΕΧΛΑΣ ΝΙϚ ᾠΝ ΤΜΗΤΕ ΝΜΜΑΘΗΤΗΣ ΧΕ ΕΤΒΕ ΤΜΕ-
 ΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟΣ Ω' ΠΛΧΟΕΙΣ ΙϚ ΝΔΙ ΤΠΙΣΤΙΣ
 ΣΟΦΙΑ· ΝΤΑΣΠΡΟΦΗΤΕΥΕ ΖΑΡΟΣ ΜΠΠΟΥΟΕΙΩ ΝΔΙ
 ΤΕΚΒΟΜ ΝΟΥΟΕΙΝ ΕΤᾠΝ ΔΑΥΙΔ ᾠΜ ΠΜΕΖΣΕΨΙΣ Ν-
 15 ΨΑΛΜΟΣ· ΕΥΧΩ ΜΜΟΣ ΧΕ

1. ΠΧΟΕΙΣ ΠΠΟΥΤΕ †ΖΤΗΚ ΕΤΑΒΟΗΘΙΑ·

2. ΜΑΡΟΥΧΙΩΠΕ ΝΣΕΟΥΩΛϚ ΝΔΙ ΝΕΤΨΙΝΕ ΝΣΑ ΠΠ¹
 ΤΑΨΥΧΗ·

3. ΜΑΡΟΥΚΟΤΟΥ ΝΤΕΥΝΟΥ ΝΣΕΧΙΩΠΕ ΝΔΙ ΝΕΤ-
 15 ΧΩ ΜΜΟΣ ΝΑΪ ΧΕ ΕΥΓΕ ΕΥΓΕ·

4. ΜΑΡΟΥΤΕΛΗΛ ΝΣΕΟΥΝΟΥ ΕΧΩΚ ΝΔΙ ΟΥΟΝ ΝΙΜ
 ΕΤΨΙΝΕ ΝΣΩΚ· ΝΣΕΧΟΟΣ ΝΟΥΟΕΙΩ ΝΙΜ ΧΕ ΜΑΡΕ
 ΠΠΟΥΤΕ ΧΙΣΕ ΝΔΙ ΝΕΤΜΕ ΜΠΕΚΟΥΧΑΪ·

5. ΑΝΟΚ ΔΕ ΑΝΓ ΟΥΖΗΚΕ ΑΝΓ ΟΥΕΒΙΗΝ ΠΧΟΕΙΣ
 20 ΒΟΗΘΙ ΕΡΟΪ· ΝΤΚ ΠΑΒΟΗΘΟΣ· ΑΥΩ ΤΑΝΑΨΤΕ ΠΧΟΪΣ
 ΜΠΡΩΣΚ·

ΠΛΪ ΔΕ ΠΕ ΠΒΩΛ ΝΤΜΕΖΨΟΜΤΕ ΜΜΕΤΑΝΟΙΑ ΕΝΤ-
 ΑΣΧΟΟΣ ΝΔΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΣΖΥΜΝΕΥΕ ΕΠΧΙΣΕ·

3 ἈΨΩΠΕ ΔΕ ΝΤΕΡΕ ΙϚ ΣΩΤΜ ΕΜΑΡΘΑ ΕΣΧΩ
 25 ΝΝΕΪΩΛΧΕ· ΠΕΧΛΑΥ ΧΕ ΕΥΓΕ ΜΑΡΘΑ· ΑΥΩ ΚΑΛΩΣ·
 ΛΧΟΥΩΣ ΟΝ¹ ΕΤΟΟΤ' ΝΔΙ ΙϚ ᾠΜ ΠΨΑΛΧΕ ΠΕΧΛΑΥ ΝΝΕΥ· ΠΟ

And Jesus gave Martha his hand ¹, he said to her : “*Blessed* is every man who humbles himself, for to him will mercy be given *. Now at this time, Martha, thou art *blessed*. Nevertheless give now the interpretation of the *thought* of the *repentance* of the Pistis Sophia”.

Martha, *however*, answered and said to Jesus in the midst of the *disciples* : “Concerning the *repentance* which the Pistis Sophia said, O my Lord Jesus, thy light-power which was in David once *prophesied* in the 69th *Psalms*, saying :

1. ‘O Lord God, give heed to my *help*.

2. Let those that seek after my *soul* be put to shame and disgraced.

3. May those that say to me : *excellent, excellent*, be turned back immediately and put to shame.

4. May all those that seek after thee be glad and rejoice over thee; and may those that love thy salvation say at all times : let God be exalted.

5. *But* I am poor and I am needy. O Lord, *help* me; thou art my *help* and my defence. O Lord, do not delay.’ [□]

This now is the interpretation of the third *repentance* which the Pistis Sophia said, *singing praises* to the height.”

39. It happened now when Jesus heard Martha saying these words, he said : “*Excellent*, Martha, and *well done*.”

Jesus continued again with the discourse. He said to his |

* cf. Mt. 5.3-7

□ cf. Ps. 69.1-5

¹ (1) gave Martha his hand; Till : helped Martha.

ΜΛΘΗΤΗΣ · ΧΕ ΛΟΥΩΝ ΟΝ ΕΤΟΟΤΣ ΝΒΙ ΤΠΙΣΤΙΣ
 ΣΟΦΙΑ ΖΝ ΤΜΕΖΥΤΟ ΜΜΕΤΑΝΟΙΑ ΕΣΧΩ ΜΜΟΣ ΕΜ-
 ΠΑΤΟΥΘΑΙΒΕ ΜΜΟΣ ΜΠΜΕΖΣΟΠ ΣΝΑΥ ΕΤΡΕΥΧΙ ΜΠΕΣ-
 ΚΕΟΥΟΕΙΝ ΤΗΡΨ ΕΤΝΖΗΤΣ ΝΒΙ ΨΣΟΜ ΝΖΟ ΜΜΟΥΪ ΜΝ
 5 ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ ΝΖΥΛΙΚΟΝ ΕΤΝΜΜΑΣ · ΝΑΪ
 ΕΝΤΑ ΠΑΥΘΑΔΗΣ ΧΟΟΥΣΟΥ ΕΠΕΧΑΟΣ · ΛΣΧΩ ΒΕ
 ΝΤΕΪΜΕΤΑΝΟΙΑ ΝΤΕΪΖΕ · ΧΕ

1. ΠΟΥΟΕΙΝ ΕΝΤΑΪΝΑΣΤΕ ΕΡΟΥ ΣΩΤΪΜ ΕΤΑΜΕΤΑ-
 ΝΟΙΑ · ΛΥΩ ΜΑΡΕ ΠΑΣΡΟΥ ΕΙ' ΕΖΟΥΝ ΕΠΕΚΜΑΝ-
 10 ΩΩΠΕ ·

2. ΜΠΡΚΩΤΕ ΝΤΕΚΖΙΚΩΝ ΝΟΥΟΪΝ ΝΣΑΒΟΛ ΜΜΟΪ ·
 ΑΛΛΑ ΨΣΤΗΚ ΕΡΟΪ · ΕΥΩΑΝΣΩΧ ΜΜΟΪ · ΒΕΠΗ ΝΑΣΜΕΤ ·
 ΜΠΕΟΥΟΕΙΩ ΕΨΝΑΩΨ ΕΖΡΑΪ ΟΥΗΚ ·

3. ΧΕ Α ΠΛΟΥΟΕΙΩ ΩΧΝ ΝΘΕ ΝΟΥΝΙΨ · ΛΥΩ ΑΪ- ΠΟ^b
 15 ΩΩΠΕ ΝΖΥΛΗ ·

4. ΛΥΧΙ-ΠΛΟΥΟΕΙΝ ΝΖΗΤ · ΛΥΩ Α ΤΑΣΟΜ ΨΟΟΥΕ
 ΑΪΡ-ΠΩΒΨ ΜΠΑΜΥΣΤΗΡΙΟΝ ΠΑΪ ΕΝΕΨΑΪΑΛΨ ΝΨΟΡΠ ·

5. ΕΒΟΛ ΜΠΕΖΡΟΥ ΝΘΟΤΕ ΜΝ ΤΣΟΜ ΜΠΑΥΘΑΔΗΣ
 Α ΤΑΣΟΜ ΩΧΝ ΖΡΑΪ ΝΖΗΤ ·

20 6. ΑΪΩΩΠΕ ΝΘΕ ΝΟΥΖΙΔΙΟΣ ΝΔΑΙΜΩΝ ΕΨΟΥΗΖ ΖΝ
 ΟΥΖΥΛΗ ΕΜΝ-ΟΥΟΪΝ ΝΖΗΤΨ · ΛΥΩ ΑΪΩΩΠΕ ΝΘΕ ΝΟΥ-
 ΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕΨΖΝ ΟΥΣΩΜΑ ΝΖΥΛΙΚΟΝ ΕΜΝ-ΣΟΜ
 ΝΟΥΟΕΙΝ ΝΖΗΤΨ ·

7. ΛΥΩ ΑΪΩΩΠΕ ΝΘΕ ΝΟΥΔΕΚΑΝΟΣ ΕΨΖΙΧΜ ΠΛΗΡ
 25 ΜΑΥΑΛΨ ·

13 MS ΟΥΪΚ; archaic form of ΟΥΒΙΚ.

disciples : “The Pistis Sophia continued again with the fourth *repentance*, saying it when the lion-faced power and all the *material emanations* with it, which the Authades had sent to the *Chaos*, had not yet *afflicted* her for the second time, to take away all the remaining light which was in her. She now said this *repentance* thus :

1. ‘O Light whom I have trusted, hear my *repentance*; and let my voice come into thy dwelling-place.

2. Do not turn thy *image* of light away from me, *but* give heed to me. If they oppress me, save me quickly at the time when I cry to thee.

3. For my time¹ has vanished like a breath, and I have become *matter*.

4. My light has been taken from me, and my power has dried up. I have forgotten my *mystery* which I performed at first.

5. Through the voice of fear and the power of the Authades, my power has diminished within me.

6. I have become like a *peculiar demon*, which dwells in *matter*, in whom is no light. And I have become like a *spirit counterpart*² which is in a *material body*, in which there is no light-power.

7. And I have become like a *decan*, which is upon the *air* alone. |

¹ (14) my time; Till : (probably) my light.

² (22) spirit counterpart; perhaps counterfeit spirit; see ApJn 71.2-75.10; Böhlig (Bibl. 8), pp. 162-74; Bousset (Bibl. 10), p. 366 ff.; on Coptic translation of ἀντίμυρον, see ApJn(II) 21.9; 26.27 etc. (cf. 281.24).

8. ΑΥΟΛΙΒΕ ΜΜΟΪ ΕΜΑΤΕ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΓΕ Μ-
ΠΑΥΘΑΔΗC · ΑΥΩ ΝΕΛΥΧΟΟC ΠΕ ΖΡΑΪ ΝΖΗΤΨ ΝΒΙ
ΠΑΣΥΝΖΥΓΟC ·

9. ΧΕ ΕΠΜΑ ΜΠΟΥΟΕΙΝ ΕΤΝΖΗΤΨ · ΑΥΜΑΖΨ ΝΧΛΟC
5 ΑΪΩΜΚ ΝΤΨΩΤΕ ΨΝΤΑΖΥΛΗ ΜΜΙΝ ΜΜΟΪ ΑΥΩ ΜΝ ΦΩΨ Ψ
ΝΜΜΟΥΕΙΟΟΥΕ ΝΘΥΛΗ ΝΝΑΒΑΛ · ΧΕ ΝΝΕΥΨΙ-ΝΕΪΚΟ-
ΟΥΕ ΝΒΙ ΝΕΤΨΩΧ ΜΜΟΪ ·

10. ΝΑΪ ΤΗΡΟΥ ΠΟΥΟΪΝ ΝΤΑΨΩΨΠΕ ΜΜΟΪ ΕΒΟΛ
ΖΙΤΜ ΠΕΚΤΩΨ · ΑΥΩ ΜΝ ΠΕΚΟΥΕΖCΑΖΝΕ · ΑΥΩ ΠΕΚ-
10 ΤΩΨ ΠΕ ΕΤΡΑΨΩΨΠΕ ΨΝ ΝΑΙ ·

11. Α ΠΕΚΤΩΨ ΝΤ ΕΠΕCΗΤ · ΑΥΩ ΑΪΕΪ ΕΠΕCΗΤ ·
ΝΘΕ ΝΟΥCΟΜ ΝΤΕ ΠΕΧΛΟC · ΑΥΩ Α ΤΑCΟΜ ΩΒΡ ΖΡΑΪ
ΝΖΗΤ ·

12. ΝΤΟΚ ΔΕ ΠΧΟΕΙC ΝΤΚ ΟΥΟΕΙΝ ΝΨΛΕΝΕΖ · ΑΥΩ
15 ΨΑΚΩΜ-ΠΩΙΝΕ ΝΝΕΤΖΗΧ ΝΟΥΟΪΨ ΝΙΜ ·

13. ΤΕΝΟΥ CΕ ΠΟΥΟΪΝ ΤΩΟΥΝ ΝΨΩΙΝΕ ΝCΑ ΤΑ-
CΟΜ ΜΝ ΤΕΨΥΧΗ ΕΤΝΖΗΤ · ΛΥΧΩΚ ΕΒΟΛ ΝΒΙ ΠΕΚ-
ΤΩΨ ΕΝΤΑΚΤΩΨ ΕΡΟΪ ΨΝ ΝΛΘΛΨΙC · Α ΠΛΟΥΟΕΙΨ
ΨΩΠΕ ΕΤΡΕΚΨΙΝΕ ΝCΑ ΤΑCΟΜ ΜΝ ΤΑΨΥΧΗ ΑΥΩ
20 ΠΑΪ ΠΕ ΠΕΟΥΟΕΪΨ ΕΝΤΑΚΤΩΨ ΕΨΙΝΕ ΝCΩΪ · Ψ^b

14. ΧΕ Α ΝΕΚΡΕΨΩΤΕ ΨΙΝΕ ΝCΑ ΤCΟΜ ΕΤΨΝ ΤΑ-
ΨΥΧΗ ΧΕ ΛΥΧΩΚ ΕΒΟΛ ΝΒΙ ΠΑΡΙΘΜΟC ΑΥΩ ΕΤΡΕΨ-
ΝΟΥΨΜ ΝΤΕCΚΕΖΥΛΗ ·

15. ΑΥΩ ΤΟΤΕ ΜΠΕΟΥΟΕΪΨ ΕΤΜΜΑΨⁱ ΝΑΡΧΩΝ ΤΗ-
25 ΡΟΥ ΝΝΑΙΩΝ ΝΖΥΛΙΚΟΝ · CΕΝΑΡΨΟΤΕ ΖΗΤΨ ΜΠΕΚΟΥ-

5 Ψ almost erased in upper right-hand margin at end of quire.

8. The *emanations* of the Authades have *afflicted* me greatly; and my *partner* has spoken of it thus:¹ in place of the light within her, they have filled her with *Chaos*².

9. I have swallowed the sweat of my *matter* myself and the anguish of the tears of the *matter* of my eyes, lest those that oppress me take away these things also.

10. All these things have happened to me, O Light, through thy ordinance and with thy command. And it is thy ordinance that I should be among these things.

11. Thy ordinance has brought me down, and I have come down like a power of the *Chaos*; and my power has congealed within me.

12. *But* thou, O Lord, art eternal light; and at all times thou dost seek those who are oppressed.

13. Now at this time, O Light, arise and seek after my power and my *soul* within me. Thy ordinance is completed, which thou hast ordained for me in my *affliction*. My time has come, that thou shouldst seek after my power and my *soul*, and this is the time which thou hast ordained to seek me;

14. For thy saviours have sought after the power which is in my *soul*, because the *number* is completed, and that they should save its *matter* also.

15. And *then* in that time all the *archons* of the *material aeons* will fear before thy light; | and all the *emanations*

¹ (2) thus; lit. within himself.

² (3, 4) Till emends Schmidt's division of verses 8, 9.

ΟΕΙΝ · ΑΥΩ ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ Μ̄ΠΜΕΞΜ̄ΝΤ-
 ΩΟΜΤΕ Ν̄ΝΑΙΩΝ Ν̄ΣΥΛΙΚΟΝ ΣΕΝΑΡ̄ΣΟΤΕ ΣΗΤ̄Ψ Μ̄Π-
 ΜΥΣΤΗΡΙΟΝ Ν̄ΤΕ ΠΕΚΟΥΟΕΙΝ ΕΤΡΕ Ν̄ΚΟΟΥΕ † ΣΙΩΟΥ
 Μ̄ΠΣΩΤ̄Ψ Μ̄ΠΕΥΟΥΟΕΙΝ ·

5 16. ΧΕ ΠΧΟΕΙΣ ΝΑΨΙΝΕ Ν̄ΣΑ ΤΣΟΜ Ν̄ΤΕΤ̄ΜΨΥΧΗ ·
 ΑΧΟΥΩΝ̄Σ ΕΒΟΛ Μ̄ΠΕΨΜΥΣΤΗΡΙΟΝ ·

17. ΧΕ ΕΨΝΑΔΩΨ̄Τ ΕΤΜΕΤΑΝΟΙΑ Ν̄ΤΕ ΝΕΨΩΟΟΠ
 Σ̄Ν Ν̄ΤΟΠΟΣ Μ̄ΠΕΣΗΤ · ΑΥΩ Μ̄Π̄ΚΩ Ν̄ΣΩΨ Ν̄ΤΕΥΜΕ-
 ΤΑΝΟΙΑ ·

10 18. ΠΑΪ ΔΕ ΠΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑῩ ΠΑΪ ΕΝΤΑΨ- Σ̄Α
 ΨΩΠΕ Ν̄ΤΥΠΟΣ ΕΤΒΕ ΠΓΕΝΟΣ ΕΤΟΥΝΑΧΠΟΨ · ΑΥΩ
 ΠΓΕΝΟΣ ΕΤΟΥΝΑΧΠΟΨ ΝΑΣΥΜΝΕΥΕ ΕΠΧΙΣΕ ·

19. ΧΕ Α ΠΟΥΟΕΙΝ ΔΩΨ̄Τ ΕΒΟΛ Σ̄Μ ΠΧΙΣΕ Μ̄ΠΕΨ-
 ΟΥΟΕΙΝ · ΨΝΑΔΩΨ̄Τ ΕΣΡΑΪ ΕΧ̄Ν̄¹ ΘΥΛΗ ΤΗΡ̄Σ ·

15 20. ΕΣΩΤ̄Μ ΕΠΑΨΑΣΟΜ Ν̄ΝΕΤΜΗΡ · ΕΒΩΛ ΕΒΟΛ Ν̄-
 ΤΣΟΜ Ν̄ΝΕΨΥΧΟΟΥΕ ΝΕΝΤΑΥΜΟΥΡ Ν̄ΤΕΥΔΟΜ ·

21. ΕΤΡΕΨΚΩ Μ̄ΠΕΨΡΑΝ Σ̄Ν ΤΕΨΥΧΗ · ΑΥΩ ΠΕΨΜΥΣ-
 ΤΗΡΙΟΝ ΣΡΑΪ Σ̄Ν ΤΣΟΜ ·

3 ΑΣΨΩΠΕ ΔΕ ΕΡΕ ῙΣ ΧΩ Ν̄ΝΕΕΨΨΑΧΕ ΕΝΕΨΜΑ-
 20 ΘΗΤΗΣ ΕΨΧΩ Μ̄ΜΟΣ ΝΑΥ ΧΕ ΤΑΪ ΤΕ ΤΜΕΣΨΤΟ Μ̄ΜΕ-
 ΤΑΝΟΙΑ · ΕΝΤΑΣΧΟΟΣ Ν̄ΔΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΤΕΝΟΥ
 ΔΕ ΠΕΤΝΟΪ · ΜΑΡΕΨΝΟΪ · ΑΣΨΩΠΕ ΔΕ Ν̄ΤΕΡΕ ῙΣ ΧΩ
 Ν̄ΝΕΨΨΑΧΕ · ΑΨΕΙ' ΕΘΗ Ν̄ΔΙ ΪΩΣΑΝΝΗΣ ΑΧΟΥΩΨ̄Τ
 ΕΤΜΕΣΤ̄Ν̄ΣΗΤ Ν̄ῙΣ ΠΕΧΛΨ ΧΕ ΠΑΧΟΕΙΣ · ΚΕΛΕΥΕ ΝΑΪ
 25 ΣΩ ΑΥΩ ΣΥΓΧΩΡΕΙ ΝΑΪ ΕΤΡΑΧΩ Μ̄ΠΒΩΛ Ν̄ΤΜΕΣΨΤΟ

10 ε in upper left-hand margin at beginning of quire.

16 MS ΝΕΝΤΑΥΜΟΥΡ; better Ν̄ΝΕΝΤΑΥΜΟΥΡ.

23 first η in ΪΩΣΑΝΝΗΣ inserted above.

of the thirteenth *material aeon* will fear before the *mystery* of thy light, that the others may put on themselves what is purified of their light.

16. For the Lord will seek after the power of your *souls*; he has revealed his *mystery*.

17. For he will look at the *repentance* of those who are in the places below; and he has not overlooked their *repentance*.

18. This is that *mystery* which has become a *type* for the *race* which will be born; and the *race* which will be born will sing praises to the *height*.

19. For the light has looked forth from the height of his light. He will look down upon all *matter*;

20. To hear the groaning of those that are bound; to release the power of the *souls* whose power is bound.

21. To place his name in the *soul*, and his *mystery* in the power'."

40. It happened, *however*, while Jesus was speaking these words to his *disciples*, saying to them: "This is the fourth *repentance* which the Pistis Sophia said; now at this time let him who *understands understand*"* — now it happened when Jesus said these words, John came forward. He kissed (lit. worshipped) the breast of Jesus, he said: "My Lord, *command* me also and *allow* me that I speak the interpretation of the fourth | *repentance* which the Pistis Sophia

* cf. Mt. 19.12; 24.15

ΜΜΕΤΑΝΟΙΑ · ΤΑΪ ΕΝΤΑΣΧΟΟΣ ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ · $\overline{\Sigma\Lambda}^b$
 ΠΕΧΕ ΙC ΝΙΩΔΑΝΝΗC ΧΕ ΤΚΕΛΕΥΕ ΝΑΚ · ΑΥΩ ΤCΥΓ-
 ΧΩΡΙ ΝΑΚ ΕΤΡΕΚΧΩ ΜΠΒΩΛ ΝΤΜΕΤΑΝΟΙΑ ΕΝΤΑΣ-
 ΧΟΟΣ ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ ·

5 3 ΑΥΟΥΩΥΒ ΝΒΙ ΙΩΔΑΝΝΗC ΠΕΧΛΑΥ ΧΕ ΠΑΧΟΪC
 ΠCΩΤΗΡ ΕΤΒΕ ΤΕΪΜΕΤΑΝΟΙΑ ΕΝΤΑΣΧΟΟΣ ΝΒΙ ΤΠΙC-
 ΤΙC CΟΦΙΑ · ΑCΠΡΟΦΗΤΕΥC ΜΠΠΟΥΘΕΙΩ ΕΤΒΗΗΤC
 ΝΒΙ ΤΕΚΔΟΜ ΝΟΥΘΕΙΝ ΕΤ $\overline{2N}$ ΑΛΥΕΙΑ · $\overline{2M}$ ΠΜΕ2ΥΘΕ-
 ΟΥΛ' ΜΨΑΛΜΟC ΧΕ

10 1. ΠΧΟΕΙC CΩΤ \overline{M} ΕΠΑΩΛΗΛ · ΑΥΩ ΜΑΡΕ ΠΑ2ΡΟΟΥ
 ΕΙ' ΩΛΡΟΚ ·

2. ΜΠΡΚΤΕ-ΠΕΚ2Ο ΝCΑΒΟΛ ΜΜΟΪ · ΡΕΚΤ-ΠΕΚΜΑΛΧΕ
 ΕΡΟΪ ΜΠΕ2ΟΟΥ ΕΤΝΑΘΛΙΒΕ · ΔΕΠΗ CΩΤ \overline{M} ΕΡΟΪ $\overline{2M}$ ΠΕ-
 2ΟΟΥ ΕΤΝΑΩΩ Ε2ΡΑΪ ΕΡΟΚ ·

15 3. ΧΕ Α ΝΑ2ΟΟΥ Ω \overline{XN} ΝΘΕ ΝΟΥΚΑΠΝΟC · ΑΥΩ Α
 ΝΑΚΕΕC ΔΩΔ ΝΘΕ ΝΟΥΩΝΕ ·

4. ΔΕΙΩΩΔ6Ε ΝΘΕ ΝΟΥΧΟΡΤΟC · ΑΥΩ Α ΠΑ2ΗΤ
 ΩΟΟΥΕ · ΧΕ ΑΙΡ-ΠΩΒΩ' ΕΟΥΩΜ ΜΠΑΘΕΙΚ · $\overline{\Sigma B}$

5. ΕΒΟΛ $\overline{2M}$ ΠΕ2ΡΟΟΥ ΜΠΑΛΩ2ΟΜ · Α ΠΑΚΑC ΤΩΔΕ
 20 ΕΤΑCΑΡ $\overline{\Sigma}$ ·

6. ΑΙΡ-ΘΕ ΝΟΥ2ΡΙΜ 2Ι ΠΧΑΪΕ · ΑΪΩΩΠΕ ΝΘΕ ΝΟΥΒΑΪ
 $\overline{2N}$ ΟΥΗΪ ·

7. ΑΙΡ-ΟΥΩΗ ΝΡΟΕΙC · ΑΙΡ-ΘΕ ΝΟΥΧΑΧ · 2Ι ΟΥΧΕ-
 ΝΕΠΩΡ ΜΑΥΑΛΑΥ ·

25 8. Α ΝΑΧΙΧΕΕΥ ΝΕ6ΝΟΥ6Τ · ΜΠΕ2ΟΟΥ ΤΗΡ $\overline{4}$ · ΑΥΩ
 ΝΕΤΤΑΙΟ ΜΜΟΪ ΝΕΥΩΡΚ ΜΜΟΪ ΠΕ ·

spoke". Jesus said to John : "I *command* thee and I *allow* thee to give (lit. say) the interpretation of the *repentance* which the Pistis Sophia spoke."

John answered, he said : "My Lord *Saviour*, concerning this *repentance* which the Pistis Sophia spoke, thy light-power, which was in David, once *prophesied* about it in the 101st *Psalms* :

1. 'Lord, hear my prayer and let my voice come to thee.
2. Turn not thy face away from me; incline thy ear to me in the day of my *affliction*; hear me quickly in the day when I shall cry to thee.
3. For my days have vanished like *smoke*, and my bones are parched like a stone.
4. I am scorched like *grass* and my heart is dried up; for I have forgotten to eat my bread.
5. From the voice of my groaning my bone has cleaved to my *flesh*.
6. I have become like a pelican in the wilderness. I have become like an owl in a house.
7. I have spent nights of vigil; I have become like a sparrow alone upon a roof.
8. My enemies have reproached me all day long; and those that honour me have sworn against me. |

9. ΧΕ ΑΙΟΥΩΜ ΝΟΥΚΡΜΕC ΕΠΜΑ ΜΠΛΟΕΙΚ · ΑΙΚΕΡΑ
ΜΠΕΤΝΑCΟΟΥC ΖΙ ΡΜΕΙΗ ·

10. ΜΠΕΜΤΟ ΕΒΟΛ ΝΤΕΚΟΡΓΗ · ΜΝ ΠΕΚΩΝΤ ΧΕ
ΑΚΗΙΤ · ΑΚΤΑΥΟΪ ΕΞΡΑΪ ·

5 11. Α ΝΑΖΟΟΥ ΡΙΚΕ ΝΘΕ ΝΟΥΖΑΪΒΕC · ΑΥΩ ΑΪΨΟΟΥΕ
ΝΘΕ ΝΟΥΧΟΡΤΟC ·

12. ΝΤΟΚ ΔΕ ΠΧΟΕΙC ΚΨΟΟΠ ΨΑΕΝΕZ · ΑΥΩ ΠΕΚ-
ΡΠΜΕΕΥΕ ΨΑ ΟΥΧΩΜ ΝΤΕ ΟΥΧΩΜ ·

13. ΤΩΟΥΝ ΝΤΟΚ ΝΓΩΝΖΤΗΚ ΖΑ CΙΩΝ · ΧΕ Α ΠΕ-
10 ΟΥΟΪΨ ΨΩΠΕ ΝΩΝΖΤΗΚ ΖΑΡΟC ΧΕ Α ΠΚΑΙΡΟC ΕΙ' ·

14. Α ΝΕΚΖΜΖΑΛ ΟΥΕΨ-ΝΕCΩΝΕ · ΑΥΩ *CΕΝΑΩΝ- ΞΒ^b
ΖΤΗΥ ΖΑ ΠΕCΚΑΖ ·

15. ΝΤΕ ΝΖΕΘΝΟC ΡΖΟΤΕ ΖΗΤΨ ΜΠΡΑΝ ΜΠΧΟΕΙC ·
ΑΥΩ ΝΡΡΩΟΥ ΜΠΚΑΖ CΕΝΑΡΖΟΤΕ ΖΗΤΨ ΜΠΕΚΕΟΟΥ ·

15 16. ΧΕ ΠΧΟΕΙC ΝΑΚΕΤ-CΙΩΝ ΝΨΟΥΩΝΖ ΕΒΟΛ ΖΜ
ΠΕΨΕΟΟΥ ·

17. ΑΨΩΨΤ ΕΧΜ ΠΕΨΑΗΛ ΝΝΕΤΘΒΒΙΗΥ · ΑΥΩ
ΜΠΨCΕΨΨ-ΠΕΥCΟΠC

18. ΜΑΡΟΥCΕΖ-ΠΑΪ ΕΚΕΧΩΜ · ΑΥΩ ΠΛΑΟC ΕΤΟΥΝΑ-
20 CΟΝΤΨ ΨΝΑCΜΟΥ ΕΠΧΟΕΙC ·

19. ΧΕ ΑΨΩΨΤ ΕΒΟΛ ΕΧΜ ΠΕΨΧΙCΕ ΕΤΟΥΛΑΒ · Α
ΠΧΟΕΙC ΨΩΨΤ ΕΒΟΛ ΖΝ ΤΠΕ ΕΧΜ ΠΚΑΖ ·

20. ΕCΩΤΜ ΕΠΑΨΑΖΟΜ¹ ΝΝΕΤΜΗΡ · ΕΒΩΛ ΕΒΟΛ ΝΝ-
ΨΗΡΕ ΝΝΕΝΤΑΥΜΟΟΥΤΟΥ ·

25 21. ΕΧΩ ΜΠΡΑΝ ΜΠΙΧΟΕΙC ΖΝ CΙΩΝ ΑΥΩ ΠΕΨCΜΟΥ
ΖΝ ΘΙΛΗΜ ·

20 N in CΟΝΤΨ inserted above.

9. For I have eaten ashes in place of my bread; I have *mixed* my drink ¹ with tears;

10. In the presence of thy *wrath* and thy anger; for thou hast lifted me up, thou hast cast me down.

11. My days have declined like a shadow, and I am dried up like *grass*.

12. *But* thou, O Lord, dost exist for ever; and thy memory from generation to generation ².

13. Do thou arise and be compassionate to Zion; for it is (lit. has happened) time for compassion to her; for the *appointed time* has come.

14. Thy servants have desired her stones; and they will show pity on her land.

15. The *peoples* will fear the name of the Lord and the kings of the earth will fear thy glory.

16. For the Lord will build Zion and be manifest in his glory.

17. He has looked upon the prayer of the humble, and he has not despised their petition.

18. Let this be written for another generation; and the *people* which will be created will bless the Lord.

19. Because he has looked forth upon his holy height; the Lord has looked forth from heaven upon the earth;

20. To hear the groaning of those that are bound, to release the sons of those who have been killed;

21. To speak the name of the Lord in Zion, and his blessing in Jerusalem.' * |

* Ps. 101.1-21

¹ (2) my drink; lit. what I will drink.

² (8) from generation to generation; lit. to a generation of a generation.

ΠΑΙ ΠΕ ΠΑΧΘΕΙΣ ΠΕ ΠΒΩΛ ΜΠΜΥCΤΗΡΙΟΝ ΝΤΜΕ-
ΤΑΝΟΙΑ ΕΝΤΑCΧΘΟC ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ ·

3 ΑCΩΩΠΕ CΕ ΝΤΕΡΕ ΙΩΔΑΝΝΗC ΟΥΩ ΕCΧΩ ΝΝΕΙ-
ΨΑΧΕ ΕΙC · 2Ν ΤΜΗΤΕ** ΝΝΕCΜΑΘΗΤΗC · ΠΕΧΛΑC ΝΑC 21
5 ΧΕ ΕΥΓΕ ΙΩΔΑΝΝΗC ΠΠΑΡΘΕΝΟC ΠΑΙ ΕΤΝΑΑΡΧΕΙ 2ΡΑΙ
2Ν ΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ ·

3 ΑCΟΥΩ2 ΔΕ ΟΝ ΕΤΟΟΤΨ ΝΒΙ ΙC 2Μ ΠΨΑΧΕ ΠΕ-
ΧΛΑC ΝΝΕCΜΑΘΗΤΗC ΧΕ ΑCΩΩΠΕ ΟΝ ΝΤΓΕΙ2Ε Α ΝΕ-
ΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC ΑΥ2ΩΧ ΟΝ ΝΤΠΙCΤΙC CΟ-
10 ΦΙΑ 2Ν ΝΕΧΛΟC · ΑΥΟΥΕΨCΗ-ΠΕCΟΥΟΙΝ ΤΗΡΨ ΑΥΩ
ΝΕΜΠΑΤΨΧΩΚ ΕΒΟΛ ΠΕ ΝΒΙ ΠCCTΩΨ ΕΝΤC Ε2ΡΑΙ 2Μ
ΠΕΧΛΟC · ΑΥΩ ΝΕΜΠΑΤΕ ΤΚΕΛΕΥCΙC ΕΙ' ΝΑΙ ΠΕ 2ΙΤΜ
ΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΕΤΡΑΝΑ2ΜΕC 2Μ ΠΕΧΛΟC · ΑC-
ΩΩΠΕ CΕ ΝΤΕΡΟΥ2ΩΧ ΜΜΟC ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ
15 ΤΗΡΟΥ Ν2ΥΛΙΚΟΝ ΝΤΕ ΠΑΥΘΑΔΗC · ΑCΩΨ ΕΒΟΛ
ΕCΧΩ ΝΤΜΕ2Ψ ΜΜΕΤΑΝΟΙΑ ΕCΧΩ ΜΜΟC ΧΕ

1. ΠΟΥΟΙΝ ΜΠΑΟΥΧΑΙ · †2ΥΜΝΕΥΕ ΕΡΟΚ 2ΡΑΙ 2Μ
ΠΤΟΠΟC ΜΠΧΙCΕ · ΑΥΩ ΟΝ 2Μ ΠΕΧΛΟC · 21^b

2. †ΝΑ2ΥΜΝΕΥΕ ΕΡΟΚ 2Μ ΠΑ2ΥΜΝΟC · ΝΤΑΙ2ΥΜΝΕΥΕ
20 ΕΡΟΚ 2Μ ΠΧΙCΕ · ΑΥΩ ΠΕΝΤΑΙ2ΥΜΝΕΥΕ ΜΜΟC ΕΡΟΚ
ΕΙ2Μ ΠΕΧΛΟC · ΜΑΡΕCΕΙ' ΝΝΑ2ΡΑΚ · ΑΥΩ †2ΤΗΚ ΠΟΥ-
ΟΕΙΝ ΕΤΑΜΕΤΑΝΟΙΑ ·

3. ΧΕ Α ΤΑCΟΜ ΜΟΥ2 ΝΚΑΚΕ · ΑΥΩ Α ΠΛΟΥΟΙΝ ΕΙ'
Ε2ΡΑΙ ΕΠΕΧΛΟC ·

1 first πε superfluous.

2 MS originally πβωλ ντμctανoia; μππ¹ inserted in right-hand margin;
11 in left-hand margin.

24 MS originally 21 πexλoC; 2M crossed out and G inserted above.

This, my Lord, is the interpretation of the *mystery* of the *repentance* which the Pistis Sophia spoke.”

41. Now it happened when John finished saying these words to Jesus in the midst of his disciples, he said to him : “*Excellent, John, thou virgin who wilt rule in the Kingdom of the Light.*”

Jesus, *however*, continued again with the discourse, he said to his *disciples* : “It happened again thus : the *emanations* of the Authades oppressed the Pistis Sophia in the *Chaos(es)*. They wanted to take away all her light, and the ordinance was not yet completed to bring her forth from the *Chaos*, and the *command* had not yet come to me through the First *Mystery* to save her from the *Chaos*. Now it happened, when all the *material emanations* of the Authades oppressed her, she cried out and spoke the fifth *repentance*, saying :

1. ‘O Light of my salvation, I *sing praise* to thee in the *place* of the height, and again in the *Chaos*.

2. I will *sing praise* to thee in my *song*, with which I have *praised* thee in the height, and with which I have *praised* thee when I was in the *Chaos*; may it reach thee. And give heed, O Light, to my *repentance*.

3. My power has been filled with darkness; and my light has come down to the *Chaos*. |

4. Αἰῶνις ζω̄ νοε̄ ν̄ναρχων̄ μ̄πισχλος̄ ναῖ εἰς βίηκ
ἐνκακε̄ μ̄πισχίτ· αἰῶνις ν̄θε̄ νο̄υςωμᾱ ν̄ςγλικον̄
ε̄μ̄νταχ̄ μ̄μαγ̄ μ̄πισετναναζμεγ̄ ζ̄μ̄ π̄χίσε̄·

5. Αἰῶνις ον̄ ν̄θε̄ ν̄ςενςγλη̄ εἰςγχι-τεγ̄ςομ̄ ν̄ςη-
5 το̄υ ε̄γνιηχ̄ ζ̄μ̄ πεχλος̄ ναῖ εἰςε̄ μ̄π̄κναζμο̄υ· ᾱγω
ᾱγτακο̄ ζ̄μ̄ πεκτω̄·

6. τενο̄υ σε̄ ᾱγκαατ̄ ζ̄μ̄ πκακε̄ μ̄πισχίτ· ζ̄ν̄ ζ̄εν-
κακε̄ ᾱγω ζ̄ν̄ ζ̄ενςγλη̄ ε̄γμοο̄υτ· ᾱγω ε̄μ̄νςομ̄
ν̄ςητο̄υ·

10 7. ἀκεῖνε̄ μ̄πεκτω̄ ε̄ςραῖ̄ ε̄χωῖ̄· ᾱγω μ̄ν̄ ζωβ̄
ν̄ιμ̄ ε̄ντακτο̄·

ΣΛ

8. ᾱγω λ̄ πεκπ̄νᾱ πωτ̄ λ̄γκαατ̄· ᾱγω ον̄ ζ̄ιτ̄μ̄
πεκτω̄ μ̄πο̄υβον̄θῑ ε̄ροῖ̄ ν̄βῑ νε̄προβολοο̄γε̄ μ̄-
παλίων̄· ᾱγω ᾱγμε̄ςτωῖ̄ ᾱγω ᾱγλο̄ ζ̄αροῖ̄· ᾱγω
15 ον̄ μ̄πιτακο̄ ω̄αβολ̄·

9. ᾱγω λ̄ πᾱο̄γ̄ο̄εῖν̄ σ̄βοκ̄ ζ̄ραῖ̄ ν̄ςητ̄· ᾱγω αἰῶνις
ε̄ςραῖ̄ ε̄πο̄γ̄ο̄εῖν̄ ζ̄μ̄ πο̄γ̄οῖν̄ τη̄ρ̄γ̄ εἰςν̄ςητ̄· ᾱγω
αἰ̄πω̄ρ̄ω̄ ν̄ναδ̄ιχ̄ ε̄ςραῖ̄ ε̄ροκ̄·

10. τενο̄υ σε̄ πο̄γ̄ο̄εῖν̄ μ̄ ἐκναχ̄ωκ̄ ε̄βολ̄ μ̄πεκ-
20 τω̄ ζ̄μ̄ πεχλος̄· ᾱγω ν̄ρε̄χνο̄γ̄ζ̄μ̄ ναῖ εἰςτη̄γ̄
κατᾱ πεκτω̄· μ̄ ε̄γνατ̄ω̄ο̄γ̄ν̄ ζ̄μ̄ πκακε̄ ν̄ςε̄εῖ̄
ν̄ςε̄μᾱθη̄τε̄γε̄ νακ̄·

11. μ̄ ε̄γναχ̄ω̄ μ̄π̄μ̄γ̄ςτη̄ριον̄ μ̄πεκραν̄ ζ̄μ̄ πε-
χλος̄·

7 MS originally ζ̄μ̄πισχίτ; κακε̄ inserted in margin after ζ̄μ̄ν, and ν̄πε̄ in left-hand margin.

17 ζ̄μ̄ πο̄γ̄οῖν̄; dittography, the first expunged.

4. I have become like the *archons* of the *Chaos* which have gone to the darkness below; I have become like a *material body*, which has no one in the height who will save it.

5. I have become like *material things* whose power has been taken from them as they were cast into the *Chaos*, which thou hast not saved; and they have been destroyed by thy ordinance.

6. Now at this time I have been placed in the darkness below, in dark things and in *material things* which are dead; and there is no power within them.

7. Thou hast brought thy ordinance upon me; with all things which thou hast ordained.

8. And the *Spirit* has departed and left me; and again, through thy ordinance, the *emanations* of my *aeon* have not *helped* me; and they have hated me and they have ceased towards me, and yet I am not completely destroyed.

9. And my light has diminished within me, and I have cried out to the light with all the light that is in me; and I have stretched out my hands to thee.

10. Now at this time, O Light, wilt thou *perhaps* fulfil thy ordinance in the *Chaos*? And will the saviours, *perhaps*, who came *according to* thy ordinance, arise in the darkness and come and *be disciples* to thee?

11. Will they, *perhaps*, say the *mystery* of thy name in the *Chaos*? |

12. ἡ ᾠμον ᾠτοϋ εὔναχω ᾠπεκραν ᾠν οὐγγλῆ
 ᾠχαος· παῖ ετε ᾠγνασωτῆ ἁν ᾠητῆ·

13. ἀνοκ δε ἀῖζυμνευε εἰραῖ εροκ πογοειν ἁγω ^ἁλ
 ταμετανοια ναταζοκ εἰραῖ επχιце·

5 14. μαρε πεκογοῖν εἰ' εἰραῖ εχωῖ·

15. κε ἁγχι-παογοῖν ἰραῖ ᾠητ· ἁγω τωοον ᾠν
 ζενζιце εтве πογοῖν· χιν ᾠπεογοειω ενταγпро-
 βαλε ᾠμοῖ εβολ· ἁγω ᾠτερисωτῆ επχιце επογ-
 οῖν ἁγω ἀῖσωτῆ επесчт етсом ᾠογοῖн εтзм

10 πεχαος· ἀῖτωογᾠ ἀῖει' επесчт·

16. ἁ πεκτωϋ εἰ' εἰραῖ εχωῖ ἁγω ᾠζοτε ενт-
 актoωoу ероῖ ἁγωτῆртωрт·

17. ἁγω ἁγκωте ероῖ εγoω ᾠе ᾠογμοoу ἁγ-
 амаzte ᾠμοῖ ζι oγсoн ᾠπαογοῖω τηрт·

15 18. ἁγω ζιτм πεκτωϋ ᾠпкка-наωβρпрoβολн ε-
 βοηοῖ ероῖ· ἁγω ᾠпкка-пaсyнзyгoc εнаzмет
 εβολ ᾠн наθλιψис·

ταῖ' δε те тмеzт ᾠμετανοια ενтaсxooc ᾠси ^εε
 тпичтис coφia ἰραῖ ᾠм πεχαος ᾠτερογoγωz εтoo-
 20 тоу ἁγθλιβε ᾠmoc ᾠси непрoβολooуε τηpoу
 ᾠγγλικoн ᾠте пaγθαλнс:

3 наῖ δε ере тс хω ᾠmoоу енечмаθήтнс· пе-
 хaч наγ κε пeтe oγᾠ-μααхе ᾠmoч εсωтм· ма-

12 MS εροῖ; the second ε expunged. ἁγ in ἁγωτῆртωрт written over erasure.

12. Or will they not rather say thy name in *matter* of the *Chaos*, this in which thou wilt not purify?

13. But I have *sung praises* to thee, O Light, and my *repentance* will reach thee in the height.

14. May thy light come down upon me.

15. My light has been taken from me and I am in distress on account of the light, from the time when I was *emanated* forth. And when I looked to the height to the light, I looked down to the light-power which is in the *Chaos*; I rose, I came down.

16. Thy ordinance came down upon me, and the fears which thou didst ordain for me, agitated me.

17. And they surrounded me roaring¹ like water, they seized me at once for all my time.

18. And through thy ordinance, thou didst not allow my fellow-*emanations* to *help* me; and thou didst not allow my *partner* to save me from my *afflictions*.'

This now is the fifth *repentance* which the Pistis Sophia said in the *Chaos*, when all the *material emanations* of the Authades continued to *afflict* her."

42. Now when Jesus said these things to his *disciples*, he said to them: "He who has ears to hear, let him |

¹ (13) roaring; Schmidt: numerous.

ΡΕΥCΩΤῢΜ · ΑΥΩ ΠΕΥΕΡΕ ΠΕΥΠΝΑ ΒΡΒΡ ΝΖΗΤῢ · ΜΑ-
 ΡΕΥΕΙ' ΕΘΗ ΝΥΧΩ ΜΠΒΩΛ ΜΠΝΟΗΜΑ ΝΤΜΕΖ† ΜΜΕ-
 ΤΑΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ · ΑΥΩ ΝΤΕΡΕ ΙC ΟΥΩ ΕΥΧΩ
 ΝΝΕΪΩΛΧΕ · ΑΥΟΟCῢ ΕΞΡΑΪ ΝΒΙ ΦΙΛΙΠΠΟC ΑΥΑΞΕΡΑΤῢ ·
 5 ΑΥΚΑ-ΠΧΩΩΜΕ ΕΤΝΤΟΟΤῢ ΕΠΕCΗΤ · ΝΤΟῢ ΓΑΡ ΠΕ
 ΕΤCΖΑΪ ΝΨΑΧΕ ΝΙΜ ΕΝΕΡΕ ΙC ΧΩ ΜΜΟΟΥ · ΑΥΩ ΜΝ
 ΝΕΤῢΕΙΡΕ ΜΜΟΟΥ ΤΗΡΟΥ · ΑΥΕΙ' CΕ ΕΘΗ ΝΒΙ ΦΙΛΙΠ- ^{ΞΕ}
 ΠΟC ΠΕΧΛΑΥ ΝΑΥ ΧΕ ΠΑΧΟΕΙC · ΜΗΤΙ ΑΝΟΚ ΜΑΥΛΑΤ
 ΠΕ ΕΝΤΑΚΤΑΛC ΝΑΪ ΕΤΡΑΥΙ-ΠΡΟΟΥΨ ΜΠΙΚΟCΜΟC
 10 ΝΤΑCΖΑΪ ΝΨΑΧΕ ΝΙΜ ΕΤΝΑΧΟΟΥ · ΑΥΩ ΜΝ ΝΕΤΝ-
 ΝΑΛΛΥ · ΑΥΩ ΜΠΚΚΑΛΤ ΕΕΙ' ΕΘΗ ΝΤΑΧΙ-ΠΒΩΛ ΝΜ-
 ΜΥCΤΗΡΙΟΝ ΝΤΜΕΤΑΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ · Α ΠΑΠΝΑ
 ΓΑΡ ΒΡΒΡ ΝΖΗΤ · ΝΟΥΜΗΗΨΕ ΝCΟΠ · ΑΥΩ ΑΥΒΩΛ
 ΕΒΟΛ · ΑΥΩ ΑΥΑΝΑΓΚΑΖΕ ΜΜΟΪ ΕΜΑΤΕ ΕΤΡΑΕΙ' ΕΘΗ ·
 15 ΝΤΑΧΕ-ΠΒΩΛ ΝΤΜΕΤΑΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ · ΑΥΩ
 ΜΠΨΕΙ' ΕΘΗ · ΕΒΟΛ ΧΕ ΑΝΟΚ ΠΕ ΕΤCΖΑΪ ΝΨΑΧΕ
 ΝΙΜ ·

3 ΑCΨΩΠΕ CΕ ΝΤΕΡΕ ΙC CΩΤῢΜ ΕΦΙΛΙΠΠΟC ΠΕΧΛΑΥ
 ΝΑΥ ΧΕ CΩΤῢΜ ΦΙΛΙΠΠΕ ΠΜΑΚΑΡΙΟC ΝΤΑΨΑΧΕ ΝΜ-
 20 ΜΑΚ ΧΕ ΝΤΟΚ ΜΝ ΘΩΜΑC ΜΝ ΜΑΘΘΑΙΟC ΝΕΝΤΑΥ-
 ΤΑΛC ΝΗΤΝ ΖΜ ΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΕCΕΖ-ΨΑΧΕ ΝΙΜ
 Ε†ΝΑΧΟΟΥ · ** ΜΝ ΝΕ†ΝΑΛΛΥ · ΑΥΩ ΜΝ ΖΩΒ ΝΙΜ ^{ΞΕ}
 ΕΤΕΤΝΑΝΑΥ ΕΡΟΟΥ · ΝΤΟΚ ΔΕ ΜΠΑΤῢΧΩΚ ΕΒΟΛ
 ΨΑ ΤΕΝΟΥ ΝΒΙ ΠΑΡΙΘΟC ΝΝΨΑΧΕ ΕΤΚΝΑCΖΑΪCΟΥ ·
 25 ΕΨΑΝΧΩΚ CΕ ΕΒΟΛ · ΚΝΔΕΙ' ΕΘΗ ΝΓΤΑΥΕ-ΠΕΤΕ-
 ΖΝΑΚ · ΤΕΝΟΥ CΕ ΝΤΩΤΝ ΜΠΨΟΜΤ ΝΕΤΝΑCΖΑΪ Ν-

10 MS ΕΤΝΑΧΟΟΥ; read ΕΤΝΝΑΧΟΟΥ.

hear*. And he whose *Spirit* wells up within him, let him come forward and say the interpretation of the *thought* of the fifth *repentance* of the Pistis Sophia.”

And when Jesus finished saying these words, Philip sprang up, he took his stand, he laid down the book which was in his hand — *for* he is the scribe of all the words which Jesus said, and of all the things which he did — Philip now came forward, he said to him : “My Lord, *indeed* am I alone he to whom thou hast given to take care for the *world*, and to write down all the words which thou wilt say, and all things which thou wilt do? And thou hast not allowed me to come forward to say the interpretation of the *mystery* of the *repentance* of the Pistis Sophia. *For* my *Spirit* has welled up in me many times, and it was released and it *compelled* me strongly to come forward and say the interpretation of the *repentance* of the Pistis Sophia. And I could not come forward because it is I who write all the words.”

It happened now, when Jesus heard Philip, he said to him : “Hear, Philip, thou *blessed* one, with whom I spoke; for thou and Thomas and Matthew are those to whom was given, through the First *Mystery*, to write all the words which I will say, and those things which I will do, and everything which you will see. But as for thee, up till now the *number* of the words which thou shalt write is not yet completed. Now when it is completed thou shalt come forward and say what thou dost please. Now at this time it is you three who will write | every word which I will say, and

* Mk. 4.9

ψαχε nim ε†ναχοογ· m̄n ne†naaaγ· m̄n ne†-
 nanaγ εροογ· αγω n̄taṛm̄n̄tre n̄zwb nim n̄te
 tm̄ntepo n̄m̄nh̄ye· naī de n̄terech̄xooy n̄bi ic̄·
 पेखल ननेचमाथेत्स खे पेते ογν̄-μααχε m̄moç
 5 εσωtm̄· μαρεχσωtm̄· ac̄hoḅc̄ on eon n̄bi mariz̄am·
 ac̄ei' et̄m̄hte ac̄az̄epat̄c̄ zātm̄ φιλιππος पेखल
 n̄ic̄ खे पाखοεic̄· ογν̄-μααχε m̄paṛm̄noyoīn̄ αγω
 †c̄b̄t̄wt̄ εσωtm̄ εβολ zn̄ taḅom· αγω aīnoī m̄-
 n̄ψαχε *ent̄ak̄xooy· tenoy de παखοεic̄ c̄wtm̄ z̄e^b
 10 taḅooc̄ zn̄ ογπαρ̄zh̄cia· n̄taḅxooc̄ ep̄on खे पे-
 τε ογν̄-μααχε m̄moç εσωtm̄ μαρεχσωtm̄· et̄be
 n̄ψαχε n̄taḅxooy εφιλιππος खे n̄tok m̄n̄ θw-
 mac̄ m̄n̄ μαθ̄θ̄aioc̄ ne n̄taγ̄taac̄ nh̄tn̄ m̄n̄ψom̄t̄
 zītm̄ n̄ψop̄i m̄m̄γ̄sth̄rion̄ εc̄z̄aī n̄ψαχε nim n̄te
 15 tm̄ntepo m̄noyoīn̄· αγω n̄teṛn̄ṛm̄n̄tre zārooy·
 c̄wtm̄ de tātaγ̄e-n̄b̄w̄a m̄peī̄ψαχε naī ne n̄ta
 tek̄ḅom̄ n̄oyoēin̄ p̄roph̄hteγ̄e m̄moç m̄pioγ̄ociw̄
 zītm̄ m̄w̄ȳch̄c̄· खे zītn̄ m̄n̄tre c̄naγ̄ αγω ψom̄t̄·
 ep̄e z̄wb nim naaz̄epat̄c̄· n̄ψom̄t̄ m̄m̄n̄tre ne fi-
 20 lip̄oc̄ m̄n̄ θwmac̄ m̄n̄ μαθ̄θ̄aioc̄:

ac̄w̄w̄ne de n̄tere ic̄ c̄wtm̄ ep̄eī̄ψαχε· पेखल
 खे eȳge maria· naī ne n̄b̄w̄a^{**} m̄n̄ψαχε· tenoy z̄z

1 MS ne†nanaγ; read neṛet̄n̄nanaγ.

2 n̄taṛm̄n̄tre; read n̄teṛn̄ṛm̄n̄tre; te in n̄te inserted above.

the things which I will do, and the things which you will see. And you will bear witness to all things of the Kingdom of Heaven.”

43. Now when Jesus said these things he said to his *disciples*: “He who has ears to hear, let him hear.” *

Mariam sprang up again, she came to the midst, she stood beside Philip, she said to Jesus: “My Lord, my man of light has ears, and I am prepared to hear by means of my power. And I have *understood* the word which thou hast spoken. Now at this time, my Lord, hear, so that I speak *openly*, for thou hast said to us: ‘He who has ears to hear, let him hear.’ *

Concerning the word which thou didst say to Philip: ‘Thou and Thomas and Matthew are the three to whom it has been given, through the First *Mystery*, to write every word of the Kingdom of the Light, and to bear witness to them’; hear now that I give the interpretation of these words. It is this which thy light-power once *prophesied* through Moses: ‘Through two and three witnesses everything will be established’ [□]. The three witnesses are Philip and Thomas and Matthew”.

Now it happened when Jesus heard these words, he said: “*Excellent*, Maria, this is the interpretation of the word. Now at this time, | do thou, Philip, come forward and give

* Mk. 4.9

□ cf. Deut. 19.15; Mt. 18.16

- 66 ΝΤΟΚ ΦΙΛΗΠΠΟΣ ΔΜΟΥ ΕΘΗ ΝΓΤΑΥΕ-ΠΒΩΛ ΜΗΜΥC-
 ΤΗΡΙΟΝ ΝΤΜΕ2† ΜΜΕΤΑΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ · ΑΥΩ
 ΜΝΝCΩC 2ΜΟΟC Ε2ΡΑΙ ΝΓC2ΑΙ ΝΨΑΧΕ ΝΙΜ Ε†ΝΑ-
 ΧΟΟΥ ΨΑΝΤΨΧΩΚ ΕΒΟΛ ΝΒΙ ΠΑΡΙΘΜΟC ΜΠΕΚΜΕΡΟC
 5 ΕΤΚΝΑC2ΑΪ 2Ν ΝΨΑΧΕ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ ΜΝ-
 ΝCΑ ΝΑΪ ΕΚΕΕΙ' ΕΘΗ ΝΓΧΩ ΜΠΕΤΕΡΕ ΠΕΚΠΝΑ ΝΑΝΟΪ
 ΜΜΟΥ · ΠΛΗΝ 6Ε ΤΕΝΟΥ¹ ΤΑΥΕ-ΠΒΩΛ ΜΠΜΥCΤΗΡΙΟΝ
 ΝΤΜΕ2† ΜΜΕΤΑΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ · ΑΧΟΥΩΨΒ
 ΔΕ ΝΒΙ ΦΙΛΗΠΠΟC ΠΕΧΛΑ ΝΙC · ΧΕ ΠΑΧΟΕΙC · CΩΤΜ
 10 ΤΑΧΩ ΜΠΒΩΛ ΝΤΕCΜΕΤΑΝΟΙΑ · Α ΤΕΚΘΟΜ ΓΑΡ ΠΡΟ-
 ΦΗΤΕΥΕ ΕΤΒΗΗΤC 2ΙΤΝ ΔΑΥΕΙΑ ΜΠΙΟΥΟΕΙΩ ΕCΧΩ
 ΜΜΟC 2Μ ΠΜΕ22ΜΕΝCΑΨ4Ε ΜΨΑΛΜΟC · ΧΕ zz^b
 1. ΠΧΟΪC ΠΝΟΥΤΕ ΜΠΑΟΥΧΑΪ ΑΪΩΨ Ε2ΡΑΙ ΕΡΟΚ
 ΜΠΕ2ΟΥ ΜΝ ΤΕΥΨΗ ·
 15 2. ΜΑΡΕ ΠΑΨΛΗΑ ΕΙ' Ε2ΟΥΝ ΜΠΕΚΜΤΟ ΕΒΟΛ · ΡΙΚΕ
 ΜΠΕΚΜΑΛΧΕ ΠΧΟΕΙC ΕΠΑCΟΠC ·
 3. ΧΕ Α ΤΑΨΥΧΗ ΜΟΥ2 ΜΠΕΘΟΟΥ · Α ΠΛΩΝ2 2ΩΝ
 Ε2ΟΥΝ ΕΛΜΝΤC ·
 4. ΑΥΟΠΤ ΜΝ ΝΕΤΒΗΚ ΕΠΕCΗΤ ΕΠΨΗΪ · ΑΪΡΘΕ ΝΟΥ-
 20 ΡΩΜΕ ΕΜΝΤΨΒΟΗΘΟC ·
 5. ΝΕΛΕΥΘΕΡΟC 2Ν ΝΕΤΜΟΟΥΤ · ΝΘΕ Ν2ΕΝ2ΑΤΒΕC
 ΕΥΝΗΧ · ΕΥΝΚΟΤΚ 2Ν 2ΕΝΤΑΦΟC · ΝΑΪ ΕΤΕ ΜΠΚΡΠΕΥ-
 ΜΕΕΥΕ 6Ε · ΑΥΩ ΝΤΟΟΥ ΑΥΤΑΚΟ ΕΒΟΛ 2Ν ΝΕΚCΙΧ ·
 6. ΑΥΚΑΔΤ 2Ν ΟΥΨΗΪ ΜΠΕCΗΤ · 2Ν 2ΕΝΚΑΚΕ · ΜΝ
 25 ΘΑΪΒΕC ΜΠΜΟΥ ·

22 2G in 2ΕΙΤΑΦΟC inserted above.

the interpretation of the *mystery* of the fifth *repentance* of the Pistis Sophia. And afterwards sit and write every word which I shall speak until the completion of the *number* of thy *part* in the words of the Kingdom of the Light, which thou wilt write. After this thou shalt come forward and speak whatever thy *Spirit* shall *understand*. *Nevertheless* now, at this time give the explanation of the *mystery* of the fifth *repentance* of the Pistis Sophia.

But Philip answered and said to Jesus: “My Lord, hear that I say the interpretation of her *repentance*. *For* thy power once *prophesied* about it through David in the 87th *Psalms*, saying :

1. ‘O Lord God of my salvation, I have cried to thee by day and night.

2. Let my prayer come before thy presence. Incline thy ear, O Lord, to my petition.

3. For my soul is filled with evil; my life has approached Amente¹.

4. I am numbered with those who have gone down to the pit, I have become like a man without a *helper*.

5. The *free* among the dead are like the slain who are cast out and sleep in *graves*, whom now thou dost not remember; and they are destroyed through thy hands.

6. I have been laid in a pit below in darknesses and the shadow of death. |

¹ (18) Amente; lit. the western place; Hades; see ApJn 41.

7. Α ΠΕΚΩΩΝΤ̄ ΤΑΧΡΟ ΕΞΡΑΪ ΕΧΩΪ· ΑΥΩ Α ΝΕΚ-
ΡΟΟΥΩ ΤΗΡΟΥ ΑΥΕΙ' ΕΞΡΑΪ ΕΧΩΪ· ΔΙΑΨΑΛΜΑ·

8. ΑΚΤΡΕ ΝΕΤΣΟΟΥΝ ΜΜΟΪ· ΟΥΕ ΜΜΟΪ· ΑΥΚΑΛΤ
ΝΑΥ ΝΒΟΤΕ·⁴ ΑΥΚΑΛΤ· ΑΥΩ ΜΠΙΒΩΚ·

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9. Α ΠΑΒΑΛ ΟΒΒΕ ΕΒΟΛ ΖΝ ΤΑΜΝΤΖΗΚΕ· ΑΪΧΙΩΚΑΚ
ΕΞΡΑΕΙ ΕΡΟΚ ΠΧΟΕΙΣ ΜΠΕΖΟΟΥ ΤΗΡ⁴ ΑΪΠΩΡΩ ΝΝΑ-
ΟΙΧ ΕΞΡΑΪ ΕΡΟΚ·

10. ΜΗ ΕΚΝΑΡ-ΝΕΚΩΠΗΡΕ ΖΝ ΝΕΤΜΟΟΥΤ· ΜΗ ΝΣΑΪΝ
ΝΕΤΝΑΤΩΟΥΝ ΝΣΕΖΟΜΟΛΟΓΙ ΝΑΚ·

11. ΜΗ ΕΥΝΑΧΩ ΜΠΕΚΡΑΝ ΖΝ ΝΤΑΦΟС·

12. ΑΥΩ ΤΕΚΔΙΚΑΙΟΣΥΝΗ ΖΝ ΟΥΚΑΖ ΕΑΚΡΠΕΧΩΒΩ·

13. ΑΝΟΚ ΔΕ ΑΪΧΙΩΚΑΚ ΕΞΡΑΪ ΕΡΟΚ ΠΧΟΕΙΣ ΑΥΩ
ΠΑΩΛΗΛ ΝΑΤΑΖΟΚ ΜΠΝΟΥ ΝΩΩΡΠ·

14. ΜΠΡΚΩΤΕ ΜΠΕΚΖΟ ΝΣΑΒΟΛ ΜΜΟΪ·

15. ΧΕ ΑΝΓ ΟΥΖΗΚΕ ΑΝΟΚ· ΕΙΖΝ ΖΕΝΖΙΣΕ ΧΙΝ ΤΑ-
ΜΝΤΚΟΥΪ· ΝΤΕΡΙΧΙΣΕ ΔΕ ΑΪΘΒΒΙΟΪ· ΑΥΩ ΑΪΤΩΟΥΝ·

16. Α ΝΕΚΟΡΓΗ ΕΙ' ΕΞΡΑΪ ΕΧΩΪ· ΑΥΩ Α ΝΕΚΖΟΤΕ
ΩΤΡΤΩΡΤ·

17. ΑΥΚΩΤΕ ΕΡΟΪ ΝΘΕ ΝΟΥΜΟΟΥ ΑΥΑΜΑΖΤΕ ΜΜΟΪ
20 ΜΠΕΖΟΟΥ ΤΗΡ⁴·

18. ΑΚΤΡΕ ΝΑΩΒΕΕΡ ΟΥΕ ΜΜΟΪ· ΑΥΩ ΝΕΤΣΟΟΥΝ ΖΗ^b
ΜΜΟΪ ΕΒΟΛ ΖΝ ΤΑΤΑΛΛΙΠΩΡΙΑ·

ΠΑΪ ΟΕ ΠΕ ΠΒΩΛ ΜΠΜΥCΤΗΡΙΟΝ ΝΤΜΕΖ† ΜΜΕΤΑ-
ΝΟΙΑ ΝΤΑΣΧΟΟC ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ· ΝΤΕΡΟΥΘΛΙΒΕ

25 ΜΜΟC ΖΜ ΠΕΧΑΟC·

4 MS ΑΥΚΑΛΤ; perhaps better ΑΥΤΑΛΤ.

13 MS ΜΠΝΟΥ; read ΜΠΠΑΥ.

7. Thy anger has pressed down upon me; and all thy cares have come down upon me. *Pause.*

8. Thou hast caused those that know me to be distant from me; they have set me as an abomination to themselves; they have set me and I did not go.

9. My eye(s) became weak through my poverty; I cried to thee, O Lord, all the day; I spread out my hands to thee.

10. Wilt thou *perhaps* do thy wonders among the dead? Will shades¹ rise that they *confess* thee?

11. Will thy name *perhaps* be spoken in the *graves*?

12. And thy *righteousness* in a land which thou hast forgotten?

13. *But* I have cried to thee, O Lord, and my prayer will reach thee at the hour of daybreak.

14. Turn not thy face away from me.

15. For I am poor; I have been in distress since my youth; *but* when I was exalted I humbled myself, and I arose.

16. Thy *rages* have come down upon me, and thy fears have agitated me.

17. They have surrounded me like water; they have seized me all day.

18. Thou hast caused my companions to be distant from me; and those that know me on account of my *wretchedness**.

This now is the interpretation of the fifth *repentance* which the Pistis Sophia said when she was *afflicted* in the *Chaos*. |

* Ps. 87.1-18

¹ (8) shades; Schmidt: physicians (Coptic mistranslation of Hebrew *rephaim*).

3 ἄσφωπῆς ὅς ἐστιν ἰσὺς σὺν τῷ ἐνεῖσθαι ἐφ' ἧς
 ἡμοῦ ἡμεῖς φιλιππος· περὶ αὐτοῦ ἐφ' ἧς φιλιππος
 πᾶσι· τὸν οὖν ὅς ἐστιν ἡμῶν ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμῶν ἐφ' ἧς ἡμῶν· ἡμῶν ἡμῶν
 5 ἡμῶν ἡμῶν ἐφ' ἧς ἡμῶν· ἡμῶν ἡμῶν ἐφ' ἧς
 ἡμῶν ἡμῶν ἐφ' ἧς ἡμῶν· ἡμῶν ἡμῶν

3 ἄσφωπῆς ὅς ἐστιν ἰσὺς σὺν τῷ ἐνεῖσθαι ἐφ' ἧς
 ἡμοῦ ἡμεῖς περὶ αὐτοῦ ἡμεῖς ἡμεῖς· καὶ τότε ἄσφω
 ἐφ' ἧς ἐποφύει ἡμεῖς τῆς σὺν· ἡμῶν ἐφ' ἧς
 10 ἡμεῖς ἡμεῖς καὶ ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς· ἡμῶν ἐφ' ἧς
 ἐφ' ἧς ἡμῶν ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς
 ἡμεῖς ἡμεῖς καὶ

1. ἡμεῖς ἡμεῖς ἐφ' ἧς ἡμῶν ἡμῶν ἡμῶν ἡμῶν
 ἡμεῖς·

15 2. σὺν τῷ ἐφ' ἧς ἡμῶν ἡμῶν ἡμῶν ἡμῶν
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν·

3. ποφύει ἐφ' ἧς ἡμῶν ἡμῶν· ἡμῶν
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν·

4. καὶ ἡμῶν ποφύει ἡμῶν ἡμῶν ἡμῶν
 20 ἡμῶν· ἡμῶν ἡμῶν ἡμῶν ἡμῶν·

5. ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
 ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν·

6. ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
 25 ἡμῶν ἡμῶν· ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν
 ἡμῶν ἡμῶν·

22 MS ἐφ' ἧς; read ἐφ' ἧς.

44. It happened now when Jesus heard these words which Philip said ¹, he said to him : “*Excellent*, Philip, thou beloved one. Come now at this time, sit and write thy *part* of every word which I shall say, and what I shall do, and everything which thou shalt see”. And immediately Philip sat down and wrote.

It happened furthermore after this Jesus continued again with the discourse. He said to his *disciples* : “*Then* the Pistis Sophia cried out to the Light. He forgave her sin, that she had forsaken her *place*, she had come down to the darkness. She spoke the sixth *repentance* in this way, saying :

1. I have *sung praises* to thee, O Light, in the darkness below.

2. Hear my *repentance*, and may thy light give heed to the voice of my entreaty.

3. O Light, if thou dost remember my sins I shall not be able to come before thee, and thou wilt forsake me.

4. For thou, O Light, art my Saviour on account of the light of thy name. I have *believed* in thee, O Light.

5. And my power *believed* in thy *mystery*. And furthermore, my power trusted in the light, when it was in those of the height, and it (my power) trusted it (the light) when it (my power) was in the *Chaos* below.

6. May all the powers within me trust the light, when I am in the darkness below, and may they trust it when they come to the *place* of the height. |

¹ (1, 2) when Jesus heard these words which Philip said; see 117, n. 2.

7. ΧΕ ΝΤΟΥ ΠΕΤΝΑ ΝΑΥ ΑΥΩ ΝΗСОῚΤḢ · ΑΥΩ ΟΥΝ-
ΟΥΝΟϚ ΜΜΥCΤΗΡΙΟΝ ΝΝΟΥΖḢ ΝΖΗΤḢ · 20^b

8. ΑΥΩ ΝΤΟΥ ΠΕ ΕΤΝΑΝΟΥΖḢ ΝΝḢΟΜ ΤΗΡΟΥ ΕΒΟΛ
ḢΜ ΠΕΧΑΟC ΕΤΒΕ ΤΑΠΑΡΑΒΑCΙC ΧΕ ΑΙΚΩ ΝCΩἹ ΜΠΑ-
5 ΤΟΠΟC ΑΙΕΙ' ΕΖΡΑἹ ΕΠΕΧΑΟC ·

ΤΕΝΟΥ ΔΕ ΠΕΤΕΡΕ ΠΕΥΝΟΥC ΧΟCΕ ΜΑΡΕΥΝΟἹ ·

3 ΑCΩΩΠΕ ΔΕ ΝΤΕΡΕ ΙC ΟΥΩ ΕΥΧΩ ΝΝΕΪΩΛΧΕ
ΕΝΕΥΜΑΘΗΤΗC · ΠΕΧΛΑΥ ΝΑΥ ΧΕ ΤΕΤḢΝΝΟἹ ΧΕ ΕΪ-
ΩΛΧΕ ΝΜΜΗΤḢ ΝΛΩ ΝΖΕ · ΑΥΕΙ' ΕΘΗ ΝḢΙ ΑΝΔΡΕΛC
10 ΠΕΧΛΑΥ ΧΕ ΠΑΧΟΕΙC · ΕΤΒΕ ΠΒΩΛ ΝΤΜΕΖCΟ ΜΜΕΤΑ-
ΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ · Α ΤΕΚCΟΜ ΝΟΥΟΕΙΝ ΠΡΟ-
ΦΗΤΕΥΕ ΜΠΙΟΥΟἹΩ ΖΙΤḢ ΔΑΥΕΙΑ · ḢΜ ΠΜΕΖΩΕΧΟΥΤ-
ΨΙC ΝΨΑΛΜΟC ΕCΧΩ ΜΜΟC · ΧΕ

1. ΑΙΩΩ ΕΖΡΑἹ ΕΡΟΚ ΠΧΟΕΙC ḢΝ ΝΕΤΩΗΚ ·

15 2. CΩΤḢ ΕΠΑΖΡΟΥ · ΜΑΡΕ ΝΕΚΜΑΛΧΕ ΨΖΤΗΥ
ΕΠΕΖΡΟΥ ΜΠΑCΟἹC ·

3. ΠΧΟΕΙC ΕΚΩΑΝΨΖΤΗΚ ΕΝΑΛḢΝΟΜΙΑ ΝΙΜ ΠΕΤΝΑ- Ḣ
ΩΛΖΕΡΑΤḢ ·

4. ΧΕ ΕΡΕ ΠΚΩ ΕΒΟΛ ΝΤΟΟΤḢ · ΕΤΒΕ ΠΕΚΡΑΝ ΑΙΖΥ-
20 ΠΟΜΙΝΕ ΕΡΟΚ ΠΧΟΕΙC ·

5. Α ΤΑΨΥΧΗ ΖΥΠΟΜΙΝΕ ΕΠΕΚΩΛΧΕ ·

6. Α ΤΑΨΥΧΗ ΖΕΛΠΙΖΕ ΕΠΧΟΕΙC · ΧΙΝ ΖΤΟΟΥΕ ΩΛ
ΡΟΥΖΕ · ΜΑΡΕ ΠΗΛ ΖΕΛΠΙΖΕ ΕΠΧΟΕΙC ΧΙΝ ΖΤΟΟΥ ΩΛ
ΡΟΥΖΕ ·

1 MS ΠΕΤΗΑΝΑΥ; read ΠΕΤΝΑ ΝΑΠ; ΑΥΩ inserted above.

13 MS ΝΨΑΛΜΟC; read ΜΨΑΛΜΟC.

23 MS ΖΤΟΟΥ; better ΖΤΟΟΥΕ.

7. For it (the light) is merciful to us ¹ and saves us, and there is a great *mystery* of salvation within it.

8. And it will save all the powers from the *Chaos* on account of my *transgression*, because I have forsaken my *place*, I have come down to the *Chaos*.’

At this time now, he whose *understanding* (*mind*) is uplifted ², let him *understand*.”

45. Now it happened when Jesus finished saying these words to his *disciples*, he said to them: “Do you *understand* in what manner I am speaking with you?” Andrew came forward, he said: “My Lord, concerning the interpretation of the sixth *repentance* of the Pistis Sophia, thy light-power *prophesied* once, through David, in the 129th *Psalms*, saying :

1. ‘Out of the depths I have cried to thee, O Lord.

2. Hear my voice; let thine ears be inclined to the voice of my supplication.

3. O Lord, if thou givest heed to my *iniquities* who will be able to stand?

4. For forgiveness is with thee; I have *waited for* thee, O Lord, for thy name’s sake.

5. My *soul* has *waited on* thy word.

6. My *soul* has *hoped* in the Lord from morning until evening; may Israel *hope* in the Lord from morning until evening. |

¹ (1) is merciful to us; Till : will be merciful to us (MS : them), or : will see.

² (6) uplifted; Till : up to the mark i.e. efficient (also 114.5).

7. ΧΕ ΕΡΕ ΠΝΑ' ΝΤΟΟΤ⁴ ΜΠΧΟCIC · ΑΥΩ ΟΥΝ-
ΟΥΝΟC ΝCΩΤΕ ΖΑΖΤΗ⁴ ·

8. ΑΥΩ ΝΤΟ⁴ ΠΕΤΝΑCΩΤΕ ΜΠΙCΑ ΕΒΟΛ ΖΝ ΝΕCΑ-
ΝΟΜΙΑ ΤΗΡΟΥ ·

- 5 ΠΕΧΛΑ⁴ ΝΛ⁴ ΝCΙ IC ΧΕ ΕΥΓΕ ΑΝΔΡΕΑC ΠΜΑΚΑΡΙΟC
ΠΑΙ ΠΕ ΠΒΩΛ ΝΤΕCΜΕΤΑΝΟΙΑ · ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ
ΜΜΟC ΝΗΤ^Ν ΧΕ †ΝΑΧΕΚ-ΤΗΥΤ^Ν ΕΒΟΛ ΜΜΥCΤΗΡΙΟΝ
ΝΙΜ ΝΤΕ ΠΟΥΟΕΙΝ · ΑΥΩ ΜΝ ΓΝΩCIC ΝΙΜ ΧΙΝ ΜΠCΑ-
ΝΖΟΥΝ ΝΝCΑΝΖΟΥΝ · ΩΛ ΠCΑΝΒΟΛ ΝΝCΑΝΒΟΛ · ΧΙΝ
10 ΠΑΤΩΛΧΕ ΕΡΟ⁴ ΩΛ ΠΚΑΚΕ ΝΝΚΑΚΕ · ΑΥΩ ΧΙΝ ΠΟΥ- ^ο ^h
ΟΙΝ ΝΝΟΥΟΙΝ · ΩΛ ΦΛΑΒ ΝΘΥΛΗ · ΧΙΝ ΝΝΟΥΤΕ ΤΗ-
ΡΟΥ · ΩΛ ΝΔΑΙΜΟΝΙΟΝ · ΧΙΝ ΝΧΟΕΙC ΤΗΡΟΥ · ΩΛ
ΝΔΓΚΑΝΟC · ΧΙΝ ΝΕΞΟΥCΙΑ ΤΗΡΟΥ · ΩΛ ΝΛΙΤΟΥΡ-
ΓΟC · ΧΙΝ ΠΤΑΜΙΟ ΝΡΡΩΜΕ · ΩΛ ΝΘΗΡΙΟΝ · ΜΝ ΝΤΒ-
15 ΝΟΥΕ · ΜΝ ΝΧΑΤ⁴ · ΧΕ ΕΥΕΜΟΥΤΕ ΕΡΩΤ^Ν ΧΕ
ΝΤΕΛΙΟC · ΕΤΧΗΚ ΕΒΟΛ Ζ^Μ ΠΛΗΡΩΜΑ ΝΙΜ · ΖΑΜΗΝ
ΖΑΜΗΝ †ΧΩ ΜΜΟC ΝΗΤ^Ν ΧΕ ΠΤΟΠΟC Ε†ΝΑΩΩΠΕ
ΝΖΗΤ⁴ ΖΝ ΤΜΝΤΕΡΟ ΜΠΑΕΙΩΤ · ΤΕΤΝΑΩΩΠΕ ΖΩΤ-
ΤΗΥΤ^Ν ΜΜΑΥ ΜΜΑΙ · ΑΥΩ ΕΨΑΝΧΩΚ ΝCΙ ΠΑΡΙΟ-
20 ΜΟC ΝΤΕΛΕΙΟC ΕΤΡΕΨΩΛ ΕΒΟΛ ΝCΙ ΠΚΕΡΑCΜΟC ·
†ΝΑΚΕΛΕΥΕ ΝCΕΕΙΝΕ ΝΝΝΟΥΤΕ ΤΗΡΟΥ ΝΤΥΡΑΝΝΟC
ΝΑΙ ΕΤΕ ΜΠΟΥ†-ΠCΩΤ⁴ ΜΠΕΥΟΥΟΙΝ · ΑΥΩ †ΝΑ-
ΚΕΛΕΥΕ ΜΠΙΚΩΖ^Τ ΝCΑΒΕ · ΠΑΙ ΕΨΑΡΕ ΝΤΕΛΙΟC ΧΙ- ^ο ^α
ΟΟΡ ΜΜΟ⁴ · ΕΤΡΕΨΟΥΩΜ ΕΖΟΥΝ ΝCΑ ΝΤΥΡΑΝΝΟC
25 ΕΤΜΜΑΥ ΩΑΝΤΟΥ†-ΠΖΔΕ ΝCΩΤ⁴ ΝΤΕ ΠΕΥΟΥΟΕΙΝ ·

22 MS †ΠΑΚΕΛΕΥΕ; † expunged.

7. For mercy is in the hand of the Lord, and with him is a great salvation.

8. And he will save Israel out of all his *iniquities**''.

Jesus said to him : “*Excellent, Andrew, thou blessed one. This is the interpretation of her repentance. Truly, truly, I say to you, I will fulfil you in all the mysteries of the light, and every gnosis, from the innermost of the inner to the outermost of the outer; from the Ineffable to the darkness of darknesses; and from the Light of Lights to the (? matter)¹ of matter; from all the gods to the demons; from all the lords to the decans; from all the powers (exousiai) to the ministers; from the creation of men to (that of) beasts and cattle and reptiles, in order that you be called perfect, fulfilled in every pleroma. Truly, truly, I say to you that, in the place in which I shall be in the Kingdom of my Father, you will also be there with me[□]. And when the perfect number is completed so that the mixture is dissolved, I will command that all the tyrant gods who did not give (up) what is purified of their light be brought. I will command the fire of wisdom, which the perfect ones transmit, to consume those tyrants until they give (up) the last of what is purified of their light.” |*

* Ps. 129.1-8

□ cf. Mt. 26.29; Lk. 22.30

¹ (11) (? matter); Till : bottom (? dregs).

3 ἄσῳπῃ δὲ ν̄τερῃ ἰϙ οὕῳ ἐϛῳ ν̄νεῖῳαῃ
 ἐνεϛμαῶθῃς· πεῃαῃ ν̄λγ ῃε τετ̄ννοῖ ῃε εῖ-
 ῳαῃ ν̄μμῃτ̄ν ν̄λῳ ν̄ε· πεῃε μαρία ῃε σῃ πῃο-
 εῖς λ̄ινοῖ μ̄πῳαῃ ἐτ̄κῳ μ̄μοϛ· ἐτβε πῳαῃ δὲ
 5 ἐντακῃοοῃ ῃε ῃραῖ ῃμ πῃωλ ἐβολ μ̄πκερασμοσ
 τηρ̄ϛ· κναῃμοοσ ῃῃν οὕβομ ν̄οῡοῖν· ἄῳ ν̄τε
 νεκμαῶθῃς ἐτε ἄνον πε ν̄τνῃμοοσ ῃ οὕναμ
 μ̄μοκ· ν̄γ†ῃπ ἐννοῡτε ν̄τγρ̄αννοσ· ν̄λῖ ἐτε
 μ̄ποῡ†-πῃωτ̄ μ̄πεῡοῡοῖν· ἄῳ πῃωῃτ̄ ν̄σβε
 10 ν̄λοῡῳμ ν̄σῳοῡ ῳαντοῡ†-πῃε ν̄οῡοῖν ἐτ̄ν-
 ῃτοῡ· ἐτβε πεῖῳαῃ δὲ ἄ τεκβομ ν̄οῡοῖν προ- ὁλ^ᵇ
 φῃτεῡε μ̄πιοῡοῖῳ ῃτ̄ν ἄλγῖἄ ἐσῳ μ̄μοσ ῃμ
 πμεῃτοῡῃοῡτ̄ μ̄ν οὕλ' μ̄ψ̄αλμοσ· ῃε

1. πνοῡτε ν̄αῃμοοσ ῃν τ̄σγναῡῳῃ ν̄ν̄νοῡτε
 15 ν̄γ†ῃπ ἐννοῡτε·

πεῃαῃ ν̄λσ ν̄δῖ ἰϙ ῃε ἐγ̄ε· μαρία·

3 ἄοῡῳῃ οἃ ἐτοοτ̄ ν̄δῖ ἰϙ ῃμ πῳαῃ πεῃαῃ
 ν̄νεϛμαῶθῃς ῃε ἄσῳπῃ ν̄τερῃ τ̄πιστῖς σοφῖα
 οὕῳ ἐσῳ ν̄τμεῃσο μ̄μετανοῖα· ἐτβε πῃω ἐβολ
 20 ν̄τεσπαρ̄αβασῖς· ἄσκοτ̄ς οἃ ἐπῃσε ἐνλγ ῃε ἄγκῳ
 ν̄λσ ἐβολ ν̄νεσνοβε ἄῳ, ἐνλγ ῃε ἐνεσεν̄τ̄ς
 ἐῃραῖ ῃμ πεῃαοσ· ἄῳ νεμ̄π̄ατοῡσῳτ̄μ ἐροσ πε
 ῃτ̄ν τεκεῡςῖς μ̄πῳορ̄π̄ μ̄μγστ̄ηριον ἐτρεῡκῳ
 ἐβολ μ̄πεσνοβε· ἄῳ ν̄σεν̄τ̄ς ἐῃραῖ^ᵃ ῃμ πεῃαοσ·

It happened, when Jesus finished saying these words to his *disciples*, he said to them : “Do you *understand* in what manner I have spoken to you?”

Maria said : “Yes, O Lord, I have *understood* the discourse which thou hast spoken. Concerning the word now which thou didst say : ‘At the dissolving of the whole *mixture* thou wilt sit upon a light-power, and thy *disciples*, that is we, we will sit to the right of thee*. And thou wilt judge the *tyrant* gods which did not give (up) what is purified of their light. And the fire of wisdom will consume them until they give (up) the last of the light which is in them.’ Now concerning this word, thy light-power once *prophesied*, through David, in the 81st *Psalms*, saying : ‘God will sit in the *assembly* of gods and will judge the gods’ □”.

Jesus said to her : “*Excellent*, Maria.”

46. Jesus continued again with the discourse, he said to his *disciples* : “It happened when the Pistis Sophia finished saying the sixth *repentance* concerning the forgiveness of her *transgression*, she turned again to the height to see whether her sins were forgiven her, and to see whether she would be brought up from the *Chaos*. And she was not yet heard, through the *command* of the First *Mystery*, that her sin would be forgiven, and that she would be brought out of the *Chaos*. | When she turned to the height to see whether

* cf. Lk. 22.30

□ Ps. 81.1

her *repentance* was accepted, she saw all the *archons* of the twelve *aeons* mocking her and rejoicing over her, because her *repentance* was not yet accepted. When she now saw them mocking her, she was very *sorrowful*, she lifted up her voice to the height, saying in the seventh *repentance* :

1. 'O Light, I have raised up my power to thee, my Light.

2. I have *believed* in thee; do not make me to be despised. Do not make the *archons* of the twelve *aeons*, which hate me, rejoice over me.

3. *For* all those that *believe* in thee will not be brought to shame. May those who have taken away my power remain in darkness, and have no profit from it, *but* have it taken away from them.

4. O Light, show me thy ways, and I will be saved by them; and show me thy paths, so that I be saved in the *Chaos*.

5. And lead me in thy light, and may I know, O Light, that thou art my Saviour; I will trust thee in my whole time.

6. Give heed, so that thou savest me, O Light, because thy compassion exists for ever.

7. Concerning my *transgression* which I have committed from the beginning in my ignorance, do not count it against me, O Light, *but* rather save me through thy great *mystery* of forgiveness of sins, for the sake of thy *goodness*, O Light. |

8. ΧΕ ΟΥΑΓΛΘΟΣ ΑΥΩ ΕΨΟΥΤΩΝ ΠΕ ΠΟΥΟΕΙΝ·
ΕΤΒΕ ΠΑΪ ΨΝΑΨ-ΤΑΞΙΗ ΝΑΪ ΕΤΡΑΝΟΥΞΜ ΞΝ ΤΑΠΑΡΑ-
ΒΑΣΙC·

9. ΑΥΩ ΝΑΒΟΜ ΕΝΤΑΥCΒΟΚ ΖΙΤΝ ΘΟΤΕ ΝΝΕΠΡΟΒΟ-
5 ΛΟΟΥΕ ΝΞΥΛΙΚΟΝ ΜΠΑΥΘΑΔΗC ΨΝΑCΩΚ ΞΗΤΟΥ ΞΜ ΟΓ
ΠΕΨΤΩΨ· ΑΥΩ ΝΑΒΟΜ ΕΝΤΑΥCΒΟΚ ΖΙΤΝ ΝΙΑΤΝΑ΄
ΨΝΑΤCΑΒΟΟΥ ΕΠΕΨCΟΟΥΝ·

10. ΧΕ ΝCΟΟΥΝ ΤΗΡΟΥ ΜΠΟΥΟΪΝ ΞΕΝΝΟΥΞΜ ΝC·
ΑΥΩ ΞΕΝΜΥCΤΗΡΙΟΝ ΝΕ ΝΟΥΟΝ ΝΙΜ ΕΨΩΙΝC ΝCΑ
10 ΝΤΟΠΟC ΝΤΕΨΚΛΗΡΟΝΟΜΙΑ ΜΝ ΝΕΨΜΥCΤΗΡΙΟΝ·

11. ΕΤΒΕ ΠΜΥCΤΗΡΙΟΝ ΜΠΕΚΡΑΝ ΠΟΥΟΕΙΝ ΚΩ ΕΒΟΛ
ΝΤΑΠΑΡΑΒΑΣΙC ΧΕ ΟΥΝΟC ΤΕ·

12. ΟΥΟΝ ΝΙΜ ΕΤΝΑΞΤΕ ΕΠΟΥΟΕΙΝ· ΨΝΑΨ ΝΑΨ
ΜΠΜΥCΤΗΡΙΟΝ ΕΤΕΞΝΑΨ·

13. ΑΥΩ ΤΕΨΨΥΧΗ ΝΑΨΩΠΕ ΞΝ ΝΤΟΠΟC ΜΠΟΥΟΕΙΝ·
15 ΑΥΩ ΤΕΨΟΜ ΝΑΚΛΗΡΟΝΟΜΙ ΜΠΕΘΗCΑΥΡΟC ΜΠΟΥ-
ΟΕΙΝ·

14. ΠΟΥΟΕΙΝ ΠΕ ΕΨΨ-ΟΜ ΝΝΕΨΠΙCΤΕΥΕ ΕΡΟΨ·
ΑΥΩ ΠΡΑΝ ΜΠΕΨΜΥCΤΗΡΙΟΝ ΠΑΝΕΤΝΑΞΤΕ ΕΡΟΨ ΠC·
20 ΑΥΩ ΨΝΑΤΑΜΟΟΥ ΕΠΤΟΠΟC ΝΤΕΚΛΗΡΟΝΟΜΙΑ ΕΤΞΜ
ΠΕΘΗCΑΥΡΟC ΜΠΟΥΟΕΙΝ·

15. ΑΝΟΚ ΔΕ ΛΪΠΙCΤΕΥΕ ΕΠΟΥΟΕΙΝ ΝΟΥΟΕΙΩ ΝΙΜ
ΧΕ ΝΤΟΨ ΠΕ ΕΤΝΑΝΟΥΞΜ ΝΝΑΟΥΕΡΙΤΕ ΕΒΟΛ ΞΝ
ΜΜΡΡΕ ΜΠΚΑΚΕ·

25 16. ΨΞΤΗΚ ΕΡΟΪ ΠΟΥΟΪΝ ΑΥΩ ΝΓΝΟΥΞΜ ΜΜΟΪ· ΧΕ
ΑΝΟΚ ΓΑΡ ΑΥΨΙ-ΠΑΡΑΝ ΝΞΗΤ ΞΜ ΠCΧΑΟC·

8. For the Light is *good* and upright. Because of this he (the Light) will allow me (lit. give me my way) to be saved from my *transgression*.

9. And my powers, which are diminished through fear of the *material emanations* of the Authades, he will draw out ¹ thence by his ordinance. And to my powers, which are diminished through lack of mercy, he will teach his knowledge.

10. For all knowledges of the light are salvations and are *mysteries* to everyone who seeks the *places* of his *inheritance* and his *mysteries*.

11. For the sake of the *mystery* of thy name, O Light, forgive my *transgression*, for it is great.

12. To everyone who trusts the light, he will give the *mystery* which pleases him.

13. And his *soul* will exist in the *places* of the light; and his power will *inherit* the *Treasury* of the Light.

14. It is the light which gives power to those that *believe* in it. And the name of its *mystery* is for those that trust it. And it will show them the *place* of the *inheritance* which is in the *Treasury* of the Light.

15. *Moreover* I have *believed* in the light at all times, that it is this which will save my feet from the bonds of the darkness.

16. Give heed to me, O Light, and save me, *for* my name has been taken from me in the *Chaos*. |

¹ (5) draw out; Till: lead, guide.

17. ΠΑΡΑ ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ· ΑΥΛΩΑΙ ΓΜΑΤΕ
 ΝΒΙ ΝΑΘΛΙΨΙC ΜΝ ΠΑ2ΩΧ· ΝΑ2ΜΕΤ ΕΒΟΛ 2Ν ΤΑΠΑ-
 ΡΑΒΑΣΙC· ΑΥΩ ΜΝ ΠΕΪΚΑΚΕ·

18. ΑΥΩ ΑΝΑΥ ΕΦΙCΕ ΜΠΑ2ΩΧ· ΝΓΚΩ ΕΒΟΛ ΝΤΑ-
 5 ΠΑΡΑΒΑΣΙC·

19. †2ΤΗΚ ΕΝΑΡΧΩΝ ΜΠΜΝΤCΝΟΟΥC ΝΑΙΩΝ· ΝΑΙ
 ΕΝΤΑΥΜΕCΤΩΙ 2Ν ΟΥΚΩ2·

20. ΡΟΪC ΕΤΑ6ΟΜ ΑΥΩ ΝΓΝΟΥ2Μ ΜΜΟΙ· ΑΥΩ ΜΠΡ-
 ΤΡΑ6Ω 2Μ ΠΕΪΚΑΚΕ· ΧΕ ΑΪΠΙCΤΕΥΕ ΕΡΟΚ·

10 21. ΑΥΩ ΑΥΑΛΤ ΝCΟ6 ΓΜΑΤΕ ΧΕ ΑΪΠΙCΤΕΥΕ* ΕΡΟΚ ΟΔ
 ΠΟΥΟΕΙΝ·

22. ΤΕΝΟΥ 6Ε ΠΟΥΟΪΝ ΝΟΥ2Μ ΝΝΑ6ΟΜ 2ΡΑΪ 2Ν ΝΕ-
 ΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC ΝΑΪ Ε†2ΗΧ Ν2ΗΤΟΥ·

ΤΕΝΟΥ 6Ε ΠΕΤΝΗΦΕ ΜΑΡΕCΝΗΦΕ· ΝΑΪ 6Ε ΝΤΕΡΕ
 15 ΙC ΧΟΟΥ ΕΝΕCΜΑΘΗΤΗC· ΑCΕΙ' ΕΘΗ ΝΒΙ ΘΩΜΑC ΠΕ-
 ΧΑC ΧΕ ΠΑΧΟΕΙC· †ΝΗΦΕ †Ρ2ΟΥΕ-ΝΗΦΕ ΑΥΩ ΠΑ-
 ΠΝΑ ΡΟΟΥΤ 2ΡΑΪ Ν2ΗΤ· ΑΥΩ †ΤΕΛΗΛ ΓΜΑΩΟ ΧΕ
 ΑΚ6ΩΛΠ ΝΑΝ ΕΒΟΛ ΝΝΕΪΩΛΧΕ· ΠΛΗΝ 6Ε ΕΪΑΝΕΧΕ

ΝΝΑCΝΗΥ ΩΛ ΤΕΝΟΥ ΧΕ ΝΝΑ†6ΩΝΤ ΝΑΥ· ΑΛΛΑ
 20 †ΑΝΕΧΕ ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ ΕCΝΗΥ ΕΘΗ ΜΜΟΚ·
 ΕΥΧΩ ΜΠΩΛ ΝΤΜΕΤΑΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ· ΤΕ-
 ΝΟΥ 6Ε ΠΑΧΟΕΙC ΕΤΒΕ ΠΩΛ ΝΤΜΕ2CΑΩCΕ ΜΜΕ-
 ΤΑΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ* Α ΤΕΚ6ΟΜ ΝΟΥΟΪΝ ΠΡΟ- ΟΔ⁶
 ΦΗΤΕΥΕ 2ΑΡΟC 2ΙΤΝ ΔΑΥΕΙΔ· ΝΕΠΡΟΦΗΤΗC ΕCΧΩ
 25 ΜΜΟC ΝΤΕΕΙ2Ε 2Μ ΠΜΕ2ΧΟΥΤΛCΤΕ ΜΨΑΛΜΟC ΧΕ

17. *Beyond* all the *emanations*, my *afflictions* and my oppressions are very numerous; save me from my *transgression* and this darkness.

18. And look upon the distress of my oppression and forgive my *transgression*.

19. Give heed to the *archons* of the twelve *aeons* which hate me with envy.

20. Watch over my power and save me; and let me not remain in this darkness, for I have *believed* in thee.

21. And they have committed a great folly for I have *believed* in thee, O Light.

22. Now at this time, O Light, save my powers from the *emanations* of the Authades, by which I am oppressed.'

Now at this time, he who is *sober*, let him be *sober*."

Now when Jesus had said these things to his *disciples*, Thomas came forward, he said: "My Lord, I am *sober*, I have become more *sober*, and my *Spirit* is ready within me. And I rejoice greatly because thou hast revealed to us these words. *Nevertheless* I have *suffered* my brothers up till now lest I cause anger in them. *But* I *suffer* each one of them to come before thee to say the interpretation of the *repentance* of the Pistis Sophia. Now at this time, O Lord, concerning the interpretation of the seventh *repentance* of the Pistis Sophia, thy light-power *prophesied* about it, through David the *prophet*, saying it thus in the 24th *Psalms*: |

1. ΠΧΟΕΙC ΑΪϸΙ ΝΤΑΨΥΧΗ ΕΞΡΑΪ ΕΡΟΚ ΠΑΝΟΥΤΕ ·

2. ΑΪΚΑΖΤΗΪ ΕΡΟΚ · ΜΠΡΤΡΑΧΙΩΠΕ · ΟΥΔΕ ΜΠΡΤΡΕ
ΝΑΧΑΧΕ CΩΒΕ ΝCΩΪ ·

3. ΚΑΙΓΑΡ ΟΥΟΝ ΝΙΜ ΕΤΖΥΠΟΜΙΝΕ ΕΡΟΚ ΝCΕΝΑΧΙ-
5 ΩΠΕ ΑΝ · ΕΥΕΧΙΩΠΕ ΝΒΙ ΝΕΤΑΝΟΜΙ ΕΠΧΙΝΧΗ ·

4. ΠΧΟΕΙC ΜΑΤΑΜΟΪ ΕΝΕΚΖΙΟΟΥΕ ΑΥΩ ΤCΑΒΟΪ
ΕΝΕΚΜΑΜΜΟΟΥΕ ·

5. ΧΙΜΟΕΙΤ ΖΗΤ · ΖΙ ΤΕΖΙΗ ΝΤΕΚΜΕ · ΑΥΩ ΝΓΤCΑΒΟΪ
ΧΕ ΝΤΟΚ ΠΑΝΟΥΤΕ ΠΑCΩΤΗΡ · †ΝΑΖΥΠΟΜΙΝΕ ΕΡΟΚ
10 ΜΠΕΖΟΟΥ ΤΗΡΨ :

6. ΑΡΙΠΜΕΕΥΕ ΝΝΕΚΜΝΤΨΑΝΖΤΗΨ ΠΧΟΕΙC · ΑΥΩ
ΝΕΚΝΑ' ΧΕ CΕΨΟΟΠ ΧΙΝ ΕΝΕΖ · OG

7. ΝΝΟΒΕ ΝΤΑΜΝΤΚΟΥΪ ΜΝ ΝΑΤΑΜΝΤΑΤCΟΟΥΝ
ΜΠΡΡΠΕΥΜΕΕΥΕ · ΑΡΙΠΑΜΕΕΥΕ ΝΤΟΨ ΚΑΤΑ ΠΑΨΑΪ
15 ΜΠΕΚΝΑ' · ΕΤΒΕ ΤΕΚΜΝΤΨΡC ΠΧΟΕΙC ·

8. ΟΥΨΡC ΑΥΩ ΕΨΟΟΥΤΩΝ ΠΕ ΠΧΟΕΙC · ΕΤΒΕ ΠΑΪ
ΨΝΑ†CΒΩ ΝΝΕΤΡΝΟΒΕ ΖΙ ΤΕΖΙΗ ·

9. ΨΝΑΧΙΜΟΕΙΤ ΖΗΤΟΥ ΝΝΡΜΡΑΨ | ΖΝ ΟΥΖΑΠ · ΨΝΑΤ-
CΑΒΕ-ΝΡΜΡΑΨ ΕΝΕΨΖΙΟΟΥΕ ·

20 10. ΝΕΖΙΟΟΥΕ ΤΗΡΟΥ ΜΠΧΟΕΙC ΖΕΝΝΑ' ΝΕ ΖΙ ΜΕ ·
ΝΕΤΩΠΕ ΝCΑ ΤΕΨΔΙΚΑΙΟCΥΝΗ ΑΥΩ ΝΕΨΜΝΤΜΝΤΡΕ ·

11. ΕΤΒΕ ΠΕΚΡΑΝ ΠΧΟΕΙC ΚΑ-ΠΑΝΟΒΕ ΝΑΪ ΕΒΟΛ
(ΧΕ) ΕΨΟΨ ΕΜΑΤΕ ·

12. ΝΙΜ ΠΕ ΠΡΩΜΕ ΕΤΡΖΟΤΕ ΖΗΤΨ ΜΠΧΟΕΙC · ΨΝΑ-
25 CΜΝ-ΝΟΜΟC ΝΑΨ ΖΙ ΤΕΖΙΗ ΕΝΤΑΨΟΥΑΨC ·

13. ΤΕΨΥΧΗ' ΝΑΨΩΠΕ ΖΝ ΖΕΝΑΓΛΘΟΝ · ΑΥΩ ΠΕΨ- OG^b
CΠΕΡΜΑ ΝΑΚΛΗΡΟΝΟΜΙ ΜΠΚΑΖ ·

23 erasure in MS.

1. O Lord, I have lifted up my *soul* to thee, my God.
2. I have relied on thee; let me not be put to shame, *nor* let my enemies mock at me.
3. *Because* everyone that *waits upon* thee will not be put to shame. Let those that *commit iniquity* without cause be ashamed.
4. O Lord, show me thy ways, and teach me thy paths.
5. Lead me in the way of thy truth, and teach me for thou art my God, my *Saviour*. I will *wait on* thee the whole day.
6. Remember thy compassion, O Lord, and thy mercies, for they are from eternity.
7. Remember not the sins of my youth and those of my ignorance. Remember me rather *according to* the greatness of thy mercy, for the sake of thy *benificence*, O Lord.
8. *Beneficent* and upright is the Lord; because of this, he will teach the sinners on the way.
9. He will guide the compassionate in judgment; he will teach the compassionate his ways.
10. All the ways of the Lord are mercy and truth for those that seek his *righteousness* and his witness.
11. For thy name's sake, O Lord, forgive me my sin, (for) it is very great.
12. Who is the man who fears the Lord? He will appoint (the) *law*¹ for him in the way which he has chosen.
13. His *soul* will be in *good things*; and his *seed* will *inherit* the earth. |

¹ (25) appoint (the) law for, i.e. instruct; Schmidt: appoint laws for.

14. ΠΧΟΕΙC ΠΕ ΠΤΑΧΡΟ ΝΝΕΤΡ̄2ΟΤΕ 2ΗΤ̄4 ΑΥΩ
ΠΡΑΝ Μ̄ΠΧΟΪC ΠΑΝΕΤΡ̄2ΟΤΕ 2ΗΤ̄4 ΠΕ· ΕΤΑΜΟΟΥ
ΕΤΕΧΔΙΑΘΗΚΗ·

15. ΕΡΕ ΝΑΒΑΛ ΕΙΟΡ̄Μ ΕΠΧΟΕΙC ΝΟΥΟΓΙΩ ΝΙΜ ΧΕ
5 ΝΤΟ4 ΠΕΤΝΑΤΕΚ̄Μ-ΝΛΟΥΕΡΗΤΕ ΕΒΟΛ 2̄Μ ΠΠΑΩ·

16. 6ΩΩΤ̄ Ε2ΡΑΪ ΕΧΩΪ ΝΓ̄ΝΑ' ΝΑΪ· ΧΕ ΑΝΓ̄ ΟΥΩΗΡΕ
ΝΟΥΩΤ· ΑΝΓ̄ ΟΥ2ΗΚΕ ΑΝΟΚ·

17. Α ΝΕΘΛΙΨΙC Μ̄ΠΑ2ΗΤ ΟΥΩΩC ΕΒΟΛ· ΑΝΙΤ ΕΒΟΛ
2̄Ν ΝΑΛΝΑΓΚΗ·

10 18. ΑΝΑΥ ΕΠΑΘ̄ΒΒΙΟ Μ̄Ν ΠΑ2ΙCΕ· ΝΓΚΩ ΕΒΟΛ ΝΝΑ-
ΝΟΒΕ ΤΗΡΟΥ·

19. ΑΝΑΥ ΕΝΑΧΑΧΕ ΧΕ ΑΥΟΥΩΩC ΕΒΟΛ· ΑΥΩ
ΑΥΜΕCΤΩΪ 2̄Ν ΟΥΜΟCΤΕ ΝΧΙΝ6ΟΝC·

20. 2ΑΡΕ2 ΕΤΑΨ̄ΥΧΗ' ΝΓΤΟΥΧΟΪ· Μ̄ΠΡ̄ΤΡΑΧΙΩΠΕ ΧΕ ^{ΟΕ}
15 ΑΪ2ΕΛΠΙΖΕ ΕΡΟΚ·

21. ΒΒΑΛ2ΗΤ Μ̄Ν ΝΕΤCΟΥΤΩΝ ΑΥΤΟ6ΟΥ ΕΡΟΪ· ΧΕ
ΑΪ2ΥΠΙΟΜΙΝΕ ΕΡΟΚ ΠΧΟΕΙC·

22. ΠΝΟΥΤΕ CΩΤ Μ̄ΠΙCΑ ΕΒΟΛ 2̄Ν ΝΕ4ΘΛΙΨΙC ΤΗ-
ΡΟΥ·

20 23 ΝΤΕΡΕ ΙC ΔΕ CΩΤ̄Μ ΕΝΩΛΧΕ ΝΘΩΜΑC· ΠΕΧΑ4
ΝΑ4 ΧΕ ΕΥΓΕ ΘΩΜΑC· ΑΥΩ ΚΑΛΩC· ΠΑΪ ΠΕ ΠΒΩΛ
ΝΤΜΕ2CΑΩ4Ε Μ̄ΜΕΤΑΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ· 2ΑΜΗΝ
2ΑΜΗΝ †ΧΩ Μ̄ΜΟC ΝΗΤ̄Ν ΧΕ CΕΝΑΜΑΚΑΡΙΖΕ Μ̄ΜΩΤ̄Ν
2ΙΧ̄Μ ΠΚΑ2 Ν6Ι ΝΓΕΝΕΑ ΤΗΡΟΥ Μ̄ΠΚΟCΜΟC ΧΕ ΑΪ6ΑΠ-

14 ^ε in upper right-hand margin at end of quire.

18 MS CΩΤ; better CΩΤΕ.

22 MS ΠΤΠΙCΙCΤΙC.

14. The Lord is the strength of those that fear him; and the name of the Lord, to those that fear him, is that which tells them of his *covenant*.

15. My eyes are directed to the Lord at all times; for it is he who will draw my feet out of the snare.

16. Look down upon me and have mercy on me; for I am an only son ¹, I am poor.

17. The *afflictions* of my heart have multiplied; lead me forth from my *necessities*.

18. Look upon my humbleness and my distress, and forgive all my sins.

19. Look upon my enemies, for they have multiplied and they have hated me with an unjust hatred.

20. Guard my *soul* and save me; let me not be put to shame for I have *hoped* in thee.

21. The harmless and the upright have joined themselves to me; for I have *waited upon* thee, O Lord.

22. O God, save Israel from all his *afflictions*' *''.

When *however* Jesus heard the words of Thomas, he said to him: "*Excellent*, Thomas, and *well done*. This is the interpretation of the seventh *repentance* of the Pistis Sophia. *Truly, truly*, I say to you that all the *generations* of the *world* will *bless* you upon the earth, because I have revealed |

* Ps. 24.1-22

¹ (7) an only son; Schmidt: solitary.

- ΝΑΪ ΝΗΤ̄Ν ΕΒΟΛ · ΑΥΩ ΑΤΕΤ̄ΝΧΙ ΕΒΟΛ 2̄Μ ΠΑΙΠ̄ΝΑ ·
 ΑΥΩ ΑΤΕΤ̄ΝΩΠΕ ΝΝΟΕΡΟΣ ΑΥΩ ΜΠ̄ΝΑΤΙΚΟΣ ΕΤΕ-
 Τ̄ΝΝΟΪ ΕΝΕ†ΧΩ ΜΜΟΟΥ · ΑΥΩ Μ̄Ν̄ΝCΑ ΝΑΪ †ΝΑΜΕ2- 0E^b
 ΤΗΥΤ̄Ν ΕΒΟΛ 2̄Μ ΠΟΥΟΕΙΝ ΤΗΡ̄Υ ΑΥΩ Μ̄Ν Τ6ΟΜ ΤΗΡ̄C
 5 ΝΤΕ ΠΕΠ̄ΝΑ · ΧΕΚΛC ΕΤΕΤ̄ΝΝΟΪ ΧΙΝ ΜΠΕΪΝΑΥ ΝΝΕΤ-
 ΟΥΝΑΧΟΟΥ ΕΡΩΤ̄Ν ΤΗΡΟΥ ΑΥΩ Μ̄Ν ΝΕΤΝΑΝΑΥ
 ΕΡΟΟΥ · ΕΤΙ ΚΕΚΟΥΪ ΝΟΥΟΕΙΩ ΠΕ · †ΝΑΨΑΧΕ Μ̄Μ-
 ΜΗΤ̄Ν ΕΝΑΠΧΙCΕ ΤΗΡΟΥ ΧΙΝ ΝΒΟΛ ΨΑ2ΟΥΝ · ΑΥΩ
 ΧΙΝ Ν2ΟΥΝ ΨΑΒΟΛ ·
 10 3 ΑΧΟΥΩ2 ΟΝ ΕΤΟΟΤ̄Υ Ν6Ι ΙC 2̄Μ ΠΨΑΧΕ ΠΕΧΛΑ
 Ν̄ΜΜΑΘΗΤΗΣ · ΧΕ ΑCΩΠΕ 6Ε ΝΤΕΡΕCΧΩ ΝΤΕCΜΕ2-
 CΑΨCΕ Μ̄ΜΕΤΑΝΟΙΑ 2̄Μ ΠΕΧΛΟΣ Ν6Ι ΤΠΙCΤΙC CΟΦΙΑ ·
 ΑΥΩ ΝΕΜ̄ΠΑΤΕ ΤΚΕΛΕΥCΙC ΕΙ' ΝΑΪ ΕΒΟΛ ΠΕ 2ΙΤ̄Μ
 ΠΩΟΡ̄Π Μ̄ΜΥCΤΗΡΙΟΝ ΕΤΡΑΝΟΥ2̄Μ ΜΜΟC · ΝΤΑΝΤC
 15 Ε2ΡΑΪ 2̄Μ ΠΕΧΛΟΣ · ΑΛΛΑ ΑΝΟΚ ΕΒΟΛ 2ΙΤΟΟΤ̄ Μ̄ΜΙΝ
 ΜΜΟΪ 2̄Ν ΟΥΜ̄ΝΤ̄ΝΑΗΤ ΑΧ̄Ν'' ΚΕΛΕΥCΙC ΑῙΝΤC ΕΥΤΟ- 0Z
 ΠΟC Ε4ΟΥΟΨC ΕΒΟΛ ΝΟΥΨΗΜ 2̄Μ ΠΕΧΛΟΣ · ΑΥΩ
 ΝΤΕΡΟΥΕΙΜΕ Ν6Ι ΝΕΠΡΟΒΟΛΟΟΥΕ Ν2ΥΛΙΚΟΝ ΝΤΕ
 ΠΑΥΘΑΔΗΣ · ΧΕ ΑῩΝΤC ΕΥΤΟΠΟC Ε4ΟΥΟΨC ΕΒΟΛ
 20 ΝΟΥΨΗΜ 2̄Μ ΠΕΧΛΟΣ · ΑΥΛΟ ΕΥ2ΩΧ ΜΜΟC ΝΟΥ-
 ΨΗΜ · ΕΥΜΕΕΥΕ ΧΕ ΕΥΝΑΝΤC Ε2ΡΑΪ 2̄Μ ΠΕΧΛΟΣ
 ΕΠΤΗΡ̄Υ · ΝΑΪ 6Ε ΝΤΕΡΟΥΩΠΕ ΝΕCCOΟῩΝ ΑΝ ΠΕ
 Ν6Ι ΤΠΙCΤΙC CΟΦΙΑ · ΧΕ ΑΝΟΚ ΠΕ ΕΤΒΟΗΘΙ ΕΡΟC ·
 ΟΥΔΕ ΝΕCCOΟῩΝ ΜΜΟΪ ΑΝ ΕΠΤΗΡ̄Υ · ΑΛΛΑ ΝΕΨΑC6Ω
 25 ΕC2ΥΜΝΕΥΕ ΕΠΟΥΟΕΙΝ ΜΠΕΘΗCΑΥΡΟC ΠΑΪ ΕΝΤΑC-

6 MS ΝΕΤΝΑΝΑΥ; read ΝΕΤΕΤΝΑΝΑΥ.

8 MS ΑΥΨΧΙΝ.

16 3 in upper left-hand margin at beginning of quire.

this to you, and you have received of my *Spirit*, and you have become *understanding* and *Pneumatic*, since you have *understood* what I have said. And after this I will fill you with all the light and all the power of the *Spirit*, so that from this time you will *understand* all those things which will be said to you, and those things which you will see. *Yet* a little time and I will speak with you of all the things of the height, from the outer to the inner, and from the inner to the outer.”

47. Jesus continued again with the discourse, he said to the *disciples*: “Now it happened when the Pistis Sophia said her seventh *repentance* in the *Chaos*, the *command*, through the First *Mystery*, that I should save her and bring her up from the *Chaos*, had not yet come forth to me. *But* I of myself, out of compassion, without *command*, I brought her to a *place* in the *Chaos* which was a little wider. And when the *material emanations* of the Authades knew she had been brought to a *place* in the *Chaos* which was a little wider, they ceased a little from oppressing her, thinking she would be brought up from the *Chaos* completely. Now when these things happened, the Pistis Sophia did not know that it was I who *helped* her, *nor* did she know me at all. *But* she continued *singing praises* to the light of the *Treasury* |

- ΝΑΥ ΕΡΟϢ ΜΠΟΥΟΕΙΩ · ΑΥΩ ΠΑΪ ΕΝΤΑΣΠΙΣΤΕΥΕ
 ΕΡΟϢ ΑΥΩ ΝΕCΜΕΕΥΕ ΧΕ ΝΤΟϢ ΟΝ ΠΕ ΕΤΒΟΗΟΙ
 ΕΡΟC · ΑΥΩ ΝΤΟϢ ΠΕ ΕΝΕCΣΥΜΝΕΥΕ ΕΡΟϢ · ΕCΜΕΕΥΕ
 ΧΕ ΝΤΟϢ ΠΕ ΠΟΥΟΕΙΝ ΝΤΑΛΛΗΟΙΑ · ΑΛΛΑ ΕΠΕΙΔΗ ΑC- ^{oz} ^h
 5 ΠΙCΤΕΥΕ ΕΠΟΥΟΕΙΝ ΠΑΪ ΕΤΗΠ ΕΤΑΛΛΗΟΙΑ ΜΠΕΘΗ-
 CΑΥΡΟC · ΕΤΒΕ ΠΑΪ CΕΝΑΝΤC ΕΞΡΑΪ 2M ΠΕΧΑΟC ΑΥΩ
 ΝCΕΧΙ-ΤΕCΜΕΤΑΝΟΙΑ ΝΤΟΟΤC · ΑΛΛΑ ΕΤΕ ΜΠΑΤC-
 ΧΩΚ ΕΒΟΛ ΝCΙ ΠΤΩϢ ΜΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΕΤΡΕΥ-
 ΧΙ ΝΤΕCΜΕΤΑΝΟΙΑ ΝΤΟΟΤC · ΠΛΗΝ CΕ CΩΤM ΤΑΧΩ
 10 ΕΡΩΤN ΜΝΩΑΧΕ ΤΗΡΟΥ ΕΝΤΑΥΩΠΕ ΝΤΠΙCΤΙC CΟ-
 ΦΙΑ · ΑCΩΠΕ ΝΤΕΡΙΝΤC ΕΥΤΟΠΟC ΕCΟϢC ΕΒΟΛ
 ΝΟΥϢΗΜ 2M ΠΕΧΑΟC · ΑΥΛΟ ΕΥ2ΩΧ ΜΜΟC ΤΟΝΩ
 ΝCΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC ΕΥΜΕΕΥΕ ΧΕ ΕΥ-
 ΝΑΝΤC ΕΞΡΑΪ 2M ΠΕΧΑΟC ΕΠΤΗΡC · ΑCΩΠΕ CΕ ΝΤΕ-
 15 ΡΟΥΕΙΜΕ ΝCΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC · ΧΕ Μ-
 ΠΟΥΝ-ΤΠΙCΤΙC CΟΦΙΑ 2ΡΑΪ 2M ΠΕΧΑΟC · ΑΥΚΟΤΟΥ ΟΝ
 2Ι ΟΥCΟΠ ΕΥ2ΩΧ ΜΜΟC ΕΜΑϢΟ · ΕΤΒΕ ΠΑΪ CΕ ΑC- ^{on}
 ΧΩ ΝΤΜΕ2ΩΜΟΥΝΕ ΜΜΕΤΑΝΟΙΑ · ΧΕ ΝΕΑΥΛΟ ΕΥ-
 2ΩΧ ΜΜΟC ΠΕ ΑΥΩ ΟΝ ΑΥΚΟΤΟΥ ΑΥ2ΩΧ ΜΜΟC
 20 ΕΦΑΕ · ΑCΧΩ ΝΤΕΪΜΕΤΑΝΟΙΑ ΕCΧΩ ΜΜΟC ΝΤΕΪ2Ε ΧΕ
 1. ΑΪΚΑ-2ΤΗΪ ΕΡΟΚ ΠΟΥΟΕΙΝ ΜΠΡΚΑΑΤ 2M ΠΕΧΑΟC
 CΩΤΕ ΜΜΟΪ ΑΥΩ ΝΓΝΑ2ΜΕΤ 2M ΠΕΚCΟΟΥΝ ·
 2. †2ΤΗΚ ΕΡΟΪ ΑΥΩ ΝΓΝΑ2ΜΕΤ ΩΠΕ ΝΑΪ ΝΡΕC-
 ΝΟΥ2M Ω' ΠΟΥΟΪΝ ΑΥΩ ΝΓΝΑ2ΜΕΤ ΝΓΝΤ ΕΡΑΤC
 25 ΜΠΕΚΟΥΟΕΙΝ ·
 3. ΧΕ ΝΤΟΚ ΠΕ ΠΑCΩΤΗΡ ΑΥΩ ΚΝΑΝΤ ΕΡΑΤΚ ·
 ΑΥΩ ΕΤΒΕ ΠΜΥCΤΗΡΙΟΝ ΜΠΕΚΡΑΝ ΧΙΜΟΕΙΤ 2ΗΤ ·
 ΑΥΩ ΝΓ† ΝΑΪ ΜΠΕΚΜΥCΤΗΡΙΟΝ ·

11 MS ΕCΟϢC; read ΕCΟΥΟϢC.

which she had once seen, and in which she *believed*. And she thought, furthermore, that it was he who *helped* her. And it was he to whom she *sang praises*, thinking that he was the *true light*. *But since* she *believed* in the light which belongs to the *true Treasury*, for, this reason she will be brought up from the *Chaos* and her *repentance* will be received. *But* the ordinance of the First *Mystery* that her *repentance* should be received was not yet completed. *Therefore* hear now, and I will tell you all the things (lit. words) which happened to the Pistis Sophia.

It happened when I brought her to a *place* in the *Chaos*, which was a little wider, the *emanations* of the Authades ceased from oppressing her greatly ¹, thinking she would be brought up from the *Chaos* completely. Now it happened when the *emanations* of the Authades knew that the Pistis Sophia was not brought up from the *Chaos*, they turned again at the same time to oppress her greatly. Because of this she now said the eighth *repentance*, because they had ceased ² from oppressing her, and they had turned again to oppress her to the last. She spoke this *repentance*, saying it thus :

1. 'I have hoped in thee, O Light. Leave me not in the *Chaos*; save me and deliver me with thy knowledge.

2. Give heed to me and save me. Be to me a Saviour, O Light, and save me and bring me into the presence of thy light.

3. For thou art my *Saviour* and thou wilt bring me to thy presence. And for the sake of the *mystery* of thy name, lead me and give me thy *mystery*. |

¹ (12) ceased from oppressing her greatly; Schmidt : ceased completely from oppressing her.

² (18, 19) they had ceased; Schmidt : they had not ceased.

ΠΛΟΥΘΕΙΝ ΣΒΟΚ ΧΕ ΑΥΨΙ-ΓΛΩΜ ΝΖΗΤ· ΑΥΩ ΑΥΣΑ-
ΛΕΥΕ ΝΒΙ ΝΩΜ ΤΗΡΟΥ ΕΤΝΖΗΤ·

11. ΑΪΡ-ΑΤΩΜ ΠΑΡΑ ΝΑΡΧΩΝ ΤΗΡΟΥ ΝΝΑΙΩΝ· ΝΑΪ
ΕΤΜΟCΤΕ ΜΜΟΪ· ΑΥΩ ΠΑΡΑ ΤΧΟΥΤΑΨΤΕ ΜΠΡΟΒΟΛΗ·
5 ΝΑΪ ΕΝΕΪΩΟΠ ΖΜ ΠΕΥΤΟΠΟC· ΑΥΩ ΑΨΡΖΟΤΕ ΕΒΟ-
ΗΘΙ ΕΡΟΪ ΝΒΙ ΠΑCΟΝ· ΠΑCΥΝΖΥΓΟC ΕΤΒΕ * ΝΕΝΤΑΥ- ΟΘ⁶
ΧΟΪ ΝΖΗΤΟΥ·

12. ΑΥΩ ΝΑΡΧΩΝ ΤΗΡΟΥ ΜΠΧΙCΕ· ΑΥΟΠΤ ΕΤΟΟ-
ΤΟΥ ΝΘΕ ΝΟΥΖΥΛΗ ΕΜΝ-ΟΥΘΕΙΝ ΝΖΗΤC· ΑΪΩΠΕ
10 ΝΘΕ ΝΟΥΩΟΜ ΝΖΥΛΙΚΟΝ· ΕΛCΖΕ ΕΒΟΛ ΖΝ ΝΑΡΧΩΝ·

13. ΑΥΩ ΑΥΧΟΟC ΝΒΙ ΝΕΤΩΟΠ ΤΗΡΟΥ ΖΝ ΝΑΙΩΝ
ΧΕ ΑCΡ-ΧΑΟC· ΑΥΩ ΜΝΝCΑ ΝΑΪ ΑΥΚΩΤΕ ΕΡΟΪ ΖΙ
ΟΥCΟΠ ΝΒΙ ΝΩΟΜ ΝΑΤΝΑ'· ΑΥΩ ΑΥΧΟΟC ΕΨΙ-ΠΛΟΥ-
ΘΕΙΝ ΤΗΡΨ ΕΤΝΖΗΤ·

15 14. ΑΝΟΚ ΔΕ ΑΪΝΑΖΤΕ ΕΡΟΚ ΠΟΥΟΪΝ· ΑΥΩ ΑΪΧΟΟC
ΧΕ ΝΤΟΚ ΠΕ ΠΑCΩΤΗΡ·

15. ΑΥΩ ΕΡΕ ΠΑΤΩΨ ΕΝΤΑΚΤΩΨΨ ΕΡΟΪ ΕΨΩΟΠ
ΖΝ ΝΕΚCΙΧ· ΝΑΖΜΕΤ ΕΤΟΟΤΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ
ΜΠΑΥΘΑΔΗC ΝΑΪ ΕΤΩΧ ΜΜΟΪ ΑΥΩ ΕΤΠΗΤ ΝCΩΪ·

20 16. ΤΑΥΕ-ΠΕΚΟΥΘΕΙΝ ΕΖΡΑΪ ΕΧΩΪ ΧΕ ΑΝΓ ΟΥΛΑΛΥ
ΝΝΑΖΡΑΚ· ΑΥΩ ΝΑΖΜΕΤ ΖΝ ΓΕΚΜΝΤΨΑΝΖΤΗΨ·

17. ΜΠΡΤΡΑΧΙCΩΨ ΧΕ ΝΤΟΚ ΠΕ ΝΤΑΪΖΥΜΝΕΥΕ^π
ΕΡΟΚ ΠΟΥΘΕΙΝ ΕΡΕ ΠΕΧΑΟC ΖΩΒC ΕΒΟΛ ΕΧΝ ΝΕΠΡΟ-
ΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC ΑΥΩ ΝCΕΧΙΤΟΥ ΕΠΕCΗΤ
25 ΕΠΚΑΚΕ·

taken away my power from me, and all the powers within me have been *shaken*.

11. I have become powerless *before*¹ all the archons of the *aeons* which hate me, and *before* the 24 *emanations* in whose *places* I was. And my brother, my *partner*, feared to *help* me, on account of those among whom I was held.

12. And all the *archons* of the height have reckoned me to be *matter* without light in it. I have become like a *material* power which has fallen out of the *archons*.

13. And all those who were in the *aeons* said : she has become *Chaos*. And after this the merciless powers surrounded me at the same time, and spoke to take away all my light that was in me.

14. *But* I trusted thee, O Light, and I said : thou art my *Saviour*.

15. And my ordinance which thou hast ordained for me is in thy hands; save me from the hands of the *emanations* of the Authades which oppress me and pursue after me.

16. Send down thy light upon me, for I am nothing before thee; and save me in thy compassion.

17. Let me not be despised, for thou art he to whom I have *sung praises*, O Light. May the *Chaos* cover over the *emanations* of the Authades, and may they be cast down to the darkness. |

¹ (3, 4) powerless before; or : more powerless than.

4. ΑΥΩ ΚΝΑΝΑΣΜΕΤ ΕΤΕΪΘΟΜ ΝΖΟ ΜΜΟΥΪ ΕΝΤΑΥ-
 ΓΟΡΘΣ ΕΡΟΪ ΧΕ ΝΤΟΚ ΠΕ ΠΑΣΩΤΗΡ ·

5. ΑΥΩ †ΝΑ†-ΠΣΩΤΨ ΜΠΑΟΥΟΕΙΝ ΕΝΕΚΘΙΧ · ΑΚ-
 ΝΑΣΜΕΤ ΠΟΥΟΪΝ ΖΜ ΠΕΚΣΟΟΥΝ · οιι^b

6. ΑΚΘΩΝΤ ΕΝΕΤΡΟΪΣ ΕΡΟΪ ΝΑΪ ΕΤΕ ΝΣΕΝΑΨΑΜΑΣΤΕ
 ΜΜΟΪ ΑΝ ΨΑΒΟΛ · ΑΝΟΚ ΔΕ ΑΪΝΑΣΤΕ ΕΠΟΥΟΪΝ ·

7. †ΝΑΡΑΨΕ ΤΑΣΥΜΝΕΥΕ ΧΕ ΑΚΩΝΣΤΗΚ ΖΑΡΟΪ ·
 ΑΥΩ ΑΚ†ΣΤΗΚ ΕΦΩΨ Ε†ΨΟΟΠ ΝΖΗΤΨ · ΑΥΩ ΑΚ-
 ΝΑΣΜΕΤ · ΑΥΩ ΟΝ ΚΝΑΤΟΥΧΕ-ΤΑΘΟΜ ΕΒΟΛ ΖΜ ΠΕ-
 10 ΧΛΟΣ ·

8. ΑΥΩ ΜΠΚΚΑΛΤ ΝΤΟΟΤΣ ΝΤΘΟΜ ΝΖΑ ΜΜΟΥΪ ·
 ΑΛΛΑ ΑΚΝΤ ΕΥΤΟΠΟΣ ΕΝΨΖΗΧ ΑΝ ·

9. ΝΑΪ ΘΕ ΝΤΕΡΕ ΙΣ ΧΟΟΥ ΕΝΕΨΜΑΟΗΤΗΣ ΑΨΟΥ-
 ΩΨΒ ΟΝ ΠΕΧΛΗ ΝΑΥ ΧΕ ΑΨΩΠΕ ΘΕ ΝΤΕΡΕΣΣΕΙΜΕ
 15 ΝΒΙ †ΘΟΜ ΝΖΟ ΜΜΟΥΪ ΧΕ ΜΠΟΥΝ-ΤΠΙΣΤΙΣ ΣΟΦΙΑ
 ΕΖΡΑΪ ΖΜ ΠΕΧΛΟΣ ΕΠΤΗΡΨ · ΑΣΕΙ' ΟΝ ΜΝ ΝΚΕΠΡΟΒΟ-
 ΛΟΟΥΕ ΤΗΡΟΥ ΝΖΥΛΙΚΟΝ ΜΠΑΨΘΑΔΗΣ ΑΥΖΩΧ ΟΝ ΟΟ
 ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΑΨΩΠΕ ΘΕ ΝΤΕΡΟΥΖΩΧ ΜΜΟΣ ·
 ΑΨΩΨ ΕΒΟΛ ΖΝ ΤΕΪΜΕΤΑΝΟΙΑ ΝΟΥΩΤ · ΕΣΧΩ Μ-
 20 ΜΟΣ ΧΕ ·

9. ΨΝΣΤΗΚ ΖΑΡΟΪ ΠΟΥΟΪΝ ΧΕ ΑΥΖΩΧ ΟΝ ΜΜΟΪ ·
 ΑΨΩΤΟΡΤΡ ΕΤΒΕ ΠΕΚΤΩΨ ΝΒΙ ΠΟΥΟΪΝ ΕΤΝΖΗΤ · ΑΥΩ
 ΜΝ ΤΑΘΟΜ · ΜΝ ΠΑΝΟΥΣ ·

10. Α ΤΑΘΟΜ ΑΡΧΙ ΝΩΧΝ ΕΪΨΟΟΠ ΖΝ ΝΕΪΖΩΧ ·
 25 ΑΥΩ ΤΗΠΕ ΜΠΑΟΥΟΕΨ ΕΨΩΟΟΠ ΖΜ ΠΕΧΛΟΣ · Α

25 MS ΕΨΩΟΟΠ; read ΕΪΨΟΟΠ.

4. And thou wilt save me as I am ensnared by¹ this lion-faced power; for thou art my *Saviour*.

5. And I will give what is purified of my light into thy hands; thou hast saved me, O Light, with thy knowledge.

6. Thou hast been angry with those who watch for me, who will not be able to seize me at all. *But* I have *believed* in the light.

7. I will rejoice and *sing praises*, for thou hast had compassion on me; and thou hast given heed to the oppression in which I am. And thou hast saved me. And also thou wilt deliver my power from the *Chaos*.

8. And thou didst not leave me to be in the hands of the lion-faced power, *but* thou hast brought me to a *place* which is not oppressed'."

48. When Jesus had said these things to his *disciples*, he answered again and said to them: "It happened now when the lion-faced power knew that the Pistis Sophia was not brought up from the *Chaos* at all, it came again with all the rest of the *material emanations* of the Authades. They oppressed the Pistis Sophia again. Now it happened when they oppressed her, she cried out in this same *repentance*, in which she spoke thus:

9. Have compassion on me, O Light, for they have oppressed me again. The light within me has been agitated on account of thy ordinance; and my power and my *understanding (mind)*.

10. My power has *begun* to decrease while I am in these oppressions; and the reckoning of my time while I am in the *Chaos*. | My light has diminished, for they have

¹ (1, 2) as I am ensnared by; Schmidt: which they have set as a snare for me.

18. ΜΑΡΕCΨΤΑΜ Ν̄ΟΙ ΤΤΑΠΡΟ Ν̄ΝΕΤΟΥΕΨΟΜΚΤ̄ Ζ̄Ν
ΟΥΚΡΟϢ • ΝΑΪ ΕΤΧΩ Μ̄ΜΟC ΧΕ ΜΑΡΕΝϢΙ-ΠΟΥΟΪΝ
ΤΗΡϢ ΕΤ̄ΝΖΗΤC Ε̄ΜΠ̄Ρ-ΑΛΛΥ ΝΑΥ Μ̄ΠΕΘΟΟΥ •

ΝΑΪ ΔΕ ΝΤΕΡΕϢΧΟΟΥ Ν̄ΟΙ ΙC • ΑϢΕΙ' ΕΘΗ Ν̄ΟΙ ΜΑ-
5 ΘΑΙΟC ΠΕΧΑϢ ΧΕ ΠΑΧΟΕΙC • Α ΠΕΚΠ̄ΝΑ ΚΙΜ ΕΡΟΪ •
ΑΥΩ ϢΝΗΦΕ Μ̄ΜΟΪ Ν̄ΟΙ ΠΕΚΟΥΟΕΙΝ • ΕΤΡΑΤΑΥΕ-ΤΜΕ2-
ΨΜΟΥΝΕ Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΤΠΙCΤΙC CΟΦΙΑ • Α ΤΕΚCΟΜ
ΓΑΡ ΠΡΟΦΗΤΕΥΕ ΖΑΡΟC Μ̄ΠΙΟΥΟΕΙΨ ΖΙΤ̄Ν ΔΑΥΕΙΑ
Ζ̄Μ ΠΜΕΖΜΑΛΒ Μ̄ΨΑΛΜΟC ΕCΧΩ Μ̄ΜΟC • ΧΕ

10 1. ΑΪΚΑ-ΖΤΗΪ ΕΡΟΚ ΠΧΟΕΙC • Μ̄Π̄ΡΤΡΑΧΙΨΠΕ Ν̄ΨΑ- Π^b
ΕΝΕ2 • ΜΑΤΟΥΧΟΪ Ζ̄Ν ΤΕΚΔΙΚΑΙΟCΥΝΗ •

2. ΡΙΚΕ Μ̄ΠΕΚΜΑΛΧΕ ΕΡΟΪ • CΕΠΗ Ν̄ΓΤΟΥΧΟΪ • ΨΩ-
ΠΕ ΝΑΪ ΕΥΝΟΥΤΕ Ν̄ΝΑΨΤΕ • ΑΥΩ ΟΥΗΪ Μ̄ΜΑΜ̄ΠΩΤ
ΕΤΟΥΧΟΪ •

15 3. ΧΕ Ν̄ΤΟΚ ΠΕ ΠΑΤΑΧΡΟ • ΑΥΩ ΠΑΜΑΜ̄ΠΩΤ • ΕΤΒC
ΠΕΚΡΑΝ ΚΝΑΧΙΜΟΕΙΤ ΖΗΤ •

4. ΑΥΩ Ν̄ΓCΑΝΟΥΨ̄Τ ΑΥΩ ΚΝΑΝ̄Τ ΕΒΟΛ Ζ̄Μ ΠΕΪ-
ΠΑΨ • ΠΑΪ ΕΝΤΑΥ2ΟΠ̄Ϣ ΕΡΟΪ • ΧΕ Ν̄ΤΟΚ ΠΕ ΤΑΝΑΨΤΕ •

5. †ΝΑCΟΪΛΕ ΕΠΑΠ̄ΝΑ ΕΝΕΚCΙΧ • ΑΚCΟΤ̄Τ ΠΧΟΕΙC
20 ΠΝΟΥΤΕ Ν̄ΤΜΕ •

6. ΑΚΜCΤΕ-ΝΕΤΖΑΡ'Ε2 ΕΜΠΕΤΨΟΥΪΤ ΕΠΧΙΝΧΗ •
ΑΝΟΚ ΔΕ ΑΪΝΑ2ΤΕ • ΑΥΩ †ΝΑΤΕΛΗΛ ΕΧ̄Μ ΠΧΟΕΙC •

7. ΑΥΩ †ΝΑΕΥΦΡΑΝC ΕΧ̄Μ ΠΕΚΝΑ' • ΧΕ ΑΚCΩΨ̄Τ
ΕΧ̄Μ ΠΑΘΒΒΙΟ ΑΥΩ ΑΚΤΟΥΧΕ-ΤΑΨΥΧΗ ΕΒΟΛ Ζ̄Ν ΝΑ-

25 ΑΝΑΓΚΗ •

19 MS ΕΠΑΠ̄ΠΛ; read ΕΠΛΑΠ̄ΠΛ.

21 ΟΥ in ΨΟΥΪΤ inserted above.

18. May the mouth be shut of those who, with cunning, want to swallow me; who say : let us take away all the light within her, although I have done nothing wicked to them'."

49. When, *however*, Jesus had said these things, Matthew came forward and said : "My Lord, thy *Spirit* has moved me, and thy light has made me *sober*, so that I should tell the eighth *repentance* of the Pistis Sophia. *For* thy power once *prophesied* about it through David, in the 30th *Psalm*, saying :

1. 'I have hoped in thee, O Lord. Let me not be put to shame for ever; save me in thy *righteousness*.

2. Incline thine ear to me; save me quickly, be to me a protecting God and a house of refuge to save me.

3. For thou art my support and my refuge; for the sake of thy name thou wilt guide me and nourish me.

4. And thou wilt bring me forth from this snare which they have hidden for me, for thou art my protector.

5. I will give up my *spirit* into thy hands. Thou hast saved me, O Lord, God of truth.

6. Thou hast hated those who idly keep to what is vain. *But* I have trusted;

7. And I will rejoice over the Lord ¹, and I will be *glad* over thy mercy; for thou hast looked upon my humbleness, and thou hast saved my *soul* out of my *necessities*. |

¹ (22, 23) Till emends Schmidt's division of verses 6, 7.

8. ΛΥΩ ΜΠΚΩΤΑΜ ΕΡΩΙ ΞΝ ΝΟΙΧ ΜΠΧΑΧΕ· ΑΚ-
ΤΑΞΕ-ΝΑΟΥΕΡΙΤΕ ΕΡΑΤΟΥ ΞΝ ΟΥΟΥΟΤΝ· ΠΛ

9. ΝΑ' ΝΑΙ ΠΧΟΙC ΧΕ ΤΘΛΙΒΕ· Α ΠΑΒΑΛ ΩΤΟΡΤΡ
ΞΜ ΠΩΩΝΤ· ΛΥΩ ΤΑΨΥΧΗ ΜΝ ΖΗΤ·

10. ΧΕ Α ΝΑΡΜΠΟΟΥΕ ΩΧΝ ΞΝ ΟΥΜΚΑΞ ΝΖΗΤ· ΛΥΩ
Α ΠΑΩΝΞ ΩΧΝ ΞΝ ΞΕΝΑΨΑΞΟΜ· Α ΤΑΞΟΜ ΘΒΒΕ ΞΝ
ΟΥΜΝΤΖΗΚΕ· ΛΥΩ ΛΥΩΤΟΡΤΡ ΝΟΙ ΝΑΚΕΕC·

11. ΑΨΩΠΕ ΝΝΟΘΝΕC ΝΝΑΧΑΧΕ ΤΗΡΟΥ· ΛΥΩ
ΝΝΕΤΖΗΝ ΕΡΟΙ· ΑΨΩΠΕ ΝΖΟΤΕ ΝΝΕΤCΟΟΥΝ ΜΜΟΙ·
12. ΛΥΩ ΠΕΤΝΑΥ ΕΡΟΙ ΛΥΠΩΤ ΝCΑΒΟΛ ΜΜΟΙ·

13. ΛΥΡ-ΠΑΩΒΩ ΝΘΕ ΝΟΥΚΩΩC ΞΜ ΠΕΥΖΗΤ· ΛΥΩ
ΑΨ-ΟΕ ΝΟΥCΚΕΥΟC ΕΛΥCΩΡΜ·

14. ΧΕ ΑΨΩΤΜ ΕΠCΩΨ ΝΞΕΝΜΗΗΨΕ ΕΥΚΩΤΕ ΕΡΟΙ
ΜΠΑΚΩΤΕ· ΞΜ ΠΤΡΕΥCΩΟΥΞ ΕΞΡΑΙ ΕΧΩΙ ΞΙ ΟΥCΟΠ·
15. ΛΥΨΟΧΝΕ ΕΧΙ-ΤΑΨΥΧΗ ΝΤΟΟΤ·

16. ΑΝΟΚ ΔΕ ΑΨΝΑΞΤΕ ΕΡΟΚ ΠΧΟΙC· ΑΨΧΟΟC ΧΕ
ΝΤΟΚ ΠΕ ΠΑΝΟΥΤΕ·

17. ΕΡΕ ΝΑΚΛΗΡΟC ΞΝ ΝΕΚΟΙΧ· ΝΑΞΜΕΤ ΕΤΟΙΧ ΝΝΑ- ΠΛ^b
ΧΑΧΕ· ΛΥΩ ΤΟΥΧΟΙ ΕΝΕΤΠΗΤ ΝCΩΙ·

18. ΟΥΩΝΞ ΠΕΚΞΟ ΕΞΡΑΙ ΕΧΜ ΠΕΚΞΜΞΑΛ· ΛΥΩ ΤΟΥ-
ΧΟΙ ΞΜ ΠΕΚΝΑ' ΠΧΟΙC·

19. ΜΠΡΤΡΑΧΙΨΠΕ ΧΕ ΑΨΩ ΕΞΡΑΙ ΕΡΟΚ· ΜΑΡΟΥ-
ΧΙΨΠΕ ΝΟΙ ΝΑCΕΒΗC· ΛΥΩ ΝCΕΚΟΤΟΥ ΕΑΜΝΤΕ·

20. ΜΑΡΟΥΡΜΠΟ ΝΟΙ ΝΕCΠΟΤΟΥ ΝΚΡΟΧ· ΝΕΤΤΑΥΟ
21. ΝΟΥΑΝΟΜΙΑ ΝCΑ ΠΑΙΚΑΙΟC ΞΝ ΟΥΜΝΤΧΑCΙΖΗΤ· ΜΝ
ΟΥCΩΨ·

22. ΝΤΕΡΕ ΙC ΔΕ CΩΤΜ ΕΝΕΨΑΧΕ· ΠΕΧΛΑΙ ΧΕ ΚΛ-

20 MS ΟΥΩΙΞ ΠΕΚΞΟ; better ΟΥΕΝΞ ΠΕΚΞΟ.

8. Thou hast not shut me in the hands of the enemy; thou hast set my feet in a wide place.

9. Have mercy on me, O Lord, for I am *afflicted*; my eye is ¹ troubled with anger; and my *soul* and my belly.

10. For my years have been spent in distress and my life has been spent in groanings; my power has become weak in poverty, and my bones are troubled.

11. I have become a reproach to all my enemies and my neighbours. I have become a fear to those that know me, and those that saw me ran away from me.

12. I have been forgotten like a corpse in their hearts; and I have become like a broken *vessel*.

13. I have heard contempt from many at my side who surrounded me; when they gathered together against me, they took counsel to take away my *soul* from me.

14. *But* I have trusted thee, O Lord, I have said: thou art my God.

15. My *lots* are in thy hands; save me from the hand of my enemies, and deliver me from those that persecute me.

16. Reveal thy face over thy servant, and save me in thy mercy, O Lord.

17. Let me not be put to shame, for I have cried to thee; let the *impious* be put to shame and turned to Amente.

18. Let the cunning lips be dumb, who speak *iniquity* against the *righteous* with pride and contempt'.*"

50. When *however* Jesus heard these words, he said: "*Well done*, | Matthew. Now at this time *truly* I say to

* Ps. 30.1-18

¹ (3) my eye is; lit. my eye has been.

ΛΩC ΜΑΘΑΙΟC· ΤΕΝΟΥ CΕ ΔΑΜΗΝ †ΧΩ (Μ)ΜΟC ΝΗΤΝ
 ΧΕ ΕΨΑΝΧΩΚ ΕΒΟΛ ΝΒΙ ΠΑΡΙΘΜΟC ΝΤΕΛΕΙΟC· ΑΥΩ
 ΝΤΕ ΠΤΗΡΨ ΩΛ ΕΞΡΑΪ †ΝΑΖΜΟΟC ΞΜ ΠΕΘΗCΑΥΡΟC
 ΜΠΟΥΟΪΝ ΑΥΩ ΝΤΩΤΝ ΖΩΓΤΗΥΤΝ ΤΕΤΝΑΖΜΟΟC
 5 ΖΙΧΝ ΜΝΤCΝΟΟΥC ΝCΟΜ ΝΟΥΟΕΙΝ ΨΑΝΤΝΑΠΟΚΑ- ΠΒ
 ΟΙCΤΑ ΝΝΤΑΞΙC ΤΗΡΟΥ ΜΠΜΝΤCΝΟΟΥC ΝCΩΤΗΡ ΕΠΤΟ-
 ΠΟC ΝΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ·

Ξ ΝΑΪ ΔΕ ΝΤΕΡΕΨΧΟΟΥ· ΠΕΧΛΑ ΧΕ ΤΕΤΝΝΟΪ ΧΕ
 ΕΪΧΩ ΜΜΟC ΧΕ ΟΥ· ΑCΕΙ' ΕΘΗ ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑC
 10 ΧΕ ΠΧΟΕΙC· ΕΤΒΕ ΠΑΪ ΡΩ ΑΚΧΟΟC ΕΡΟΝ ΜΠΙΟΥ-
 ΟΕΨ ΞΝ ΟΥΠΑΡΑΒΟΛΗ· ΧΕ ΝΤΩΤΝ ΑΤΕΤΝΖΥΠΟΜΙΝΕ
 ΝΜΜΑΪ ΞΝ ΜΠΙΡΑCΜΟC· †ΝΑCΜΙΝΕ ΝΜΜΗΤΝ ΝΟΥΜΝΤ-
 ΕΡΟ ΚΑΤΑ ΘΕ ΕΝΤΑ ΠΑΪΩΤ CΜΝΤC ΝΜΜΑΪ· ΧΕ ΕΤΕ-
 ΤΝΕΟΥΩΜ· ΝΤΕΤΝCΩ ΖΙΧΝ ΤΑΤΡΑΠΕΖΑ ΞΝ ΤΑΜΝΤ-
 15 ΕΡΟ· ΑΥΩ ΝΤΩΤΝ ΤΕΤΝΑΖΜΟΟC ΖΙΧΝ ΜΝΤCΝΟΟΥC
 ΝΘΡΟΝΟC ΝΤΕΤΝΚΡΙΝΕ ΝΤΜΝΤCΝΟΟΥC ΜΦΥΛΗ ΜΠΙΛ·

Ξ ΠΕΧΛΑ ΝΑC ΧΕ ΕΥΓΕ ΜΑΡΙΑ· ΑΧΟΥΩ2 ΟΝ ΕΤΟ-
 ΟΤΨ ΝΒΙ ΙC ΠΕΧΛΑ ΝΝΕΨΜΑΘΗΤΗC· ΧΕ ΑCΩΩΠΕ CΕ ΠΒ¹
 ΟΝ ΜΝΝCΑ ΝΑΪ ΝΤΕΡΟΥ2ΩΧ ΝΤΠΙCΤΙC CΟΦΙΑ ΞΜ ΠΕ-
 20 ΧΑΟC ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC· ΑCΧΩ Ν-
 ΤΜΕ2ΨΙΤΕ ΜΜΕΤΑΝΟΙΑ ΕCΧΩ ΜΜΟC· ΧΕ

1. Ω' ΠΟΥΟΕΙΝ ΠΑΤΑCCE ΝΝΕΝΤΑΥΨΙ-ΤΑCΟΜ Ν-
 ΤΟΟΤ· ΑΥΩ ΝΓΨΙ-ΤCΟΜ ΝΝΕΝΤΑΥΨΙ-ΤΩΪ ΝΖΗΤ·

2. ΧΕ ΑΝΟΚ ΠΕ ΤΕΚCΟΜ· ΜΝ ΠΕΚΟΥΟΕΙΝ ΑΜΟΥ
 25 ΝΓΝΑΖΜΕΤ·

1 MS ΜΟC.

16 MS ΝΠΙΛ for ΜΠΙCΑ or ΜΠΠΙΛ.

you, when the *perfect number* is completed and the All is raised up, I will sit in the *Treasury* of the Light, and you yourselves will sit on twelve light-powers, until we have *set up* again all the *ranks* of the twelve *saviours* at the *place* of the *inheritance* of each one of them.”

But when he had said these things, he said: “Do you *understand* what I say?”

Maria came forward and said: “O Lord, concerning this, thou didst once say to us in a *parable*: ‘You have *endured* with me in *temptations*. I will establish a kingdom for you *in the way in which* my Father established it for me¹, so that you may eat and drink at my *table* in my kingdom. And you will sit upon twelve *thrones* and *judge* the twelve *tribes* of Israel’.*”

He said to her: “*Excellent*, Maria.”

Jesus continued again and said to his *disciples*: “Now it happened after these things, when the *emanations* of the Authades oppressed the Pistis Sophia in the *Chaos*, she spoke the *ninth repentance*, saying:

1. ‘O Light, *smite down* those who have taken my power away from me; and take the power from those who have taken mine from me.

2. For I am thy power and thy light; come and save me. |

* cf. Lk. 22.28-30

¹ (12) I will establish a kingdom for you ... for me; Till: I will establish a kingdom with you ... with me.

3. ΜΑΡΕ ΟΥΝΟΘ ΝΚΑΚΕ ΖΩΒC ΕΒΟΛ ΕΧΝ ΝΕΓΖΩΧ
ΜΜΟΪ • ΛΧΙC ΝΤΑΔΟΜ ΧΕ ΑΝΟΚ ΠΕΤΝΑΝΑΖΜΕ •

4. ΜΑΡΟΥΨΩΩΤ ΝΤΕΥΔΟΜ ΝΒΙ ΝΑΪ ΤΗΡΟΥ ΕΤΟΥ-
ΕΨΧΙ-ΠΛΟΥΟΪΝ ΝΖΗΤ ΕΠΤΗΡΨ • ΜΑΡΟΥΚΟΤΟΥ ΕΠΕ-
5 ΧΛΟC • ΑΥΩ ΝCΕΡ-ΑΤΔΟΜ ΝΒΙ ΝΕΤΟΥΕΨΧΙ ΜΠΛΟΥΟΪΝ
ΝΖΗΤ ΕΠΤΗΡΨ •

5. ΜΑΡΕ ΤΕΥΔΟΜ ΨΩΠΕ ΝΘΕ ΝΟΥΨΟΪΨ • ΑΥΩ ΜΑ-
ΡΕΧΠΑΤΑCCE ΜΜΟΥΨ ΝΒΙ ΙΕΟΥ ΠΕΚΑΓΓΕΛΟC • πΓ

6. ΑΥΩ ΕΥΨΑΝΕΙ' ΕΥΝΗΥ ΕΠΧΙCΕ • ΜΑΡΕ ΟΥΚΑΚΕ
10 ΤΑΖΟΥ • ΑΥΩ ΝCΕCΑΛΑΤΕ ΝCΕΚΟΤΟΥ ΕΠΕΧΛΟC •
ΑΥΩ ΜΑΡΕΧΠΩΤ ΝCΩΟΥ ΝΒΙ ΙΕΟΥ ΠΕΚΑΓΓΕΛΟC ΝΨ-
ΧΝΑΥ ΕΠΚΑΚΕ ΜΠΕCΗΤ •

7. ΧΕ ΑΥΩΡΨ ΕΡΟΪ ΝΟΥΔΟΜ ΝΖΟ ΜΜΟΥΪ ΕΜΠΙΡ-ΠΕ-
ΟΟΟΥ ΝΑΥ ΤΑΪ ΕΤΟΥΝΑΧΙ ΜΠΕΥΟΥΟCΙΝ ΖΡΑΪ ΝΖΗΤC
15 ΑΥΖΩΧ ΝΤΔΟΜ ΕΤΝΖΗΤ • ΤΑΪ ΕΤΕ ΝCΕΝΑΨΧΙΤC ΑΝ •

8. ΤΕΝΟΥ ΔΕ ΠΟΥΟCΙΝ ΧΙ-ΠCΩΤΨ ΝΤΔΟΜ ΝΖΟ Μ-
ΜΟΥΪ ΕΜΠCΕΙΜΕ • ΑΥΩ ΗΜΕΕΥC ΕΝΤΑΨΜΕΕΥΕ ΕΡΟΧ
ΝΒΙ ΠΑΥΘΑΛΗC ΕΧΙ-ΠΛΟΥΟCΙΝ • ΧΙ-ΠΩΨ ΖΩΩΨ • ΑΥΩ
ΜΑΡΟΥΧΙ-ΠΟΥΟΪΝ ΝΤΔΟΜ ΝΖΟ ΜΜΟΥΪ ΤΑΪ ΕΤΩΡΨ
20 ΕΡΟΪ •

9. ΤΑΔΟΜ ΝΤΟC ΝΑΟΥΡΟΤ ΖΜ ΠΟΥΟCΙΝ • ΑΥΩ CΝΑ-
ΡΑΨΕ • ΧΕ ΧΝΑΝΑΖΜΕC •

10. ΑΥΩ CΕΝΑΧΟΟC ΝΒΙ ΜΜΕΡΟC ΤΗΡΟΥ ΝΤΑΔΟΜ
ΧΕ ΜΝ ΔΕ ΡΕΧΝΟΥΖΜ ΝCΑΒΛΛΑΚ • ΧΕ ΝΤΟΚ ΠΕΤΝΑ- πΓ^b
25 ΝΑΖΜΕΤ ΝΤΟΟΤC ΝΨΔΟΜ ΝΖΟ ΜΜΟΥΪ ΤΑΪ ΕΝΤΑCΧΙ-

3. May a great darkness cover over those that oppress me; say to my power : it is I who will save thee.

4. All those who want to take my light from me completely : may their power fail; those who want to take my light from me completely : may they turn to the *Chaos* and become powerless.

5. May their power become like dust; and may Jeu, thine *angel*, smite them down.

6. And if they come to go to the height, may a darkness seize them, so that they stumble and turn to the *Chaos*; and may thine *angel*, Jeu, pursue them and send them to the darkness below.

7. For without my having done evil to them, they have ensnared me with a lion-faced power from which their light will be taken; they have oppressed the power within me, which they will not able to take away.

8. Now at this time, O Light, take away what is purified from the lion-faced power, without his knowing; and the thought which the Authades had (lit. thought), to take away my light : take his own away; and let the light of the lion-faced power, which ensnared me, be taken away.

9. My power will flourish in the light and will rejoice because it will save it.

10. And all the *parts* of my power will say : there is now no saviour except thee; for it is thou who wilt save me from the hands of the lion-faced power which has taken |

ΤΑΘΟΜ ΝΖΗΤ· ΑΥΩ ΝΤΟΚ ΠΕΤΝΟΥΖΜ ΜΜΟΪ ΕΒΟΛ ΖΙ-
ΤΟΟΤΟΥ ΝΝΕΝΤΑΥΧΙ-ΤΑΘΟΜ ΝΖΗΤ ΜΝ ΠΛΟΥΟΪΝ·

11. ΧΕ ΑΥΛΞΕΡΑΤΟΥ ΕΡΟΪ ΕΥΧΙΘΟΛ ΕΡΟΪ· ΑΥΩ
ΕΥΧΩ ΜΜΟC¹ ΧΕ †CΟΟΥΝ ΕΠΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΪΝ
5 ΕΤΖΜ ΠΧΙCΕ ΠΑΪ ΕΝΤΑΪΠΙCΤΕΥΕ ΕΡΟC· ΑΥΩ ΑΥΑΝΑΓ-
ΚΑΖΕ ΜΜΟΪ ΧΕ ΧΩ ΕΡΟΝ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ
ΕΤΖΜ ΠΧΙCΕ· ΠΑΪ ΑΝΟΚ ΕΤΕ Ν†CΟΟΥΝ ΜΜΟC ΑΝ·

12. ΑΥΩ ΑΥΤΩΩΒΕ ΝΑΪ ΝΝΕΪΠΕΘΟΟΥ ΤΗΡΟΥ ΕΒΟΛ
ΧΕ ΑΪΠΙCΤΕΥΕ ΕΠΟΥΟΕΙΝ ΜΠΧΙCΕ· ΑΥΩ ΑΥΡ-ΤΑΘΟΜ
10 ΝΑΤΟΥΟΕΙΝ·

13. ΑΝΟΚ ΔΕ ΝΤΕΡΟΥΑΝΑΓΚΑΖΕ ΜΜΟΪ· ΑΪΖΜΟΟC
ΕΖΡΑΪ ΖΜ ΠΚΑΚΕ· ΕΡΕ ΤΑΨΥΧΗ ΘΒΒΗΥ ΖΝ ΟΥΖΗΒΕ·

14. ΑΥΩ ΠΟΥΟΪΝ Ε†ΖΥΜΝΕΥΕ ΕΡΟΚ ΕΤΒΗΗΤ⁴ [ΧΕ]
ΝΟΥΖΜ ΜΜΟΪ· †CΟΟΥΝ ΧΕ ΚΝΑΝΑΖΜΕΤ ΕΒΟΛ ΧΕ
15 ΝΕΪCΙΡΕ ΠΕ ΜΠΕΚΟΥΩΨ ΧΙΝ ΕΪΨΟΟΠ ΠΕ ΖΜ ΠΑΛΙΩΝ· ΠΛ
ΝΕΪCΙΡΕ ΠΕ ΜΠΕΚΟΥΩΨ ΝΘΕ ΝΝΙΑΖΟΡΑΤΟC ΕΤΨΟΟΠ
ΖΜ ΠΑΤΟΠΟC· ΑΥΩ ΝΘΕ ΜΠΑΣΥΝΖΥΓΟC· ΑΥΩ ΝΕΪΡ-
ΖΗΒΕ ΠΕ ΕΪΨΟΡΜ ΕΪΨΙΝΕ ΝCΑ ΠΕΚΟΥΟΪΝ·

15. ΤΕΝΟΥ ΘΕ ΑΥΚΩΤΕ ΕΡΟΪ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ
20 ΤΗΡΟΥ ΜΠΑΥΘΑΔΗC· ΑΥΩ ΑΥΡΑΨΕ ΕΖΡΑΪ ΕΧΩΪ·
ΑΥΩ ΑΥΖΩΧ ΜΜΟΪ ΕΜΑΨΟ ΕΝ†CΟΟΥΝ (ΜΜΟΟΥ) ΑΝ·
ΑΥΩ ΑΥΠΩΤ· ΑΥΛΟ ΖΑΡΟΪ· ΑΥΩ ΜΠΟΥΝΑ' ΝΑΪ·

16. ΑΥΚΟΤΟΥ ΟΝ ΑΥΠΙΡΑΖΕ ΜΜΟΪ· ΑΥΩ ΑΥΖΩΧ

6 MS ΜΜΜΥCΤΗΡΙΟΝ.

13 omit ΧΕ.

18 first ι in ΕΪΨΟΡΜ inserted above.

21 supply ΜΜΟΟΥ.

my power from me. And it is thou who savest me from the hands of those who have taken my power and my light from me.

11. For they stood up against me and told lies about me. And they say : I know the *mystery* of the light which is in the height, in which I have *believed*. And they have *compelled* me, saying : Tell us the *mystery* of the light which is in the height, this one which I do not know.

12. And they have repaid me with all these wicked things, because I have *believed* in the light of the height; and they have made my power to be without light.

13. *But* when I was *compelled*, I sat in the darkness, while my *soul* was humble in sorrow.

14. And, O Light, concerning whom I *sing praises* to thee, save me; I know that thou wilt save me, because I have done thy will since I was in my *aeon*. I have done thy will like the *invisible ones* who are in my *place*, and like my *partner*; and I became sorrowful as I looked, seeking for thy light.

15. Now at this time all the *emanations* of the Authades have surrounded me; and have rejoiced over me, and they have oppressed me greatly, without my knowing; and they have run away, they have left me, and they have not been merciful to me.

16. They turned again and *tempted* me, and they oppressed | me with great oppression; they gnashed their

ἄμοϊ ἡμ̄ πνοῶ ἡνωχ· ἀγῆροχρεχ ἡνεγὼβςε ἐζοῦν
εῖοϊ ἐγὼγεψχι-πλογοῖν ἡνῆτ ἐπτηρῆ·

17. ψα τναγ ὅε πογοεῖν ἐκάνεχε ἄμοογ ἐγ-
νωχ ἄμοϊ· νογῆμ ἡταῶμ ἐβολ ἡν νεγμεεγε
5 ἐθοογ ἀγῶ ἡγῆαῆμετ ἡτοοτς ἡτῶμ ἡζο ἄ-
μογῆ· χε ἀνοκ μαγλατ ἡν ἡαζορατος πετψοοπ
ἡμ̄ πεῖτοπος·

πα^b

18. τῆαῆγμνεγε εῖοκ πογοῖν εῖῆνⁱ τμητε ἡνετ-
σοογς τηρογ εῖοϊ· ἀγῶ τῆαωψ ἐραῖ οὔηκ ἡν
10 τμητε ἡνετνωχ ἄμοϊ τηρογ·

19. τеноγ ὅε πογοῖν ἡπῆτρεγρψε ἄμοϊ ἡῶι
νετμοστε ἄμοϊ· ἀγῶ ἐγὼγεψχι-ταῶμ ἡνῆτ· ναῖ
ετμοστε ἄμοϊ ετκῖμ ἡνεγβαλ ἐζοῦν εῖοϊ· ἐμπῆ-
ααγ ναγ·

15 20. χε νεγκωρῶ μεν εῖοϊ πε ἡν ζενψαχε ἐγ-
νοτῆ ἐγψῖνε ἄμοϊ ἐμμγστηρίον ἡπογοῖν ναῖ
ετε ἡτσοογῆ ἄμοογ ἀν· ἐγῶ ἄμοc εῖοϊ ἐγὼ
ἡκροχ εῖοϊ· ἀγῶ ἐγῶντ εῖοϊ χε ἀπῖστεγε
ἐπογοεῖν ἐτῆμ̄ πχιcε·

20 21. ἀγογῶν ἡρωγ ἐζοῦν εῖοϊ· πεχαγ χε cε
τῆναχι-πεσογοῖν·

22. τеноγ ὅε πογοεῖν ἀκειμε ἐπεγκροχ ἡπῆ-
ἀνεχε ἄμοογ· ἀγῶ ἡπῆτρε τεκβονῆα οὔε ἡcα-
βολ ἄμοϊ·

πε

25 23. ὅεπῆ πογοεῖν· ἀρῖ-παῆαπ· ἡν̄ πακβα·

9 οὔηκ; archaic form of οὔβηκ.

teeth at me, wanting to take away my light from me completely.

17. How long now, O Light, dost thou *suffer* them, that they oppress me? Save my power from their wicked thoughts, and save me from the lion-faced power, for I alone among the *invisible ones* am in this *place*.

18. I will *sing praise* to thee, O Light, while I am in the midst of all those gathered against me. And I will cry out to thee in the midst of all those that oppress me.

19. Now at this time, O Light, let not those that hate me and want to take away my power from me, rejoice over me; these who hate me, as they move their eyes against me, without my having done anything to them.

20. For *indeed* they flatter me with sweet words while they seek from me the *mysteries* of the light which I do not know; speaking to me with cunning against me, and raging against me, because I have *believed* in the light which is in the height.

21. They have opened their mouths against me; they have said : Yes. We will take away her light.

22. Now at this time, O Light, thou hast known their cunning; *suffer* them not, and let not thy *help* be far from me.

23. Make haste, O Light, judge me and avenge me. |

24. ΑΥΩ †ΖΑΠ ΕΡΟΪ ΖΝ ΤΕΚΜΝΤΑΓΛΑΘΟΣ· ΤΕΝΟΥ ΘΕ
ΠΟΥΟΪΝ ΝΝΟΥΟΪΝ ΜΠΡΤΡΕΥΧΙ-ΠΛΟΥΟΕΙΝ ΝΤΟΟΤ·

25. ΑΥΩ ΜΠΡΤΡΕΥΧΟΟΣ ΖΡΑΪ ΝΖΗΤΟΥ· ΧΕ Α ΤΕΝ-
ΘΟΜ ΣΕΙ' ΜΠΕΣΟΥΟΪΝ ΑΥΩ ΜΠΡΤΡΕΥΧΟΟΣ ΧΕ ΑΝΩ-
5 ΜΚ ΝΤΕΣΘΟΜ·

26. ΑΛΛΑ ΜΑΡΕ ΟΥΚΑΚΕ ΝΤΟΘ ΕΙ' ΕΖΡΑΪ ΕΧΩΟΥ·
ΑΥΩ ΜΑΡΟΥΡ-ΑΤΘΟΜ ΝΒΙ ΝΕΤΟΥΕΨΧΙ-ΠΛΟΥΟΪΝ Ν-
ΤΟΟΤ· ΑΥΩ ΜΑΡΟΥ† ΖΩΟΥ ΝΟΥΧΛΟΣ ΜΝ ΟΥΚΑΚΕ·
ΝΒΙ ΝΕΤΧΩ ΜΜΟΣ ΧΕ ΤΝΝΑΧΙ ΜΠΕΣΟΥΟΕΙΝ ΜΝ
10 ΤΕΣΘΟΜ·

27. ΤΕΝΟΥ ΘΕ ΝΑΖΜΕΤ ΤΑΡΙΡΑΨΕ ΧΕ †ΟΥΕΨ-ΠΜΕΖ-
ΜΝΤΨΟΜΤΕ ΝΑΙΩΝ ΠΤΟΠΟΣ ΝΤΑΙΚΑΙΟΣΥΝΗ· ΑΥΩ
†ΝΑΧΟΟΣ ΝΟΥΟΕΙΨ ΝΙΜ ΧΕ ΕΨΕΡΖΟΥΕ-ΟΥΟΪΝ ΝΒΙ
ΠΟΥΟΪΝ ΝΙΘΟΥ ΠΕΚΑΓΓΕΛΟΣ·

15 28. ΑΥΩ ΠΑΛΑΣ ΝΑΖΥΜΝΕΥΕ ΕΡΟΚ ΖΜ ΠΕΚΣΟΟΥΝ ΠΕ^β
ΜΠΛΟΥΟΕΙΨ ΤΗΡΨ ΖΜ ΠΜΕΖΜΝΤΨΟΜΤΕ ΝΑΙΩΝ:

Ζ ΑΣΩΩΠΕ ΝΤΕΡΕ ΙΣ ΟΥΩ ΕΨΧΩ ΝΝΕΪΨΑΧΕ ΕΝΕΨ-
ΜΑΘΗΤΗΣ· ΠΕΧΛΑ ΝΑΥ ΧΕ ΠΕΤΝΗΦΕ ΖΝΤΗΥΤΝ· ΜΑ-
ΡΕΨΤΑΥΕ-ΠΕΥΒΩΛ· ΑΨΕΙ' ΕΘΗ ΝΒΙ ΙΑΚΩΒΟΣ· ΑΨ†ΠΙ
20 ΕΡΝ ΤΜΕΣΤΝΖΗΤ ΝΙΣ ΠΕΧΛΑ ΧΕ ΠΑΧΟΕΙΣ· ΑΨΝΗΦΕ
ΜΜΟΪ ΝΒΙ ΠΕΚΠΝΛ· ΑΥΩ †ΡΟΟΥΤ ΕΤΑΥΕ-ΠΕΥΒΩΛ·
ΕΤΒΕ ΠΑΪ ΡΩ Α ΤΕΚΘΟΜ ΠΡΟΦΗΤΕΥΕ ΜΠΙΟΥΟΪΨ ΖΙΤΝ
ΑΛΥΕΙΑ ΖΜ ΠΜΕΖΜΑΒΤΑΨΤΕ ΜΨΑΛΜΟΣ ΕΨΧΩ ΜΜΟΣ
ΝΤΕΪΖΕ ΕΤΒΕ ΤΜΕΖΨΙΤΕ ΜΜΕΤΑΝΟΙΑ ΝΤΠΙΣΤΙΣ ΣΟ-
25 ΦΙΑ· ΧΕ

1. †ΖΑΠ ΠΧΟΕΙΣ ΕΝΕΤΧΙ ΜΜΟΪ ΝΘΟΝΣ· ΜΨΕ ΜΝ
ΝΕΤΜΨΕ ΝΜΜΑΪ·

24. And give judgment to me in thy *goodness*; now at this time, O Light of Lights, let them not take my light from me.

25. And do not let them say in their hearts¹: Our power has satisfied itself with her light; and let them not say: We have swallowed her power.

26. *But* rather let darkness come down upon them; and let those that want to take away my light from me become powerless; and those that say: We will take away her light and her power, let them be covered with *Chaos* and darkness.

27. Now at this time, save me, that I may rejoice, because I want² the thirteenth *aeon*, the *place of righteousness*. And I will say at all times: May the light of Jeu, thy *angel*, give more light.

28. And my tongue will *sing praises* to thee in thy knowledge, all my time in the thirteenth *aeon*’.”

51. It happened when Jesus finished saying these words to his *disciples*, he said to them: “He who is *sober* among you, let him give their interpretation.”

James came forward, he kissed the breast of Jesus and said: “My Lord, thy *Spirit* has made me *sober*³, and I am willing to give their interpretation. Concerning this, indeed, thy power *prophesied* once, through David, in the 34th *Psalms*, speaking thus about the ninth *repentance* of the Pistis Sophia:

1. ‘Judge, O Lord, those who do injustice to me; fight with those who fight with me. |

¹ (3) in their hearts; Till: within themselves, i.e. to themselves.

² (11) I want; Till: I love.

³ (20, 21) thy Spirit has made me sober; Till: thy Spirit has become sober (awake) in me.

2. ΑΜΑΣΤΕ ΝΟΥΣΟΠΛΟΝ ΜΝ ΟΥΘΥΡΩΝ ΝΓΤΩΟΥΝ
ΕΒΟΗΘΙ ΕΡΟΪ·

3. ΠΩΣΤ ΕΒΟΛ ΝΟΥΣΗΕ· ΑΥΩ ΝΓΣΟΧΠΣ ΜΠΕΜΤΟ ΠΕ
ΕΒΟΛ ΝΝΕΤΟΛΙΒΕ ΜΜΟΪ· ΛΧΙΣ ΝΤΑΨΥΧΗ ΧΕ ΑΝΟΚ
5 ΠΕ ΠΟΥΟΥΧΑΪ·

4. ΜΑΡΟΥΧΙΩΠΕ ΝΣΕΟΥΩΛΣ ΝΒΙ ΝΕΤΩΠΕ ΝΣΑ
ΤΑΨΥΧΗ· ΜΑΡΟΥΚΟΤΟΥ ΕΠΑΣΟΥ ΝΣΕΧΙΩΠΕ ΝΒΙ
ΝΕΤΜΕΣΥΕ ΕΡΟΪ ΕΞΕΝΠΕΘΟΟΥ·

5. ΜΑΡΟΥΡΘΕ ΝΟΥΨΟΕΨ ΜΠΕΜΤΟ ΕΒΟΛ ΝΟΥΤΗΥ·
10 ΑΥΩ ΕΡΕ ΠΑΓΓΕΛΟΣ ΜΠΧΟΕΙΣ ΠΗΤ ΝΣΩΟΥ·

6. ΜΑΡΕ ΤΕΥΣΗ Ψ(Ω)ΠΕ ΝΚΑΚΕ· ΑΥΩ ΝΣΣΑΛΑΤΕ·
ΑΥΩ ΕΡΕ ΠΑΓΓΕΛΟΣ ΜΠΧΟΕΙΣ ΘΛΙΒΕ ΜΜΟΟΥ·

7. ΧΕ ΑΥΣΩΠ ΕΡΟΪ ΝΟΥΠΑΩ ΜΠΧΙΝΧΗ· ΕΠΕΥΤΑΚΟ
ΜΑΥΑΛΥ· ΑΥΩ ΑΥΝΕΣΝΕΣ-ΤΑΨΥΧΗ ΕΠΠΕΤΨΟΥΕΙΤ·

8. ΜΑΡΕΧΕΪ ΝΑΥ ΝΒΙ ΠΠΑΩ ΕΤΕ ΝΣΕΣΟΟΥΝ ΜΜΟΧ
15 ΑΝ· ΑΥΩ ΜΑΡΕΣΟΠΟΥ ΝΒΙ ΤΣΟΡΣ ΕΝΤΑΥΣΟΠΣ ΕΡΟΪ·
ΑΥΩ ΣΕΝΑΣΕ ΕΣΡΑΪ ΕΠΕΪΠΑΩ·

9. ΤΑΨΥΧΗ ΔΕ ΝΑΤΕΛΗΛ ΕΧΜ ΠΧΟΕΙΣ· ΑΥΩ ΣΝΑ- ΠΕ^b
ΟΥΡΟΤ ΕΧΜ ΠΕΣΟΥΧΑΪ·

10. ΝΑΚΕΕΣ ΤΗΡΟΥ ΝΑΧΟΟΣ ΧΕ ΠΧΟΕΙΣ ΝΙΜ ΠΕ
20 ΕΤΝΑΨΕΙΝΕ ΜΜΟΚ· ΕΚΤΟΥΧΟ ΜΦΗΚΕ ΕΤΕΙΧ ΜΠΕΤ-
ΧΟΟΡ ΕΡΟΧ· ΑΥΩ ΕΚΝΟΥΣΜ ΝΟΥΣΗΚΕ ΜΝ ΟΥΕΒΙΗΝ
ΝΤΟΟΤΟΥ ΝΝΕΤΤΩΡΠ ΜΜΟΧ·

11. ΑΥΤΩΟΥΝ ΝΒΙ ΣΕΝΜΝΤΡΕ ΝΧΙΝΣΟΝΣ· ΑΥΩΝΤ
25 ΕΝΕΤΕ ΝΪΣΟΟΥΝ ΜΜΟΟΥ ΑΝ·

9 MS ΜΠΕΜΤΟ.

11 MS ΨΩΠΣ.

16 MS ΤΣΟΡΣ; read ΤΣΟΡΣΣ.

2. Take hold of a *weapon* and *shield*, and rise to *help* me.
3. Draw forth a sword and unsheath it in the presence of those that *afflict* me; say to my *soul*: I am thy ¹ salvation.
4. May they be put to shame and disgrace that seek my *soul*; may those that think wicked things about me be turned back and be put to shame.
5. May they become like dust ² before the wind; and may the *angel* of the Lord pursue them.
6. May their paths become dark and slippery; and may the *angel* of the Lord *afflict* them.
7. For, without cause, they have hidden for me a snare to their own destruction; and in vain they have slandered my *soul*.
8. May the snare which they do not know come to them; and may the net, which they have hidden for me, catch them, and may they fall into this snare.
9. *But* my *soul* will rejoice over the Lord, and be glad over its salvation.
10. All my bones will say: O Lord, who can resemble thee? Thou dost save the poor out of the hand of those that are stronger than he; and thou dost save a poor man and a needy from the hands of those that rob him.
11. Unjust witnesses have arisen; they have questioned me about things which I do not know. |

¹ (5) thy; lit. their.

² (9) dust; Schmidt: chaff.

12. ΑΥΤΩΩΒΕ ΝΑΪ Ν̄2ΕΝΠΕΘΟΟΥ· ΕΠΜΑ Ν̄2ΕΝΠΕΤ-
ΝΑΝΟΥΟΥ· ΑΥΩ ΟΥΜ̄ΝΤΑΤΩΗΡΕ Ν̄ΤΑΨΥΧΗ·

13. ΑΝΟΚ ΔΕ Ν̄ΤΕΡΟΥΕΝΩΧΛΙ ΝΑΪ· ΑΪ† ΖΙΩΩΤ Ν̄-
ΟΥ600ΟΥΝΕ· ΑΥΩ ΑΙΘ̄ΒΒΙΕ-ΤΑΨΥΧΗ Ζ̄Ν ΟΥΝΗCΤΙΑ·
5 ΕΡΕ ΠΑΩΛΗΛ ΝΑΚΟΤ̄4 ΕΖΡΑΪ ΕΚΟΥΟΥΝΤ·

14. ΑΙΡ̄ΑΝΑΚ ΝΘΕ Μ̄ΠΕΤΖΙΤΟΥΩΪ· ΑΥΩ ΝΘΕ Μ̄ΠΑ-
CΟΝ· ΑΥΩ ΑΙΘ̄ΒΒΙΟΪ ΝΘΕ Μ̄ΠΕΤΡ̄2ΗΒΕ· ΑΥΩ ΝΘΕ Μ̄-
ΠΕΤΟΚ̄Μ·

15. ΑΥΕΥΦΡΑΝΕ ΕΖΡΑΪ ΕΧΩΪ· ΑΥΩ ΑΥΧΙΩΠΕ· Α Π̄z
10 ΖΕΝΜΑCΤΙΓ̄z CΩΟΥ2 ΕΖΡΑΪ ΕΧΩΪ· ΑΥΩ Μ̄ΠΙΕΙΜΕ ΑΥ-
ΠΩΡ̄Χ ΑΥΩ Μ̄ΠΟΥΜ̄ΚΑ2 Ν̄2ΗΤ·

16. ΑΥΠΙΡΑΖΕ Μ̄ΜΟΪ· ΑΥΩ ΑΥΚΩΜ̄Ω Ν̄CΩΪ Ζ̄Ν ΟΥ-
ΚΩΜ̄Ω· ΑῩ2ΡΟΧΡΕΧ Ν̄ΝΕΥΟΒ2Ε ΕΖΡΑΪ ΕΧΩΪ·

17. ΠΧΟΕΙC ΕΚΝΑ6ΩΩΤ̄ ΕΖΡΑΪ ΕΧΩΪ ΤΝΑΥ· ΤΑ2Ε-
15 ΤΑΨΥΧΗ ΕΡΑΤ̄C ΕΒΟΛ Ζ̄Ν ΝΕΥ2ΒΗΥΕ ΕΘΟΟΥ· ΑΥΩ
ΝΑ2Μ-ΤΑΜ̄ΝΤΩΗΡΕ <N>ΟΥΩΤ· ΕΤΟΟΤΟΥ Ν̄ΜΜΟΥΪ·

18. †ΝΛΟΥΩΝ2 ΝΑΚ ΕΒΟΛ ΠΧΟΕΙC Ζ̄Ν ΟΥΕΚΚΛΗCΙΑ
ΕΝΑΩΩC· ΑΥΩ †ΝΑCΜΟΥ ΕΡΟΚ Ζ̄Ν ΟΥΛΑΟC ΕΜ̄ΝΤ̄4-
ΗΠΕ Μ̄ΜΑΥ·

20 19. Μ̄ΠΡΤΡΕΥΡΑΩΕ Μ̄ΜΟΪ Ν̄6Ι ΝΕΤΟ Ν̄ΧΑΧΕ ΕΡΟΪ Ζ̄Ν
ΟΥΧΙΝ6ΟΝC· ΝΕΤΜΟCΤΕ Μ̄ΜΟΪ ΕΧΙΝΧΗ· ΑΥΩ ΕΥ-
ΧΩΡ̄Μ Ν̄ΝΕΥΒΑΛ·

20. ΧΕ ΑΝΟΚ ΜΕΝ ΩΑΥΩΑΧΕ Ν̄ΜΜΑΪ Ζ̄Ν ΖΕΝΩΑΧΕ
Ν̄ΕΙΡΗΝΙΚΟΝ· ΑΥΩ ΩΑῩΜΟΚΜΕΚ ΕΥΟΡΓΗ Ζ̄Ν ΖΕΝ- Π̄z^b
25 ΚΡΟ4·

10 MS ΜΑCCTΙΓ̄z.

16 MS ΟΥΩΤ.

12. They repaid me evil things for good, and childlessness to my *soul*.

13. *But* I, when they *troubled* me, I put on sackcloth, and I humbled my *soul* with *fasting*; and my prayer will return again to my bosom.

14. I was agreeable as if to my neighbour, and as if to my brother; and I humbled myself like a mourner and a sorrowful one.

15. They have *rejoiced* over me and have been put to shame. *Scourges* were gathered against me and I did not know; they were separated and they were not distressed.

16. They *tempted* me, and they sneered at me contemptuously; they gnashed their teeth against me.

17. O Lord, when wilt thou look down upon me? Establish my *soul* away from their wicked deeds; and save my only-begotten one ¹ from the lions.

18. I will confess thee, O Lord, in a great *congregation*, and I will bless thee among countless *people*.

19. Let not those who are enemies to me unjustly, who hate me without cause and wink with their eyes, rejoice over me.

20. For *indeed* they speak to me with *peaceful* words; and they imagine *wrath* with cunning. |

¹ (16) only-begotten one; lit. only-son-ship.

21. ΛΥΟΥΩΨ(ς) ΕΒΟΛ ΝΤΕΥΤΑΠΡΟ ΕΞΡΑΪ ΕΧΩΪ·
 ΛΥΩ ΛΥΧΟΟΣ ΧΕ ΕΥΓΕ Δ ΝΕΝΒΑΛ ΜΕΞΕΙΑΤΝ ΜΜΟϞ·

22. ΑΚΝΑΥ ΠΧΟΕΙΣ ΜΠΡΚΑΡΩΚ ΠΧΟΕΙΣ ΜΠΡСА2ΩΚ
 САΒΟΛ ΜΜΟΪ·

5 23. ΤΩΟΥΝ ΠΧΟΕΙΣ¹ ΝΓ-†2ΤΗΚ ΕΠΑ2ΑΠ· †2ΤΗΚ ΕΠΑ-
 ΧΙΚΒΑ ΠΑΝΟΥΤΕ ΛΥΩ ΠΑΧΟΕΙΣ·

24. ΚΡΙΝΕ ΜΜΟΪ ΠΧΟΕΙΣ ΚΑΤΑ ΤΑΔΙΚΑΙΟΣΥΝΗ· ΜΠΡ-
 ΤΡΕΥΡΑΨΕ ΜΜΟΪ ΠΑΝΟΥΤΕ·

25. ΟΥΔΕ ΜΠΡΤΡΕΥΧΟΟΣ ΧΕ ΕΥΓΕ ΤΕΝΨΥΧΗ·
 10 ΜΠΡΤΡΕΥΧΟΟΣ ΧΕ ΑΝΟΜΚϞ·

26. ΜΑΡΟΥΧΙΩΠΕ ΝCΘΟΥΩΛC 21 ΟΥCΟΠ· Ν61 ΝΕΤ-
 ΡΑΨΕ ΕΧΝ ΝΑΠΕΘΟΟΥ· ΜΑΡΟΥ† 21ΩΟΥ ΝΟΥΩΠΕ
 ΜΝ ΟΥΟΥΩΛC Ν61 ΝΕΤΧΕ-ΝΟ6 ΝΨΑΧΕ ΕΞΡΑΪ ΕΧΩΪ·

27. ΜΑΡΟΥΤΕΛΗΛ· ΝCΘΟΥΝΟϞ Ν61 ΝΕΤΟΥΕΨ-ΤΑΔΙ-
 15 ΚΑΙΟΣΥΝΗ·¹¹ ΛΥΩ ΜΑΡΟΥΧΟΟΣ ΧΕ ΜΑΡΕ ΠΧΟΕΙΣ Ρ- ΠΙ
 ΝΟ6 ΝϞΧΙC6 Ν61 ΝΕΤΟΥΕΨ-†ΡΗΝΗ ΜΠΕ42Μ2ΑΛ·

28. ΠΑΛΛΑC ΝΑΤΕΛΗΛ ΝΤΕΚΔΙΚΑΙΟΣΥΝΗ ΜΝ ΠΕΚΤΑΪΟ
 ΜΠΕ2ΟΟΥ ΤΗΡϞ·

3 ΝΑΪ 6Ε ΝΤΕΡΕϞΧΟΟΥ Ν61 ΪΑΚΚΩΒΟC ΠΕΧΛϞ Ν61
 20 ΙC ΧΕ ΕΥΓΕ ΚΑΛΩC ΪΑΚΚΩΒΟC ΠΑΪ ΠΕ ΠΒΩΛ ΝΤΜΕ2-
 ΨΙΤΕ ΜΜΕΤΑΝΟΙΑ ΝΤΠΙCΤΙC CΟΦΙΑ· 2ΑΜΗΝ 2ΑΜΗΝ
 †ΧΩ ΜΜΟC ΝΗΤΝ ΧΕ ΤΕΤΝΑΡΨΟΡΠ Ε2ΟΥΝ ΕΤΜΝΤ-
 ΕΡΟ ΝΜΠΗΥΕ 2ΑΘΗ ΝΝΑ2ΟΡΑΤΟC ΤΗΡΟΥ ΜΝ ΝΝΟΥΤΕ
 ΤΗΡΟΥ· ΜΝ ΝΑΡΧΩΝ ΤΗΡΟΥ· ΝΑΪ ΕΤΨΟΟΠ 2Μ ΠΜΕ2-
 25 ΜΝΤΨΟΜΤΕ ΝΔΙΩΝ· ΛΥΩ 2Μ ΠΜΕ2ΜΝΤCΝΟΟΥC Ν-
 ΛΙΩΝ· ΝΤΩΤΝ ΔΕ ΑΝ ΜΑΥΑΤΤΗΥΤΝ· ΑΛΛΑ ΟΥΟΝ ΠΠ^b

1 MS ΛΥΟΥΩψ.

7 MS ΤΑΔΙΚΑΙΟΣΥΝΗ; read ΤΕΚΛΙΚ.

23 MS ΜΝ ΝΝΟΥΤΕ ΤΗΡΟΥ; dittography, the second expunged.

21. They opened wide their mouths against me and they said : *Excellent*, our eyes have had a full view of him.

22. Thou hast seen, O Lord, be not silent, O Lord; draw not back from me.

23. Arise, O Lord, give heed to my judgment; give heed to my revenge, my God and my Lord.

24. *Judge* me, O Lord, *according to* my *righteousness*; let them not rejoice over me, my God.

25. *Neither* let them say : *Excellent*, our *soul*; let them not say : We have swallowed him.

26. Let those that rejoice over my misfortunes be put to shame, and disgraced at the same time; let those that speak great words against me be covered with shame and disgrace.

27. Let those that wish my *righteousness* be glad and rejoice; and may those that wish the *peace* of his servant say : let the Lord be magnified and lifted up.

28. My tongue will rejoice at thy *righteousness* and thy glory all the day*.”

52. When James had said these things, Jesus said : *Excellent, well done*, James. This is the interpretation of the ninth *repentance* of the Pistis Sophia. *Truly, truly*, I say to you that you will become first in the Kingdom of Heaven, before all the *invisible ones*, and all the gods, and all the *archons*, which are in the thirteenth *aeon*, and in the twelfth *aeon*. *But* not only you, | *but* also everyone who will perform my *mysteries*.”

* Ps. 34.1-28

ΝΙΜ ΟΝ ΕΤΝΑΡ̄-ΝΑΜΥCΤΗΡΙΟΝ : ΝΑΪ ΔΕ ΝΤΕΡΕϷΧΟΟΥ
 ΠΕΧΛΑϷ ΝΑΥ ΧΕ ΤΕΤ̄ΝΝΟΕΙ ΧΕ ΕΪΨΑΧΕ Ν̄ΜΜΗΤ̄Ν
 ΝΑΨ Ν̄ΞΕ : ΑCϷΟΒ̄C ΟΝ ΕΒΟΛ Ν̄ΒΙ ΜΑΡΙΖΑΜ · ΠΕΧΛΑC
 ΧΕ CΕ ΠΧΟΕΙC · ΠΑΪ ΠΕ ΕΝΤΑΚΧΟΟϷ ΝΑΝ Μ̄ΠΙΟΥΟΪΨ
 5 ΧΕ Ν̄ΞΑΕΕΥ ΝΑΡ̄ΨΟΡ̄Π · ΑΥΩ ΝΤΕ ΝΨΟΡ̄Π Ρ̄ΞΑΕ · Ν-
 ΨΟΡ̄Π CΕ ΕΝΤΑΥΤΑΜΙΟΟΥ ΖΑΤ̄ΝΕΖΗ ΝΕ Ν̄ΑΖΟΡΑΤΟC ·
 ΕΠΕΙΔΗ Ν̄ΤΟΟΥ ΠΕ ΕΝΤΑΥΨΩΠΕ ΖΑΘΗ Ν̄ΤΜ̄ΝΤΡΩΜΕ
 Ν̄ΤΟΟΥ Μ̄Ν Ν̄ΝΟΥΤΕ Μ̄Ν Ν̄ΑΡΧΩΝ ΑΥΩ Ν̄ΡΩΜΕ ΕΤ-
 ΝΑΧΙ-ΜΥCΤΗΡΙΟΝ CΕΝΑΡ̄ΨΟΡ̄Π ΕΡΟΟΥ ΕΖΟΥΝ ΕΤΜ̄ΝΤ-
 10 ΕΡΟ Ν̄ΜΠΗΥΕ · ΠΕΧΛΑϷ ΝΑC Ν̄ΒΙ ΙC ΧΕ ΕΥΓΕ ΜΑΡΙΖΑΜ ·
 ΑϷΟΥΨΩ ΟΝ ΕΤΟΟΤ̄Ϸ Ν̄ΒΙ ΙC ΠΕΧΛΑϷ Ν̄ΝΕϷΜΑΘΗΤΗC ·
 ΧΕ ΑCΨΩΠΕ CΕ ΝΤΕΡΕCΤΑΥΕ̄-ΤΜΕΖΨΙΤΕ Μ̄ΜΕΤΑΝΟΙΑ Π̄Ο
 Ν̄ΒΙ ΤΠΙCΤΙC CΟΦΙΑ · ΑCΨΩΧ ΟΝ Μ̄ΜΟC Ν̄ΒΙ †CΟΜ
 Ν̄ΞΟ Μ̄ΜΟΥΪ · ΕCΟΥΕΨϷΙ-CΟΜ ΝΙΜ Ν̄ΖΗΤ̄C · ΑCΨΩ ΟΝ
 15 ΕΞΡΑΪ ΕΠΟΥΟΕΙΝ ΕCΧΩ Μ̄ΜΟC ΧΕ ΠΟΥΟΪΝ ΕΝΤΑΪ-
 ΠΙCΤΕΥΕ ΕΡΟϷ ΧΙΝ ΝΨΟΡ̄Π ΕΝΤΑΪΨΕΠ-ΝΕΪΝΟC Ν̄ΞΙCΕ
 ΕΤΒΗΗΤ̄Κ ΒΟΗΘΙ ΕΡΟΪ · ΑΥΩ ΑΥΧΙ Ν̄ΤΟΟΤ̄C Ν̄ΤΕC-
 ΜΕΤΑΝΟΙΑ Ν̄ΤΕΥΝΟΥ ΕΤ̄ΜΜΑΥ · ΑCΨΩΤ̄Μ ΕΡΟC Ν̄ΒΙ
 ΠΨΟΡ̄Π Μ̄ΜΥCΤΗΡΙΟΝ · ΑΥΩ ΑΥΤ̄ΝΝΟΟΥΤ ΖΙΤ̄Ν ΤΕϷ-
 20 ΚΕΛΕΥCΙC ΑΪΕΙ' ΕΒΟΗΘΙ ΕΡΟC · ΑΪΝΤ̄C ΕΞΡΑΪ Ζ̄Μ ΠΕ-
 ΧΛΟC · ΧΕ ΑCΜΕΤΑΝΟΪ · ΑΥΩ ΟΝ ΕΒΟΛ ΧΕ ΑCΠΙC-
 ΤΕΥΕ ΕΠΟΥΟΕΙΝ · ΑCΨΕΠ-ΝΕΪΝΟC Ν̄ΞΙCΕ · Μ̄Ν ΝΕΪΝΟC
 Ν̄ΒΙΝΔΥΝΟC · ΑΥΡ̄ΞΑΛ Μ̄ΜΟC ΖΙΤ̄Μ ΠΙΑΥΘΑΔΗC Ν̄-
 ΝΟΥΤΕ · ΑΥΩ Μ̄ΠΟΥΡ̄ΞΑΛ Μ̄ΜΟC ΖΙΤ̄Ν ΛΑΛΥ Ν̄ΞΩΒ' CΙ- Π̄Ο^b
 25 ΜΗΤΙ ΖΙΤ̄Ν ΟΥΔΥΝΑΜΙC Ν̄ΟΥΟΪΝ ΕΤΒΕ ΠCΙΝΕ Μ̄ΠΟΥ-

7 MS ηC; read ηC.

25 MS ΕΤΒC; in margin ΖΙΤ; read ΖΙΤ̄ for ΕΤΒC.

When he had said these things, he said to them : “Do you *understand* in what manner I am speaking with you?”

Mariam sprang up again, she said : “Yes, O Lord. This is what thou didst say to us once : ‘The last will become first and the first will become last.’* Now the first, which were created before us, are the *invisible ones*, since they existed before mankind, they and the gods and the *archons*; and the men who will receive *mysteries* will precede them in the Kingdom of Heaven.”

Jesus said to her : “*Excellent*, Mariam.”

Jesus continued again, he said to his *disciples* : “Now it happened when the Pistis Sophia had said the ninth *repentance*, the lion-faced power oppressed her again, wanting to take away all the power within her. She cried again to the Light, saying :

‘O Light, in whom I have *believed* from the beginning, for whose sake I have suffered great afflictions, *help* me.’

And in that hour her *repentance* was accepted. The First *Mystery* heard her. And I was sent at his *command*, I came to *help* her. I brought her up from the *Chaos* because she had *repented*, and also because she had *believed* in the light, and she had suffered these great afflictions and these great *dangers*. She was deceived by the deity Authades. And she was deceived by nothing *except* a light-power, because of the likeness of the light | in which she *believed*. Now because

* cf. Mt. 19.30; 20.16; Mk. 10.31; Lk. 13.30

ΟΕΙΝ ΝΤΑΣΠΙΣΤΕΥΕ ΕΡΟϢ· ΕΤΒΕ ΠΑΪ ΣΕ ΑΥΤ̄ΝΝΟ-
 ΟΥΤ̄ ΖΙΤ̄Ν ΤΚΕΛΕΥCIC ΜΠΙΩΟΡ̄Π ΜΜΥCΤΗΡΙΟΝ· Ε-
 ΤΡΑΒΟΗΘΙ ΕΡΟC Ζ̄Ν ΟΥΠΕΘΗΠ· ΝΝΕΜΠΑ†ΕΙ' ΔΕ ΠΕ
 ΕΠΤΟΠΟC Ν̄ΝΑΙΩΝ ΕΠΤΗΡ̄Ϣ· ΑΛΛΑ ΑΪΕΙ' ΕΒΟΛ Ζ̄Ν ΤΕΥ-
 5 ΜΗΤΕ ΤΗΡΟΥ ΕΜΠΕ ΑΛΛΥ Ν̄CΟΜ ΕΙΜΕ· ΟΥΤΕ ΝΑΠCΑ-
 ΝΖΟΥΝ ΝΤΕ ΠCΑΝΖΟΥΝ· ΟΥΤΕ ΝΑΠCΑΒ̄ΒΟΛ ΝΤΕ ΠCΑ-
 ΝΒΟΛ· ΕΙΜΗΤΙ ΕΠΙΩΟΡ̄Π ΜΜΥCΤΗΡΙΟΝ ΜΜΑΤΕ·

3 ΑCΩΩΠΕ ΣΕ ΝΤΕΡΙΕΙ' ΕΠΕΧΑΟC ΕΒΟΗΘΙ ΕΡΟC·
 ΑCΝΑΥ ΕΡΟΪ ΕΪΟ Ν̄ΝΟΕΡΟC· ΑΥΩ ΕΪΟ Ν̄ΟΥΟΕΙΝ ΕΜΑ-
 10 ΩΟ· ΕΪΩΟΟΠ Ζ̄Ν ΟΥΜ̄ΝΤΝΑΗΤ ΕΖΟΥΝ ΕΡΟC· ΝΕΪΟ
 ΓΑΡ ΑΝ ΠΕ Ν̄ΑΥΘΑΔΗC Ν̄ΘΕ Ν†CΟΜ Ν̄ΖΟ Μ̄ΜΟΥΪ ΤΑΪ
 ΕΝΤΑCЧИ-ΤCΟΜ Ν̄ΟΥΟΪΝ Ζ̄Ν ΤCΟΦΙΑ· ΑΥΩ ΟΝ ΤΑΪ
 ΕΤΩΧ Μ̄ΜΟC ΕЧИ-ΠΟΥΟΕΙΝ ΤΗΡ̄Ϣ ΕΤ̄Ν̄ΖΗΤC· ΑC̄ΝΑΥ 4
 ΣΕ ΕΡΟΪ ΕΪΟ Ν̄ΟΥΟΪΝ Ν̄ΒΙ ΤCΟΦΙΑ Ν̄ΖΟΥΟ Ε†ΔΥΝΑ-
 15 ΜΙC Ν̄ΖΟ Μ̄ΜΟΥΪ Ν̄ΟΥΗΠΕ ΝΤΒΑ Ν̄ΚΩΒ ΝCΟΠ·¹ ΑΥΩ
 ΕΪΩΟΟΠ Ζ̄Ν ΟΥΝΟC (Μ)Μ̄ΝΤΝΑΗΤ ΕΖΟΥΝ ΕΡΟC· ΑΥΩ
 ΑCΕΙΜΕ ΧΕ ΑΝΓ̄ ΟΥΕΒΟΛ Ζ̄Μ ΠΧΙCΕ Ν̄ΝΧΙCΕ· ΠΑΪ
 ΕΝΤΑCΠΙCΤΕΥΕ ΕΠΕCΟΥΟΪΝ ΧΙΝ Ν̄ΩΟΡ̄Π· ΑCΤΩΚ ΣΕ
 Ν̄ΖΗΤ Ν̄ΒΙ ΤΠΙCΤΙC CΟΦΙΑ· ΑΥΩ ΑCΧΩ Ν̄ΤΜΕΖΜΗΤΕ
 20 Μ̄ΜΕΤΑΝΟΙΑ ΕCΧΩ Μ̄ΜΟC ΧΕ

1. ΑΪΩΩ ΕΖΡΑΪ ΕΡΟΚ ΠΟΥΟΕΙΝ ΝΤΕ ΝΙΟΥΟΕΙΝ Ζ̄Μ
 ΠΤΡΕΙΖΩΩ ΑΚCΩΤ̄Μ ΕΡΟΪ·

2. ΠΟΥΟΕΙΝ ΝΟΥΖ̄Μ ΝΤΑCΟΜ ΕΒΟΛ Ζ̄Ν ΖΕΝCΠΟΤΟΥ
 Ν̄ΧΙΝCΟΝC· ΑΥΩ Ν̄ΑΝΑΜΟC· ΑΥΩ ΕΒΟΛ Ζ̄Ν ΖΕΝ-
 25 CΟΡCC Ν̄ΚΡΟϢ·

7 MS ΕΠΙΩΟΡ̄Π; read ΠΙΩΟΡ̄Π.

16 MS Ζ̄Π ΟΥΜ̄ΝΤΝΑΗΤ; ΝΟC in left-hand margin.

22 MS Ζ̄Π ΠΤΡΕΙΖΩΩ; archaic form of Ζ̄Π ΠΤΡΑΖΩΩ.

24 MS Π̄ΑΠΛΑΜΟC; read Π̄ΑΠΛΟΜΟC.

of this I was sent, through the *command* of the First *Mystery*, to *help* her secretly. *But* I had not yet come to the *place* of the *aeons* at all. *But* I came forth from the midst of them all without any power knowing; *neither* the innermost ones of the inner, *nor* the outermost ones of the outer, *except for* the First *Mystery* alone.

Now it happened when I came to the *Chaos*, to *help* her, she saw that I was *understanding*, and that I was shining exceedingly and with compassion towards her. *For* I was not *insolent* like the lion-faced power, which had taken away the power of light from the Sophia, and which had also afflicted her, to take away all the light within her. Now the Sophia saw me, that I was shining ten thousand times more than the lion-faced *power*, and that I had great compassion towards her. And she knew that I was from out of the height of heights, in the light of which she had *believed* from the beginning. The Pistis Sophia took courage and she spoke the tenth *repentance*, saying :

1. 'I have cried out to thee, O Light of Lights, in my affliction, and thou hast heard me.

2. O Light, save my power from unjust and *iniquitous* lips, and from cunning snares. |

3. ΠΟΥΘΕΙΝ ΕΤΟΥΝΑΧΙΤΨ ΝΖΗΤ· ΖΝ ΟΥΘΟΡΘΣ Ν-
ΚΡΟΨ· ΝΕΥΝΑΝΤΨ ΝΑΚ ΑΝ·

4. ΝΘΟΡΘΣ ΓΑΡ ΜΠΑΥΟΛΛΗΣ ΣΗΡ ΕΒΟΛ· ΑΥΩ ΜΝ
ΝΖΛΘΕ ΝΤΕ ΠΙΑΤΝΑ΄·

5 5. ΟΥΟΪ΄ΝΑΪ ΑΝΟΚ ΧΕ Α ΠΑΜΑΝΨΩΠΕ ΟΥΕ· ΑΥΩ Ξ¹
ΑΨΩΠΕ ΖΝ ΜΜΑΝΨΩΠΕ ΝΤΕ ΠΕΧΛΟΣ·

6. Α ΤΛΘΟΜ ΨΩΠΕ ΖΝ ΖΕΝΤΟΠΟΣ ΕΝΝΟΥΪ ΑΝ ΝΕ·

7. ΑΥΩ ΑΪΚΩΡΨ ΕΝΙΑΤΝΑ΄ ΕΤΜΜΑΥ· ΑΥΩ ΕΪΨΑΝ-
ΚΩΡΨ ΕΡΟΟΥ· ΨΑΥ-ΨΟΥΒΗΪ ΕΠΧΙΝΧΗ·

10 ΝΑΪ ΘΕ ΝΤΕΡΕ ΙΣ ΧΟΟΥ ΕΝΕΓΜΑΟΗΤΗΣ ΠΕΧΛΨ ΝΑΥ
ΧΕ ΤΕΝΟΥ ΘΕ ΠΕΤΕΡΕ ΠΕΥΠΝΑ ΚΙΜ ΕΡΟΨ· ΜΑΡΕΥΕΪ
ΕΟΗ· ΝΨΧΩ ΜΠΒΩΛ ΝΤΜΕΖΜΗΤΕ ΜΜΕΤΑΝΟΙΑ ΝΤΠΙΣ-
ΤΙΣ ΣΟΦΙΑ· ΑΨΟΥΩΨΒ ΝΘΙ ΠΕΤΡΟΣ ΠΕΧΛΨ ΧΕ
ΠΧΟΕΙΣ· ΕΤΒΕ ΠΑΪ ΟΝ Α ΤΕΚΘΟΜ ΝΟΥΘΕΙΝ ΠΡΟΦΗ-
15 ΤΕΥΕ ΖΙΤΝ ΔΑΥΕΙΑ· ΜΠΙΟΥΟΪΨ ΕΣΧΩ ΜΜΟΣ ΖΜ
ΠΜΕΖΨΕ ΜΝ ΜΝΤΨΙΣ ΜΨΑΛΜΟΣ· ΧΕ

1. ΑΪΨ ΕΖΡΑΪ ΕΡΟΚ ΠΧΟΕΙΣ ΖΜ ΠΤΡΑΖΨ· ΑΚ-
ΣΩΤΜ ΕΡΟΪ·

2. ΠΧΟΪΣ ΝΟΥΖΜ ΝΤΑΨΥΧΗ¹ ΕΒΟΛ ΖΝ ΖΕΝΣΠΟΤΟΥ¹
20 ΝΧΙΝΘΟΝΣ· ΑΥΩ ΕΒΟΛ ΖΙΤΝ ΟΥΛΑΣ ΝΚΡΟΨ·

3. ΕΥΝΑΨ ΟΥ ΝΑΚ ΑΥΩ ΕΥΝΑΟΥΕΣ ΟΥ ΕΡΟΚ· Ν-
ΝΑΖΡΝ ΟΥΛΑΣ ΝΚΡΟΨ·

4. ΝΣΟΤΕ ΜΠΧΩΨ ΨΟΛΘ ΜΝ ΝΑΝΟΡΑΞ ΝΤΕ ΠΧΑΪΕ·

5. ΟΥΟΪ΄ΝΑΪ ΧΕ Α ΠΑΜΑΝΨΩΠΕ ΟΥΕ ΕΒΟΛ· ΑΪ-
25 ΟΥΩΣ ΖΝ ΜΜΑΝΨΩΠΕ ΝΚΗΔΑΡ·

3. The light which was taken away from me with a cunning snare will not be brought to thee.

4. *For* the snares of the Authades are widespread, with the traps of the merciless.

5. Woe to me, for my dwelling was far off and I was in the dwellings of the *Chaos*.

6. My power was in *places* which were not mine.

7. And I flattered those merciless ones, and when I flattered them, they attacked me without cause'."

53. Now when Jesus had said these things to his *disciples*, he said to them: "Now at this time let him whose *spirit* moves him, come forth and say the interpretation of the tenth *repentance* of the Pistis Sophia."

Peter answered and said: "O Lord, concerning this also, thy power *prophesied* once, through David, in the 119th *Psalms*, saying:

1. 'I cried to thee, O Lord, in my affliction and thou didst hear me.

2. O Lord, save my *soul* from unjust lips and from a cunning tongue.

3. What will be given to thee and what will be taken from thee with a cunning tongue?

4. The arrows of the strong are sharpened, together with the *coals* of the desert.

5. Woe on me, for my dwelling was far off. I dwelt in the dwellings of Kedar. |

6. α τὰ ψυχῇ ῥ-ῥμν̄σ̄οειλε 2̄ν οὐμν̄ιῳε ῥμᾱ.

7. νεῖο νεῖρηνικος ηε ῥν̄ νετμοστε ῥ-ῥινη̄.
εῖωανωαχε ῥμμαγ̄. ωαγμῳε ῥμμαῖ ῥχινχη̄.

11αῖ σε τενογ̄ πχοεῖς πε πβωλ ῥτμε2μητε ῥ-
5 μετανοῖα ῥτπιστικ̄ σοφῖα. τεττασχοος εγ̄ωα
ῥμος ῥβῖ νεπροβολοογε̄ ῥ2γλικον̄ ῥτε παγολ-
Δης. ῥτοογ̄ ῥν̄ τε46om̄ ῥ2ο ῥμογ̄. αγω̄ ῥτε-
ρογολβε̄ ῥμος εμαωο. πεχλαγ̄ ναγ̄ ῥβῖ ῖς̄ χε 4ᾱ^b
εγ̄γε πετρος̄ αγω̄ καλως. παῖ πε πβωλ ῥτμε2-
10 μητε ῥμετανοῖα ῥτπιστικ̄ σοφῖα.

3 αχογω2 ον̄ ετοοτ̄4 ῥβῖ ῖς̄ 2̄μ πωαχε̄ πεχλαγ̄
ῥνε4μαοντης̄ χε ασωωπε̄ σε ῥτερеснаγ̄ εροῖ ῥβῖ
†6om̄ ῥ2ο ῥμογ̄ ελῖ2ων̄ ε2ογ̄ν̄ εтπιστικ̄ σοφῖα
εῖο ῥογ̄οῖν̄ εμαωο εμαωο. ασ6ων̄τ̄ επε2ογο̄.
15 αγω̄ ασπροβαλε̄ εβωλ ῥ2ητ̄ς̄ ῥκεμνηωε̄ ῥπροβολη̄
εγ̄ναωγ̄τ̄ εμαωο. ναῖ σε ῥτερογωωπε̄. ασχω̄ ῥ-
τμε2μν̄τ̄ογε̄ ῥμετανοῖα ῥβῖ тπιστικ̄ σοφῖα εсχω̄
ῥμος. χε α2ρος̄ ασχῖς̄ ῥμος ῥβῖ †6om̄ ῥχωωρ̄
2ραῖ 2̄ν̄ 2εnπεθooγ̄. ερε̄ πεсmeeγ̄ε̄ чῖ ῥπογ̄οῖν̄
20 ῥ2ηт̄ ῥογ̄οῖω̄ nim̄. αγω̄ ῥθ̄ε̄ ῥογ̄пенῖπε̄ εγ̄ωωτ̄
αγ̄чῖ ῥογ̄6om̄ ῥ2ηт̄ αῖμερε̄-εῖ̄ επесчт̄ επεχλος̄. 4B
ῥ2ογ̄ο̄ ε6ω̄ 2̄μ̄ πμογ̄ ῥπμε2μн̄τ̄ωom̄τε̄ ῥλιων̄.
πτοπος̄ ῥτδικαιocγ̄νη̄. αγω̄ αγ̄ογωω̄ exit̄ ῥ-
κρογ̄ εтρεγω̄мк̄ ῥπλογοεῖν̄ τηῤ̄4. εтβε̄ παῖ σε̄
25 πογ̄οεῖν̄ ναγ̄чῖ-πεγ̄ογ̄οεῖν̄ τηῤ̄4. αγω̄ ῥсωорω̄γ̄

20 MS εγ̄ωωτ̄; read ε4ωωωτ̄.

21 2̄ in upper right-hand margin at end of quire.

22 MS πμογ̄; read πμᾱ.

6. My *soul* has been a sojourner in many places.

7. I was *peaceful* with those who hate *peace*. When I spoke with them they fought me without cause.’*

Now at this time, O Lord, this is the interpretation of the tenth *repentance* of the Pistis Sophia, which she said when the *material emanations* of the Authades oppressed her, they and his lion-faced power, [and when they *afflicted* her greatly].”¹

Jesus said to him : “*Excellent, Peter, and well done*. This is the interpretation of the tenth *repentance* of the Pistis Sophia.”

54. Jesus continued again with the discourse, he said to his *disciples* : “Now it happened when the lion-faced power saw me approaching the Pistis Sophia, that I was shining exceedingly, it was more angry, and it *emanated* from itself another multitude of very powerful *emanations*. Now when these things happened, the Pistis Sophia spoke the eleventh *repentance*, saying :

1. ‘Why has the strong power risen among the wicked?’²

2. Its thought took the light away from me at all times. And like sharp iron they took³ power from me.

3. I preferred to come down to the *Chaos* more than to remain in the place of the thirteenth *aeon*, the *place* of *righteousness*.

4. And they wanted to take me by cunning, that they might swallow all my light.

5. Because of this now, the light will take all their light, |

* Ps. 119.1-7

¹ (7, 8) [and when ... greatly]; Schmidt : delete as tautology.

² (19) among the wicked; lit. in what is wicked; Till : with wicked deeds.

³ (20) like sharp iron they took; MS : like iron as they cut they took.

and also their whole *matter* will be destroyed. And he will take their light, and he will not let them exist in the thirteenth *aeon*, their dwelling place, and he will not let their names be in the *place* of those that will live.

6. And the 24 *emanations* will see what has happened to thee, O lion-faced power, and they will fear and they will not be disobedient, *but* they will give what is purified of their light.

7. And they will see thee, and they will rejoice over thee and they will say: Behold an *emanation* which has not given what is purified of its light, that it might be saved, *but* it boasts of the magnitude of the light of its power, because it did not *emanate* the power within it; and it said: I will take away the light of the Pistis Sophia, this which will be taken from her.'

Now at this time, let him in whom his power has arisen come forward and give the interpretation of the eleventh *repentance* of the Pistis Sophia."

Then Salome¹ came forward and said: "My Lord, concerning this, thy light-power once *prophesied*, through David, in the 51st *Psalms*, saying:

1. 'Why does the *mighty* boast of his *evil*?
2. Thy tongue has *devised* injustice all the day; like a sharp cutting knife thou hast practised deceit.
3. Thou hast loved *evil* more than *goodness*; thou hast loved injustice more than to speak *righteousness*. |

¹ (16) Salome; see Origen *c.Cels.* V.62; GTh 90.

4. ΑΚΜΕΡΕ ΝΩΛΧΕ ΤΗΡΟΥ ΜΠΩΜΣ · ΜΝ ΟΥΛΑΣ Ν-
ΚΡΟΥ ·

5. ΕΤΒΕ ΠΑΪ ΠΝΟΥΤΕ ΝΛΩΡΩΡΚ ΩΑΒΟΛ ΨΝΑΠΟΡ-
ΚΚ · ΑΥΩ ΝΨΤΟΚΜΕΚ ΕΒΟΛ ΞΜ ΠΕΚΜΑΝΩΩΠΕ ΑΥΩ
5 ΨΝΑΤΩΛΚ ΝΤΕΚΝΟΥΝΕ ΝΨΝΟΧΣ ΣΑΒΟΛ ΝΝΕΤΟΝΞ ·
ΔΙΑΨΑΛΜΑ ·

6. ΝΔΙΚΑΙΟΣ ΝΑΝΑΥ ΝΣΕΡΞΟΤΕ ΑΥΩ ΣΕΝΑΣΩΒΕ
ΕΞΡΑΪ ΕΧΩΨ ΝΣΕΧΟΟΣ ·

7. ΧΕ ΕΙΣ ΟΥΡΩΜΕ ΕΜΠΨΚΑ-ΠΝΟΥΤΕ ΝΑΨ ΝΒΟΗ-
10 ΟΟΣ · ΑΛΛΑ ΑΨΝΑΣΤΕ ΕΧΝ ΤΕΨΜΝΤΡΜΜΑΟ ΕΝΑΨΩΣ ·
ΑΥΩ ΑΨΩΜΩΜ ΕΧΜ ΠΕΨΠΕΤΨΟΥΕΙΤ ·

8. ΑΝΟΚ ΔΕ ΕΪΟ ΝΘΕ ΝΟΥΒΩ¹ ΝΧΟΕΙΤ ΝΡΕΨ-ΚΑΡ-
ΠΟΣ ΞΜ ΠΗΙ ΜΠΝΟΥΤΕ · ΑΪΝΑΣΤΕ ΕΠΝΑ' ΜΠΝΟΥΤΕ ΨΑ
ΕΝΕΞ ΝΤΕ ΠΙΕΝΕΞ ·

4r^b

9. ΑΥΩ ΨΝΑΟΥΩΝΞ ΝΑΚ ΕΒΟΛ ΧΕ ΑΚΕΙΡΕ ΝΜΜΑΪ ·
15 ΑΥΩ ΨΨΨΟΜΙΝΕ ΕΠΕΚΡΑΝ ΧΕ ΟΥΧΡΗΣΤΟΝ ΠΕ Μ-
ΠΕΜΤΟ ΕΒΟΛ ΝΝΕΚΠΕΤΟΥΛΑΒ ·

ΠΑΪ ΞΕ ΤΕΝΟΥ ΠΑΧΟΕΙΣ ΠΕ ΠΒΩΛ ΝΤΜΕΞΜΝΤΟΥΕ
ΜΜΕΤΑΝΟΙΑ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΕΑ ΤΕΚΩΜ ΝΟΥΟΕΙΝ
20 ΚΙΜ ΕΡΟΪ ΑΪΧΟΟΥ ΚΑΤΑ ΠΕΚΟΥΨΩ ·

Ξ ΑΣΨΩΠΕ ΞΕ ΝΤΕΡΕ ΪΣ ΣΩΤΜ ΕΝΕΪΩΛΧΕ ΕΝΤΑΣ-
ΧΟΟΥ ΝΞΙ ΣΑΛΩΜΗ ΠΕΧΑΨ ΧΕ ΕΥΓΕ ΣΑΛΩΜΗ · ΞΑ-
ΜΗΗ ΞΑΜΗΗ ΨΧΩ ΜΜΟΣ ΝΗΤΝ · ΧΕ ΨΝΑΧΕΚ-ΤΗΥΤΝ

6 MS ΔΙΑΨΑΛΜΑ.

15 MS originally ΑΨΝΑΟΥΩΝΞ; ωΨ inserted above.

16 MS ΨΨΨΟΜΙΝΕ; read ΨΝΑΣΨΟΜΙΝΕ.

4. Thou hast loved all words of subterfuge and a cunning tongue.

5. For this reason God will destroy thee completely. He will uproot thee; and he will draw thee from thy dwelling, and he will pluck out thy root and cast it outside of those that are living. *Pause.*

6. The *righteous* will see and will fear; and they will mock at him and say :

7. Behold a man who did not make God his *helper*, but he trusted in his great wealth and he had power upon his vanity.

8. *But* I am like a *fruit-bearing* olive tree in the House of God; I have trusted in the mercy of God for ever and ever.

9. And I will give thanks to thee, for thou hast dealt with me; and I will *wait upon* thy name, for it is *beneficent* in the presence of thy holy ones.*

Now at this time, my Lord, this is the interpretation of the eleventh *repentance* of the Pistis Sophia. As thy light-power moved me, I said it *according to* thy will."

Now it happened when Jesus heard these words which Salome said, he said : "Excellent, Salome. *Truly, truly*, I say to you that I will complete you | in all *mysteries* of the Kingdom of the Light."

* Ps. 51.1-9

ΕΒΟΛ Ζ̄Μ ΜΥΣΤΗΡΙΟΝ ΝΙΜ Ν̄ΤΕ Τ̄ΜΝ̄ΤΕΡΟ Μ̄ΠΟΥΘΕΙΝ·
 ΑΥΟΥΩΣ ΔΕ ΟΝ ΕΤΟΟΤ̄Υ Ν̄ΒΙ ῙΣ Ζ̄Μ ΠΩΛΧΕ ΠΕΧΛΑΥ
 Ν̄ΝΕΦΜΑΘΗΤΗΣ ΧΕ ΑΣΩΩΠΕ ΔΕ Μ̄Ν̄Ν̄ΣΑ ΝΑΪ· ΑΪΩΝ
 ΕΖΟΥΝ ΕΠΕΧΛΟΣ· ΕΪΟ Ν̄ΟΥΘΕΙΝ ΕΜΑΩΟ ΕΜΑΩΟ ΧΕ
 5 ΕΪΕΧΙ Μ̄ΠΟΥΘΙΝ Ν̄ΤΕ †ΔΟΜ Ν̄ΖΟ Μ̄ΜΟΥΪ ΕΤ̄ΜΜΑΥ· ΕΪΟ
 Ν̄ΟΥΘΙΝ* ΕΜΑΩΟ ΑΣΡ̄ΖΟΤΕ ΑΥΩ ΑΣΩΩ ΕΖΡΑΪ ΕΠΕΣ- 4Δ
 ΝΟΥΤΕ Ν̄ΑΥΘΑΔΗΣ ΕΤΡΕΦΒΟΗΕΙ ΕΡΟΣ ΑΥΩ Ν̄ΤΕΥ-
 ΝΟΥ ΕΤ̄ΜΜΑΥ ΑΥΩΩΩΤ̄ ΕΒΟΛ Ζ̄Μ ΠΜΕΖ̄ΜΝ̄ΤΩΟΜΤΕ
 Ν̄ΑΙΩΝ Ν̄ΒΙ ΠΝΟΥΤΕ Ν̄ΑΥΘΑΔΗΣ· ΑΥΩΩΩΤ̄ ΕΠΕΣΗΤ
 10 ΕΠΕΧΛΟΣ· ΕΥΔΟΝ̄Τ̄ ΕΜΑΩΟ ΕΥΟΥΕΩΒΟΗΕΙ ΕΤΕΥΔΟΜ
 Ν̄ΖΟ Μ̄ΜΟΥΪ ΑΥΩ Ν̄ΤΕΥΝΟΥ ΕΤ̄ΜΜΑΥ ΑΣΚΩΤΕ ΕΤΠΙ-
 ΤΙΣ ΣΟΦΙΑ Ν̄ΒΙ †ΔΟΜ Ν̄ΖΟ Μ̄ΜΟΥΪ Ν̄ΤΟΣ Μ̄Ν̄ ΝΕΣ-
 ΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ ΕΥΟΥΕΩΥΧΙ-ΠΟΥΘΙΝ ΤΗΡ̄Υ ΕΤ̄Ζ̄Ν
 ΤΣΟΦΙΑ· ΑΣΩΩΠΕ ΔΕ Ν̄ΤΕΡΟΥΖΩΧ Ν̄ΤΣΟΦΙΑ· ΑΣΩΩ
 15 ΕΖΡΑΪ ΕΠΧΙΣΕ ΕΣΩΩ ΕΖΡΑΪ ΕΡΟΪ ΕΤΡΑΒΟΗΕΙ ΕΡΟΣ·
 ΑΣΩΩΠΕ ΔΕ Ν̄ΤΕΡΕΣΩΩΤ̄ ΕΠΧΙΣΕ ΑΣΝΑΥ ΕΠΑΥ-
 ΘΑΔΗΣ ΕΥΔΟΝ̄Τ̄ ΕΜΑΩΟ· ΑΥΩ ΑΣΡ̄ΖΟΤΕ· ΑΣΧΩ Ν̄-
 ΤΜΕΖ̄ΜΝ̄Τ̄ΣΝΟΟΥΣ Μ̄ΜΕΤΑΝΟΙΑ ΕΤΒΕ ΠΑΥΘΑΔΗΣ Μ̄Ν̄ 4Δ⁶
 ΝΕΧΠΡΟΒΟΛΟΟΥΕ ΑΣΩΩ ΔΕ ΕΖΡΑΪ ΟΥΒΗΪ ΕΣΧΩ Μ̄-
 20 ΜΟΣ Ν̄ΤΕΪΖΕ ΧΕ

1. Μ̄ΠΡΟΒ̄ΩΚ ΠΟΥΘΕΙΝ ΕΠΑΖΥΜΝΟΣ·

2. ΧΕ ΑΥΟΥΩΝ Ν̄ΡΩΟΥ ΕΖΡΑΪ ΕΧΩΪ Ν̄ΒΙ ΠΑΥΘΑ-
 ΔΗΣ Μ̄Ν̄ ΤΕΥΔΟΜ Ν̄ΖΟ Μ̄ΜΟΥΪ ΑΥΡ̄ΚΡΟΥ ΕΡΟΪ·

1 MS originally Ν̄ΤΕΡΟ; Τ̄ΜΝ̄ΤΕ inserted in margins.

6 ΑΥΩ added in margins.

55. Jesus, *however*, continued again with the discourse. He said to his disciples : “It happened now after these things I entered into the *Chaos*, shining exceedingly, in order that I might take away the light of that lion-faced power. As I was of exceeding light, it was afraid, it cried out to its deity, Authades, to *help* it. And at that hour the deity Authades looked forth from the thirteenth *aeon*, he looked down upon the *Chaos*. He was exceedingly angry, wishing to *help* his lion-faced power. And at that hour the lion-faced power and all its *emanations* turned to the Pistis Sophia, wishing to take away all the light which was in the Sophia. It happened now when they oppressed the Sophia, she cried out to the height, she cried out to me, that I should *help* her. Now it happened when she looked to the height, she saw the Authades who was very angry, and she was afraid. She said the twelfth *repentance* because of the Authades and his *emanations*. But she cried out to me, saying thus :

1. ‘O Light, forget not my *song of praise*.
2. For the Authades and his lion-faced power opened their mouths against me, they dealt cunningly with me. |

3. ΑΥΩ ΑΥΚΩΤΕ ΕΡΟΪ ΕΥΟΥΕΩΧΙ ΝΤΑΔΟΜ ΑΥΩ
ΑΥΜΕCΤΩΪ ΧΕ ΑΪΖΥΜΝΕΥΕ ΕΡΟΚ •

4. ΕΠΜΑ ΝCΕΜΕΡΙΤ • ΑΥΔΙΑΒΑΛΕ ΜΜΟΪ • ΑΝΟΚ ΔΕ
ΝΕΪΖΥΜΝΕΥΕ ΠΕ •

5. ΑΥΩΟΧΝΕ ΕΤΡΕΥΧΙ ΝΤΑΔΟΜ ΧΕ ΑΪΖΥΜΝΕΥΕ
ΕΡΟΚ ΠΟΥΟΪΝ • ΑΥΩ ΑΥΜΕCΤΩΪ ΧΕ ΑΪΜΕΡΙΤΚ •

6. ΜΑΡΕ ΠΚΑΚΕ ΕΙ' ΕΞΡΑΪ ΕΧΜ ΠΑΥΘΑΔΗC • ΑΥΩ
ΜΑΡΕCΩ 21 ΟΥΝΑΜ ΜΜΟ4 Ν61 ΠΑΡΧΩΝ ΜΠΚΑΚΕ ΕΤ-
2ΙΒΟΛ •

10 7. ΑΥΩ 2Μ ΠΤΡΕΚ-Ϊ2ΑΠ ΕΡΟ4 •⁴⁴ 41 ΝΤΕCΔΟΜ Ν2ΗΤ4 • 4Ε
ΑΥΩ ΦΩΒ ΕΝΤΛΥΜΕCΥΕ ΕΡΟ4 Ε41 ΠΛΟΥΟΪΝ Ν2ΗΤ •
ΕΚΕ41-ΠΩ4 Ν2ΗΤ4 •

8. ΑΥΩ ΜΑΡΟΥΩΧΝ Ν61 ΝΕCΔΟΜ ΤΗΡΟΥ ΝΤΕ ΝΕC-
ΟΥΟΪΝ ΕΤΝ2ΗΤ4 • ΑΥΩ ΜΑΡΕ ΚΕΟΥΑ ΧΙ ΝΤΕCΜΝΤ-
15 ΝΟ6 2Μ ΠΩΟΜΤ ΝΤΡΙΑΔΥΝΑΜΟC •

9. ΜΑΡΟΥΡ-ΑΤΟΥΟΪΝ Ν61 Ν6ΟΜ ΤΗΡΟΥ ΝΤΕ ΝΕC-
ΠΡΟΒΟΛΟΟΥΕ • ΑΥΩ ΝΤΕ ΤΕC2ΥΛΗ ΩΩΗΕ ΕΜΝ-ΟΥΟΪΝ
Ν2ΗΤC •

10. ΜΑΡΕ ΝΕCΠΡΟΒΟΛΟΟΥΕ CΩ 2Μ ΠΕΧΑΟC • ΝCΕ-
20 ΤΜΚΑΛΥ ΕΒΩΚ ΕΠΕΥΤΟΠΟC • ΜΑΡΕ ΠΕΥΟΥΟΕΙΝ ΩΧΝ
ΕΤΝ2ΗΤΟΥ ΑΥΩ ΜΠΡΤΡΕΥΚΑΛΥ ΕΒΩΚ ΕΞΡΑΪ ΕΠΜΕ2-
ΜΝΤΩΟΜΤΕ ΝΑΙΩΝ ΠΕΥΤΟΠΟC •

11. ΜΑΡΕCΩΤ4 ΝΝΟΥΟΪΝ ΤΗΡΟΥ ΕΤΩΟΟΠ 2Μ ΠΑΥ-
ΟΑΔΗC Ν61 ΠΠΑΡΑΛΗΜΤΗC ΠΡΕCΩΤ4 ΝΝΟΥΟΪΝ • ΑΥΩ 4Ε^b
25 ΜΑΡΕCΗΤΟΥ ΝΤΟΟΤΟΥ •

12. ΜΑΡΟΥΑΜΑ2ΤΕ ΕΧΝ ΝΕCΠΡΟΒΟΛΟΟΥΕ Ν61 ΝΑΡ-
ΧΩΝ ΜΠΚΑΚΕ ΜΠΕCΗΤ • ΑΥΩ ΜΠΡΤΡΕ ΛΑΛΥ ΩΟΠ4

24 MS ΠΠΟΥΟΪΝ; read ΝΟΥΟΪΝ.

3. And they surrounded me, wishing to take away my power; and they hated me because I *sang praises* to thee.

4. Instead of loving me, they *slandered* me, *but I sang praises*.

5. They planned to take away my power because I *sang praises* to thee, O Light. And they hated me because I loved thee.

6. Let the darkness come over the Authades, and may the *archon* of the outer darkness remain at his right hand.

7. And when thou dost judge him, take his power away from him; and that which he thought — to take away my light from me — do thou take his from him.

8. And may all his powers of his light¹ within him diminish; and may another one take his greatness in the three *triple-powered ones*.

9. May all the powers of his *emanations* become without light; and may his *matter* be without light in it.

10. May his *emanations* remain in the *Chaos*, and may they not be allowed to go to their *place*; may their light which is in them diminish, and let them not be allowed to go up to the thirteenth *aeon*, their *place*.

11. May the *paralempetes*, the purifier of the lights, purify all the lights which are in the Authades; and may he take them from them.

12. May the *archons* of the darkness below rule over his *emanations*, and let not anyone receive him | to himself in

¹ (13, 14) all his powers of his light; lit. all his powers of his lights.

ΕΡΟϢ 2̄M ΠΕϢΤΟΠΟϢ · ΑΥΩ M̄Π̄ΡΤΡΕ ΛΑΛΥ CΩΤ̄M
ΕΤCΟM N̄NΕϢΠΡΟΒΟΛΟΟΥΕ 2̄M ΠΕΧΛΟϢ ·

13. ΜΑΡΟΥϢΙ-ΠΟΥΟ̄ĪN ΕΤ2̄N ΝΕϢΠΡΟΒΟΛΟΟΥΕ ΑΥΩ
N̄CΕΛΛΔΕ ΕΠΕΥΡΑΝ 2̄ΡΑΙ 2̄M ΠΜΕ2̄M̄N̄ΤΩΟΜΤΕ N̄ΛΙΩN ·
5 N̄ΤΟϢ 2̄ΩΩϢ N̄CΕϢΙ-ΠΕϢΡΑΝ ΕΒΟΛ 2̄M ΠΤΟΠΟϢ ΕΤ̄M-
ΜΑΥ ΩΔ ΕΝΕ2̄ ·

14. ΑΥΩ ΤCΟM N̄2̄O M̄ΜΟΥΙ ΜΑΡΟΥΕΙΝΕ Ε2̄ΡΑΙ ΕΧΩC
M̄ΠΝΟΒΕ M̄ΠΕΝΤΑϢΠΡΟΒΑΛΕ M̄ΜΟC ΕΒΟΛ · M̄ΠΕΜΤΟ
ΕΒΟΛ M̄ΠΟΥΟΕΙΝ · N̄CΕΤ̄M̄ϢΩΤΕ ΕΒΟΛ N̄ΤΑΝΟΜΙΑ N̄-
10 ΘΥΛΗ ΕΝΤΑCΤΑΥΟϢ ΕΒΟΛ ·

15. ΑΥΩ ΠΕΥΝΟΒΕ 2̄I ΟΥCΟΠ ΕϢΕΩΩΠΕ M̄ΠΕΜΤΟ 4̄E
ΕΒΟΛ M̄ΠΟΥΟ̄ĪN N̄ΩΔΕΝΕ2̄ · ΑΥΩ N̄CΕΤ̄M̄ΚΑΛΥ ΕΝΔΥ
ΕΒΟΛ · N̄CΕϢΙ-ΠΕΥΡΑΝ 2̄N ΤΟΠΟϢ ΝΙΜ ·

16. ΕΒΟΛ ΧΕ M̄ΠΟΥ†CΟ ΕΡΟΙ · ΑΥΩ ΑΥ2̄ΩΧ M̄ΠΕΝΤ-
15 ΑΥϢΙ-ΠΕϢΟΥΟ̄ĪN · M̄N̄ ΤΕϢCΟM · ΑΥΩ ΟN M̄N̄N̄CΑ ΝΕΝ-
ΤΑΥΧΟΙ N̄2̄ΗΤΟΥ · ΑΥΟΥΕΩϢΙ-ΠΛΟΥΟ̄ĪN ΤΗΡ̄Ϣ N̄2̄ΗΤ ·

17. ΑΥΜΕΡΕ-ΕΙ' ΕΠΕCΗΤ ΕΠΕΧΛΟϢ · ΕΥΕΩΩΠΕ N̄2̄Η-
Τ̄Ϣ · ΑΥΩ N̄NΕϢN̄ΤΟΥ Ε2̄ΡΑΙ ΧΙΝ M̄ΠΕΙΝΔΥ M̄ΠΟΥΕΩ-
ΠΜΑN̄ΩΩΠΕ M̄ΠΤΟΠΟϢ N̄ΤΑΙΚΑΙΟCΥΝΗ ΑΥΩ N̄NΕΥ-
20 ΧΙΤΟΥ ΕΡΟϢ ΧΙΝ M̄ΠΕΙΝΔΥ ·

18. ΑϢ†-ΠΚΑΚΕ 2̄ΙΩΩϢ N̄ΘΕ N̄ΟΥΕΝΔΥΜΑ ΑΥΩ ΑϢ-
ΒΩΚ Ε2̄ΟΥΝ Ε2̄ΗΤ̄Ϣ N̄ΘΕ N̄ΟΥΜΟΟΥ · ΑΥΩ ΑϢΒΩΚ
Ε2̄ΟΥΝ ΕΝΕϢCΟM ΤΗΡΟΥ N̄ΘΕ N̄ΟΥΝΕ2̄ ·

19. ΜΑΡΕϢCΟΟΛΕϢ M̄ΠΕΧΛΟϢ N̄ΘΕ N̄ΟΥ2̄ΟΙΤΕ · ΑΥΩ 4̄E[†]
25 N̄ϢΜΟΡΕϢ M̄ΠΚΑΚΕ N̄ΘΕ N̄ΟΥN̄ΖΩΝΗ N̄ΩΔΑΡ N̄ΟΥΟΕΙΩ
ΝΙΜ ·

18 MS N̄NΕϢN̄ΤΟΥ; read N̄NΕΥN̄ΤΟΥ. MS M̄ΠΟΥΕΩ; read M̄ΠΟΥΟΥΕΩ.

his *place*; and let not anyone hear the power of his *emanations* in the *Chaos*.

13. May the light which is in his *emanations* be taken away, and may their name be removed from the thirteenth *aeon*; indeed rather may his name be taken away from that *place* for ever.

14. And upon the lion-faced power, may there be brought the sin of him who *emanated* it in the presence of the light; and may the *iniquity* of the *matter* which brought him (the Authades) forth not be erased.

15. And may their sin immediately be in the presence of the eternal light¹; and may they not be allowed to see, and may their name be removed from every *place*;

16. Because they did not spare me, and they oppressed the one whose light and power they took away. And afterwards they put me among them, wishing to take² away all my light from me.

17. They loved to come down to the *Chaos*; may they be within it, and not be brought forth from this time hence. They did not want the *place* of *righteousness* as dwelling place, and they will not be taken to it from this time forth.

18. He put on the darkness like a garment; and it (the darkness) went into him like water, and it went into all his powers like oil.

19. May he wrap himself in the *Chaos* like a *garment*, and gird himself with the darkness like a leather *girdle* at all times. |

¹ (12) in the presence of the eternal light; Schmidt: in the presence of the light eternally.

² (15, 16) they put me among them, wishing to take; or: those who put me among them wished to take.

20. ΕΡΕ ΝΑΪ ΩΩΠΙΕ ΝΝΕΝΤΑΥΝ-ΝΑΪ ΕΧΩΪ ΕΤΒΕ ΠΟΥ-
ΟΪΝ · ΑΥΩ ΝΕΝΤΑΥΧΟΟΣ ΧΕ ΜΑΡΝΧΙ-ΤΕΣΟΜ ΤΗΡC ·

21. ΝΤΟΚ ΔΕ ΠΟΥΟΪΝ ΩΝ2ΤΗΚ ΖΑΡΟΪ ΕΤΒΕ ΠΜΥC-
ΤΗΡΙΟΝ ΜΠΕΚΡΑΝ · ΑΥΩ ΝΑ2ΜΕΤ 2Ν ΤΜΝΤΧΡC ΝΤΕ
5 ΠΕΚΝΑ ·

22. ΕΒΟΛ ΧΕ ΑΥΧΙ-ΠΛΟΥΟΪΝ ΜΝ ΤΑΟΟΜ · ΑΥΩ Α
ΤΑΟΟΜ ΣΑΛΕΥΕ ΖΙ2ΟΥΝ ΜΜΟΪ · ΑΥΩ ΜΠΩΔ2ΕΡΑΤ 2Ν
ΤΕΥΜΗΤΕ ·

23. ΛΙΡΘΕ ΝΟΥΖΥΛΗ ΕΛC2Ε · ΑΥΝΟΥΧΕ ΜΜΟΪ ΕΠΙCΑ
10 ΜΝ ΠΑΪ ΝΘΕ ΝΟΥΡΕ4ΩΟΡ Ε42Ν ΠΛΗΡ ·

24. Α ΤΑΟΟΜ ΤΑΚΟ ΧΕ ΜΝΤΑΪ-ΜΥCΤΗΡΙΟΝ ΜΜΑΥ ·
ΑΥΩ Α ΤΑ2ΥΛΗ ΖΩΚΜ ΕΤΒΕ ΠΛΟΥΟΪΝ ΧΕ ΑΥΧΙΤ4 ·

25. ΑΥΩ ΑΝΟΚ ΝΕΥCΚΩΪΤΕ ΜΜΟΪ ΠΕ · ΩΑΥ6ΩΩΤ 42
ΕΡΟΪ ΕΥΧΩΡΜ ΕΡΟΪ ·

15 26. ΒΟΗΟΙ ΕΡΟΪ ΚΑΤΑ ΤΕΚΜΝΤΩΑΝ2ΤΗ4 ·

ΤΕΝΟΥ 6Ε ΠΕΤΕΡΕ ΠΕ4ΠΝΑ ΡΟΟΥΤ · ΜΑΡΕ4ΕΙ' ΕΘΗ
Ν4ΧΕ-ΠΒΩΛ ΝΤΜΕ2ΜΝΤCΝΟΟΥC ΜΜΕΤΑΝΟΙΑ ΝΤΠΙC-
ΤΙC CΟΦΙΑ · Α4ΕΙ' ΔΕ ΕΘΗ Ν6Ι ΑΝΔΡΕΑC ΠΕΧΛ4 ΧΕ
ΠΑΧΟΪC ΠΩΤΗΡ Α ΤΕΚΟΟΜ ΝΟΥΟΪΝ ΠΡΟΦΗΤΕΥΕ Μ-
20 ΠΙΟΥΟΪΩ ΖΙΤΝ ΔΑΥΓΙΑ · ΕΤΒΕ ΤΕΪΜΕΤΑΝΟΙΑ ΕΝΤΑC-
ΧΟΟC Ν6Ι ΤΗΙCΤΙC CΟΦΙΑ · ΑΥΩ ΑCΧΟΟC 2Μ ΠΜΕ2-
ΩΕ ΜΝ ΩΜΟΥΝ ΜΨΑΛΜΟC ΧΕ

1. ΠΝΟΥΤΕ ΜΠΡΚΑΡΩΚ ΕΠΑΣΜΟΥ ·

2. ΧΕ ΤΤΑΠΡΟ ΜΠΡΕ4ΡΝΟΒΕ ΜΝ ΠΕΚΡΟ4 · ΑΥΟΥΩΝ

5 MS originally ΠΕΚΠΝΑ; π crossed out.

20. While these things happen to those who brought these things upon me on account of the light; and they said : let us take away all her power.

21. *But* thou, O Light, have compassion on me, on account of the *mystery* of thy name; and save me in the *beneficence* of thy mercy.

22. Because they have taken away my light and my power, and my power is *shaken* within me, and I have not been able to stand upright in their midst,

23. I have become like *matter* which has fallen; I have been cast on this side and that, like a demon which is in the *air*.

24. My power has been destroyed, for I possess no *mystery*; and my *matter* has faded because of my light, for they took it away.

25. And as for me, they *mocked* me; they looked at me as they winked about me.

26. *Help* me according to thy compassion.'

Now at this time, he whose *spirit* is eager, let him come forward and say the interpretation of the twelfth *repentance* of the Pistis Sophia."

56. Andrew *however* came forward, he said : "My Lord and *Saviour*, thy light-power *prophesied* once, through David, concerning this *repentance* which the Pistis Sophia said, and spoke in the 108th *Psalm*, saying :

1. 'O God, do not be silent to my praise.

2. For the mouths of the sinner and the cunning, they have opened | against me; they have spoken about me with a cunning tongue.

ἄνωγυ εἰραῖ ἐχῶϊ· ἀψαλχε ἄνωϊ ἄν οὐλας ἄ-
κροϋ·

3. ἀψ ψαλκῶτε εἰοῖ ἄν ἄνωαχε ἄμοστε· ⁷ ¹²
ἀψ ἀψμῶε ἄμμαι ἐπῇνχῇ·

5 4. ἐπμα ἄσεμεριτ· ἀδιαβαλε ἄμοϊ· ἀνοκ δε
νεῖψαλῃ πε·

5. ἀψμινε ἄογῇ ἄνωπεθοογ ἐπμα ἄνωπετ-
ἄνοογ· ἀψ οὐμοστε ἐπμα ἄταλαπῃ·

6. καοῖτα ἄογρεῖρνοβε εἰραῖ ἐχῶϋ· ἀψ μαρε
10 πᾶβολος ἀερατῷ ρι οὐλαμ ἄμοϋ·

7. ἐψαντῇαπ εἰοϋ· μαρεϋ(εῖ) ἐβολ εἰτῇιϋ·
ἀψ μαρε πεψαλῃ ψωπε εἴνοβε·

8. μαρε νεϋσογ σβοκ ἀψ μαρε κεογᾶ χι ἄ-
τῇμντεπισκοπος·

15 9. μαρε νεψωηρε ῥορφανος· ἀψ μαρε τεϋσιμε
ῥχηρα·

10. μαρογκῖμ ἐνεψωηρε· ἀψ μαρογῖοονογ
ἐβολ ἄσετῶβ· μαρογνοχογ ἐβολ ἄν νεγῇ·

11. μαρε πᾶνιστης μεψτ-νετῶοον λαϋ τηρογ· ¹¹
20 ἀψ μαρε ἄνωμμο τῶρπ ἄνεϋσιε τηρογ·

12. ἄπρτρεψωπε ἄβι πετλαττοοτῷ· οὐδε ἄπρ-
τρε ψανστηϋ ψωπε ἄνεχορφανος·

13. μαρογῇετ-νεψωηρε ἐβολ ἀψ μαρογῇετ-πεψ-
ραν ἐβολ ἄν οὐγενεᾶ ἄογῶτ·

7 MS ἄογῇ; read οὐγῇ.

11 MS μαρεϋ; read μαρεϋεῖ.

19 MS νετνετῶοον.

3. And they surround me with words of hatred; and they have fought against me without a cause.

4. Instead of loving me, they *slandered* me, *but* I prayed.

5. They established for me evil in the place of good, and hatred in the place of my *love*.

6. *Set* a sinner over him, and let the *devil* stand at his right hand.

7. When he is judged, may he come forth condemned, and may his prayer become sin.

8. May his days be diminished, and may another take his *office*.

9. May his sons become *orphans*, and may his wife become a *widow*.

10. May his sons be moved, and may they be turned out and beg; may they be cast forth from their house.

11. May the *creditor* search all his belongings; and may strangers rob all his efforts.

12. May there not exist for him anyone who gives him a hand, *or* who is compassionate to his *orphans*.

13. May his sons be blotted out; and may his name be blotted out in one *generation*. |

14. ΜΑΡΟΥΡ̄ΠΜΕΕΥΕ Μ̄ΠΝΟΒΕ Ν̄ΝΕ4ΕΙΟΤΕ Μ̄ΠΕΜΤΟ
ΕΒΟΛ Μ̄ΠΧΟΕΙC · ΑΥΩ Μ̄ΠΡΤΡΕΥ4ΩΤΕ ΕΒΟΛ Ν̄ΤΑΝΟ-
ΜΙΑ Ν̄ΤΕ4ΜΑΛΥ ·

15. ΜΑΡΟΥΩΠΕ Μ̄ΠΕΜΤΟ ΕΒΟΛ Μ̄ΠΧΟΕΙC Ν̄ΟΥΟΪΩ
5 ΝΙΜ · ΜΑΡΟΥΧΕΡΕ-ΠΕ4Ρ̄ΠΜΕΕΥΕ ΕΒΟΛ 2̄Μ ΠΚΑ2 ·

16. ΕΠΜΑ ΧΕ Μ̄Π4Ρ̄ΠΜΕΕΥΕ ΕΕΙΡΕ Ν̄ΟΥΝΑ' · ΑΥΩ
Α4ΠΩΤ Ν̄CΑ ΟΥΡΩΜΕ Ν̄2ΗΚΕ · ΑΥΩ Ν̄ΕΒΙΗΝ · ΑΥΩ Α4-
ΛΙΩΚΕ Ν̄CΑ ΟΥΑ' Ε4ΜΟΚ2 Ν̄2ΗΤ · ΕΜΟΟΥΓ̄4 · 411^b

17. Α4ΜΕΡΕ-ΠCΑ2ΟΥ ΑΥΩ Ε4ΕΕΙ' ΝΑ4 · Μ̄Π4ΟΥΕΩ-
10 ΠΕCΜΟΥ Ε4ΕΟΥΕ ΕΒΟΛ Μ̄ΜΟ4 ·

18. Α4†-ΠCΑ2ΟΥ 2ΙΩΩ4 Ν̄ΘΕ Ν̄ΟΥΩΤΙΗΝ · ΑΥΩ Α4-
ΒΩΚ ΕΝΕ4CΑΝ2ΟΥΝ Ν̄ΘΕ Ν̄ΟΥΜΟΟΥ · Α4Ρ̄ΘΕ Ν̄ΟΥΝΕ2
2̄Ν ΝΕ4ΚΕΕC ·

19. ΜΑΡΕ4ΩΠΕ ΝΑ4 Ν̄ΘΕ Ν̄ΟΒCΩ ΕΤ4ΝΑ6ΟΟΛΕ4
15 Μ̄ΜΟ4 · ΑΥΩ Ν̄ΘΕ Ν̄ΟΥΝ̄5ΩΝΗ Ε4ΝΑΜΟΡ̄4 Μ̄ΜΟC Ν̄ΟΥ-
ΟΪΩ ΝΙΜ ·

20. ΠΑΪ ΠΕ ΦΩΒ Ν̄ΝΕΤΔΙΑΒΑΛΕ (Μ̄ΜΟΪ) 2ΛΤ̄Μ ΠΧΟΪC
ΑΥΩ ΝΕΤΧΩ Ν̄2ΕΝΠΑΡΑΝΟΜΟΝ Ε2ΟΥΝ ΕΤΑΨΥΧΗ ·

21. Ν̄ΤΟΚ ΔΕ ΠΧΟΕΙC ΠΧΟΕΙC ΑΡΙ-ΟΥΝΑ' Ν̄ΜΜΑΪ
20 ΕΤΒΕ ΠΕΚΡΑΝ · ΜΑΤΟΥΧΟΪ ·

22. ΧΕ ΑΝΓ̄ ΟΥ2ΗΚΕ ΑΥΩ ΑΝΓ̄ ΟΥΕΒΙΗΝ · Α ΠΑ2ΗΤ
ΩΤΟΡ̄ΤΡ̄ Μ̄ΠΑCΑΝ2ΟΥΝ ·

23. ΑΥ4ΙΤ Ν̄ΤΜΗΤΕ Ν̄ΘΕ Ν̄[Ν]ΟΥ2ΑΪΒΕC ΕΑCΡΙΚΕ · ΑΥ-
ΝΟΩΝΤ̄ ΕΒΟΛ Ν̄ΘΕ Ν̄2ΕΝΩΧC ·

15 MS Μ̄ΜΟ4; read Μ̄ΜΟC.

17 supply Μ̄ΜΟΪ.

23 MS Ν̄ΝΟΥ2ΑΪΒΕC; ΟΥ inserted; read Ν̄ΟΥ2ΑΪΒΕC.

24 MS ΝΟΥΝΤ̄; read ΝΟΥΠ̄Τ̄; see Crum 236b.

14. May the sin of his fathers be remembered in the presence of the Lord; and let not the *iniquity* of his mother be blotted out.

15. May they be in the presence of the Lord at all times; and may his memory be wiped out from the earth.

16. Because he did not remember to show mercy; and he pursued a poor man and a wretched one, and he *persecuted* one who was afflicted, to kill him.

17. He loved cursing and may it come to him; he did not wish to bless and may it be removed from him.

18. He put on cursing like a garment, and it went to his interior like water; it became like oil in his bones.

19. May it be to him like the garment with which he will wrap himself; and like a *girdle* with which he will gird himself at all times.

20. This is the dealing for those that *slander* me before the Lord, and those that speak *lawless things* into my *soul*.

21. *But* thou, O Lord, Lord show mercy on me, on account of thy name; save me.

22. For I am a poor man and I am a wretched one; my heart is agitated within me.

23. I have been taken into the midst like a shadow which goes down; I am blown forth like locusts. |

24. Λ ΝΑΠΑΤ ὨΒΒΕ ἘΝ ΤΗΗCTIA · ΛΥΩ Λ ΤΑCΑΡ̄Ξ 40
ΩΙΒΕ ΕΤΒΕ ΠΝΕ2 ·

25. ΑΝΟΚ ΔΕ ΑΪΩΩΠΕ ΝΑΥ Ν̄ΝΟ6ΝΕ6 · ΑΥΝΑΥ ΕΡΟΪ
ΑΥΩ ΑΥΚΙΜ Ν̄ΝΕΥΑΠΗΥΕ ·

5 26. ΒΟΗΘΙ ΕΡΟΪ ΠΧΟΕΙC ΠΝΟΥΤΕ ΑΥΩ ΤΟΥΧΟΪ
ΚΑΤΑ ΠΕΚΝΑ' ·

27. ΜΑΡΟΥΕΙΜΕ ΧΕ ΤΑΪ ΤΕ ΤΕΚΔΙΧ · ΑΥΩ Ν̄ΤΟΚ
ΑΚΤΑΜΙΟC ΠΧΟΕΙC ·

ΠΑΪ 6Ε ΠΕ ΠΒΩΛ Ν̄ΤΜΕ2Μ̄ΝΤCΝΟΟΥC Μ̄ΜΕΤΑΝΟΙΑ ·
10 ΤΑΪ ΕΝΤΑCΧΟ(Ο)C Ν̄6Ι ΤΠΙCΤΙC CΟΦΙΑ ΕC2Μ ΠΕΧΛΟC ·
ΛΟΥΩ2 ΔΕ ΟΝ ΕΤΟΟΤ̄4 Ν̄6Ι ΙC 2Μ ΠΩΑΧΕ ΠΕΧΛ4
Ν̄ΝΕ4ΜΛΘΗΤΗC · ΧΕ ΑCΩΩΠΕ ΟΝ Μ̄Ν̄ΝCΑ ΝΑΪ ΑCΩΩ
Ε2ΡΑΪ ΟΥΗΪ Ν̄6Ι ΤΠΙCΤΙC CΟΦΙΑ ΕCΧΩ' Μ̄ΜΟC ΧΕ
ΠΟΥΟΪΝ Ν̄ΝΟΥΟΪΝ Ν̄ΤΑΪΠΑΡΑΒΑ 2Μ Π̄Μ̄ΝΤCΝΟΟΥC Ν- 40^h
15 ΛΙΩΝ · ΑΪΕΙ' ΕΠΕCΗΤ Ν̄2ΗΤΟΥ · ΕΤΒΕ ΠΑΪ ΑΪΧΩ Ν̄†-
Μ̄ΝΤCΝΟΟΥC Μ̄ΜΕΤΑΝΟΙΑ ΚΑΤΑ ΠΟΥΑ ΠΟΥΑ Ν̄ΛΙΩΝ ·
ΤΕΝΟΥ 6Ε ΠΟΥΟΪΝ Ν̄ΝΟΥΟΪΝ ΚΩ ΝΑΪ ΕΒΟΛ Ν̄ΤΑΠΑ-
ΡΑΒΑCΙC ΧΕ ΟΥΝΟ6 ΕΜΑΤΕ ΤΕ ΧΕ ΑΪΚΩ Ν̄CΩΪ Ν̄Ν-
ΤΟΠΟC Μ̄ΠΧΙCΕ ΑΪΕΙ' ΑΪΟΥΩ2 ἘΝ Ν̄ΤΟΠΟC Μ̄ΠΕΧΛΟC ·
20 ΝΑΪ 6Ε Ν̄ΤΕΡΕCΧΟΟΥ Ν̄6Ι ΤΠΙCΤΙC CΟΦΙΑ · ΑCΟΥΩ2
ΟΝ ΕΤΟΟΤ̄C ἘΝ ΤΜΕ2Μ̄ΝΤΩΟΜΤΕ Μ̄ΜΕΤΑΝΟΙΑ ΕCΧΩ
Μ̄ΜΟC · ΧΕ CΩΤ̄Μ ΕΡΟΪ ΕΪ2ΥΜΝΕΥΕ ΕΡΟΚ ΠΟΥΟΪΝ
Ν̄ΝΟΥΟΪΝ · CΩΤ̄Μ ΕΡΟΪ ΕΪΧΩ Ν̄ΤΜΕΤΑΝΟΙΑ Μ̄ΠΜΕ2-
Μ̄ΝΤΩΟΜΤΕ Ν̄ΛΙΩΝ · ΠΤΟΠΟC ΕΝΤΑΪΕΙ' ΕΠΕCΗΤ ΕΒΟΛ
25 Ν̄2ΗΤ̄4 · ΧΕΚΑC ΕCΕΧΩΚ ΕΒΟΛ Ν̄6Ι ΤΜΕ2Μ̄ΝΤΩΟΜΤΕ
Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΤΕ' Π̄ΜΕ2Μ̄ΝΤΩΟΜΤΕ Ν̄ΛΙΩΝ · ΝΑΪ Ν̄ΤΑΪ-^p

10 MS ΕΠΤΑCΧΟC.

24. My knees are weak with *fasting*; and my *flesh* is changed on account of the (lack of) oil.

25. *But* I have become a mockery to them; they saw me and they shook their heads.

26. *Help* me, O Lord God, and save me, *according to* thy mercy.

27. May they know that this is thy hand, and thou hast created it, O Lord.’*

This is the interpretation of the twelfth *repentance* which the Pistis Sophia said, as she was in the *Chaos*.”

57. Jesus continued again, *however*, with the discourse. He said to his *disciples*: “It happened again after these things, the Pistis Sophia cried out to me, saying: ‘O Light of Lights, I have *transgressed* against the twelve *aeons*. I came down from them. For this reason I have said the twelve *repentances*, one *according to* each *aeon*. Now at this time, O Light of Lights, forgive me my *transgression*, for it is very great. Because I left the *places* of the height. I came to dwell in the *places* of the *Chaos*.’

Now when the Pistis Sophia finished saying these things, she continued again with the thirteenth *repentance*, saying:

1. ‘Hear me as I *sing praises* to thee, O Light of Lights. Hear me as I say the *repentance* of the thirteenth *aeon*, the *place* from which I came down, so that the thirteenth *repentance* of the thirteenth *aeon* be completed. These (aeons) | against which I have *transgressed*, from them I came down.

* Ps. 108.1-27

ΠΑΡΑΒΑ ΑΪΕΙ' ΕΠΕCΗΤ ΕΒΟΛ ΝΖΗΤΟΥ· ΤΕΝΟΥ ΘΕ ΠΟΥ-
 ΟCΙΝ ΝΝΟΥΟΪΝ CΩΤΜ ΕΡΟΪ ΕΪΖΥΜΝΕΥΕ ΕΡΟΚ ΖΜ
 ΠΜΕΖΜΝΤΨΟΜΤΕ ΝΑΙΩΝ ΠΑΤΟΠΟC ΕΝΤΑΪΕΙ' ΕΒΟΛ Ν-
 ΖΗΤΨ ΝΑΖΜΕΤ ΠΟΥΟΪΝ ΖΜ ΠΕΚΝΟC ΜΜΥCΤΗΡΙΟΝ·
 5 ΑΥΩ ΚΩ ΕΒΟΛ ΝΤΑΠΑΡΑΒΑCΙC ΖΡΑΪ ΖΝ ΤΕΚΜΝΤΡΕΨΚΩ
 ΕΒΟΛ· ΑΥΩ ΜΑ ΝΑΪ ΜΠΒΑΠΤΙCΜΑ ΝΓΚΩ ΕΒΟΛ ΝΝΑ-
 ΝΟΒΕ· ΑΥΩ ΝΓΤΒΒΟΪ ΕΒΟΛ ΖΝ ΤΑΠΑΡΑΒΑCΙC· ΑΥΩ
 ΤΑΠΑΡΑΒΑCΙC ΑΝΟΚ ΤΕ ΨΟΜ ΝΖΟ ΜΜΟΥΪ ΤΑΪ ΕΤΕ
 ΝΝΕCΖΩΠ ΕΡΟΚ ΝΟΥΟΪΨ ΝΙΜ· ΧΕ ΝΤΑΪΕΙ' ΕΠΕCΗΤ
 10 ΕΤΒΗΗΤC· ΑΥΩ ΑΝΟΚ ΑΪΠΑΡΑΒΑ ΜΑΥΑΑΤ· ΖΝ ΝΑΖΟ-
 ΡΑΤΟC ΕΨΩΟΠ ΖΜ ΠΕΥΤΟΠΟC· ΑΪΕΙ' ΕΠΕCΗΤ ΕΠΕ-
 ΧΑΟC· ΑΪΠΑΡΑΒΑ ΝΝΑΖΡΑΚ· ΧΕΚΑC ΕΡΕ ΠΕΚΤΩΨ P¹
 ΧΩΚ ΕΒΟΛ· ΝΑΪ ΘΕ ΑCΧΟΟΥ ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ·
 ΤΕΝΟΥ ΘΕ ΠΕΤΕΡΕ ΠΕΨΠΝΑ ΚΙΜ ΕΡΟΨ ΕΤΡΕCΝΟΕΙ Ν-
 15 ΝΕCΨΑΧΕ· ΜΑΡΕΨΕΙ' ΕΘΗ ΝΨΤΑΥΕ-ΠΕΥΝΟΗΜΑ· ΑCΕΙ'
 ΕΘΗ ΝΒΙ ΜΑΡΘΑ ΠΕΧΑC ΧΕ ΠΑΧΘΕΙC· ΠΑΠΝΑ ΚΙΜ
 ΕΡΟΪ ΕΤΡΑΤΑΥΕ-ΠΒΩΛ ΝΝΕΝΤΑCΧΟΟΥ ΝΒΙ ΤΠΙCΤΙC CΟ-
 ΦΙΑ· Α ΤΕΚCΟΜ ΠΡΟΦΗΤΕΥΕ ΜΠΠΟΥ(Ο)ΪΨ ΕΤΒΗΗΤΟΥ
 ΖΙΤΝ ΔΑΥΕΙΑ· ΖΜ ΠΜΕΖΤΑΪΟΥ ΜΨΑΛΜΟC ΕCΧΩ ΜΜΟC
 20 ΝΤΕΪΖΕ· ΧΕ

1. ΝΑ' ΝΑΪ ΠΝΟΥΤΕ ΚΑΤΑ ΠΕΚΝΟC ΝΝΑ' ΚΑΤΑ ΠΑ-
 ΨΑΪ ΝΝΕΚΜΝΤΨΑΝΖΤΗΨ·

2. ΨΩΤΕ ΕΒΟΛ ΜΠΑΝΟΒΕ· ΓΙΑΑΤ' ΕΜΑΤ' ΕΒΟΛ ΖΝ ΤΑ-
 ΑΝΟΜΙΑ·

18 MS ΠΠΠΟΥΪΨ.

2. Now at this time, O Light of Lights, hear me as I *sing praises* to thee in the thirteenth *aeon*, my *place* from which I came forth.

3. Save me, O Light, in thy great *mystery* and forgive my *transgression* in thy forgiveness.

4. And give me the *baptism* and forgive my sins and purify me from my *transgression*.

5. And this my *transgression* is the lion-faced power, which was not hidden from thee at any time, for on account of it I came down.

6. And I alone among the *invisible ones*, in whose *place* I existed, *transgressed*, and I came down to the *Chaos*. I *transgressed* before thee so that thy ordinance should be fulfilled.'

The Pistis Sophia now said these things. Now at this time let him whose *spirit* moves him to *understand* her words, come forth and give their *thought*."

Martha came forward and said: "My Lord, my *spirit* moves me to give the interpretation of those things which the Pistis Sophia said. Concerning them, thy power once *prophesied* through David in the 50th *Psalms*, speaking thus:

1. 'Have mercy upon me, O God, *according to* thy great pity; *according to* the multitude of thy mercies blot out my sin¹.

2. Wash me thoroughly from my *iniquity*. |

¹ (22, 23) Till emends Schmidt's division of verses 1, 2.

3. ΑΥΩ ΠΑΝΟΒΕ ΜΠΑΜΤΟ^α ΕΒΟΛ ΝΟΥΟΓΙΩ ΝΙΜ · ρ^α

4. ΧΕΚΑΣ ΕΚΕΤΜΑΙΟ ΖΝ ΝΕΚΩΑΧΕ · ΑΥΩ ΝΓΧΡΟ
ΖΜ ΠΤΡΕΚΤΖΑΠ ΕΡΟΙ ·

ΠΑΙ ΠΕ ΠΒΩΛ ΝΝΩΑΧΕ ΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙC
5 ΣΟΦΙΑ · ΠΕΧΛΑ ΝΑΣ ΝΒΙ ΙC · ΧΕ ΕΥΓΕ ΚΑΛΩC ΜΑΡΘΑ
ΤΜΑΚΑΡΙΑ · ΑΧΟΥΩ² ΔΕ ΟΝ ΕΤΟΟΤ⁴ ΝΒΙ ΙC ΖΜ ΠΩΛ-
ΧΕ ΠΕΧΛΑ ΝΝΕΥΜΑΘΗΤΗΣ ΧΕ ΑCΩΩΠΕ ΔΕ ΝΤΕΡΕ
ΤΠΙΣΤΙC ΣΟΦΙΑ ΧΩ ΝΝΕΪΩΑΧΕ ΑΧΧΩΚ ΕΒΟΛ ΝΒΙ
ΠΕΟΥΟΪΩ ΕΤΡΕΥΝΤC ΕΖΡΑΪ ΖΜ ΠΕΧΛΟC ΑΥΩ ΕΒΟΛ
10 ΖΙΤΟΟΤ ΜΜΙΝ ΜΜΟΪ ΧΩΡΙC ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ · ΛΙ-
ΓΙΝΕ ΝΟΥCΟΜ ΝΟΥΟΪΝ ΕΒΟΛ ΝΖΗΤ · ΛΙΧΝΑC ΕΖΡΑΪ
ΕΠΕΧΛΟC · ΕΤΡΕCΝ-ΤΠΙCΤΙC ΣΟΦΙΑ ΕΖΡΑΪ ΖΝ ΝΤΟΠΟC
ΕΤΩΗΚ ΝΤΕ ΠΕΧΛΟC · ΝCΕΝΤC ΕΠΙΤΟΠΟC ΕΤΜΠΕΤΠΕ ρ^α ^b
ΜΠΕΧΛΟC · ΨΑΝΤΕ ΤΚΕΛΕΥCΙC ΕΙ' ΕΒΟΛ ΖΙΤΜ ΠΙΩΟΡΠ
15 ΜΜΥCΤΗΡΙΟΝ · ΕΤΡΕΥΝΤC ΕΖΡΑΪ ΖΜ ΠΕΧΛΟC ΕΠΤΗΡ⁴ ·
ΑΥΩ Λ ΤΑCΟΜ ΝΟΥΟΪΝ ΑCΝ-ΤΠΙCΤΙC ΣΟΦΙΑ ΕΖΡΑΪ
ΕΝΤΟΠΟC ΕΤΜΠCΑΝΤΠΕ ΜΠΕΧΛΟC · ΑCΩΩΠΕ ΔΕ
ΝΤΕΡΟΥCΙΜΕ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ ΧΕ
ΑΥΝ-ΤΠΙCΤΙC ΣΟΦΙΑ ΕΖΡΑΪ ΕΝΤΟΠΟC ΕΤΜΠCΑΝΤΠΕ
20 ΜΠΕΧΛΟC · ΑΥΠΩΤ ΟΝ ΝCΩC ΕΠΧΙCΕ ΕΥΟΥΕΨΧΙΤC
ΟΝ ΕΝΤΟΠΟC ΕΤΜΠΕΧΛΟC ΜΠΕCΗΤ · ΑΥΩ ΝΕCΡΟΥ-
ΟΪΝ ΠΕ ΕΜΑΤΕ ΝΒΙ ΤΑCΟΜ ΝΟΥΟΪΝ ΤΑΪ ΕΝΤΑΪΧΟΟΥC
ΕΝ-ΤCΟΦΙΑ ΕΖΡΑΪ ΖΜ ΠΕΧΛΟC · ΑCΩΩΠΕ ΔΕ ΝΤΕΡΟΥ-
ΠΩΤ ΝCΑ ΤCΟΦΙΑ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ ·

1 MS ΕΒΟΛ ·

21 MS ΕΤΜΠΕΧΛΟC ΜΠΕCΗΤ; read ΕΤΖΜ ΠΕΧΛΟC ΜΠΕCΗΤ or ΕΤ-
ΜΠΕCΗΤ ΜΠΕΧΛΟC ·

3. And my sin is present to me at all times.

4. That thou shouldst be justified in thy words and victorious when thou judgest me.’*

This is the explanation of the words which the Pistis Sophia said.”

Jesus said to her: “*Excellent, well done Martha, thou blessed one.*”

58. Jesus *however* continued again with the discourse. He said to his *disciples*: “Now it happened when the Pistis Sophia said these words, the time was fulfilled that she should be brought forth from the *Chaos*. And by myself alone, *without* the First *Mystery*, I brought forth from myself a light-power. I sent it down to the *Chaos* that it should bring the Pistis Sophia up from the *deep places* of the *Chaos* and bring her to the upper *place* of the *Chaos*, until the *command* came forth from the First *Mystery* that she should be brought up from the *Chaos* completely. And my light-power brought the Pistis Sophia up to the upper *places* of the *Chaos*. Now it happened when the *emanations* of the Authades knew that the Pistis Sophia was brought up to the upper *places* of the *Chaos*, they followed her upwards, wanting to take her again to the lower *places* of the *Chaos*. And my light-power, which I had sent to bring the Sophia up from the *Chaos*, gave light exceedingly. Now it happened when the *emanations* of the Authades followed the Sophia | when she was brought to the upper *places* of

* Ps. 50.1-4

ΝΤΕΡΟΥΝΤΣ ΕΝΤΟΠΟΣ ΕΤΜΠΣΑ ΝΤΠΕ ΜΠΕΧΛΟΣ· ΛΣ-
 2 ΥΜΝΕΥΕ ΟΝ ΛΥΩ ΛΣΩΨ ΕΞΡΑΪ ΟΥΙΪ ΕΣΧΩ ΜΜΟΣ
 ΧΕ

1. †ΝΑΣΥΜΝΕΥΕ ΕΞΡΑΪ ΕΡΟΚ ΠΟΥΟΪΝ ΧΕ ΛΪΟΥΕΨΕΙ'
 5 ΕΡΑΤΚ †ΝΑΣΥΠΝΕΥΕ ΕΞΡΑΪ ΕΡΟΚ ΠΟΥΟΪΝ ΧΕ ΝΤΟΚ
 ΠΕ ΠΑΡΕΧΝΟΥΣΜ·

2. ΜΠΡΚΑΑΤ ΣΜ ΠΕΧΛΟΣ· ΝΑΣΜΕΤ ΠΟΥΟΪΝ ΝΤΕ
 ΠΧΙΣΕ ΧΕ ΝΤΟΚ ΠΕ ΝΤΑΪΣΥΜΝΕΥΕ ΕΡΟΚ·

3. ΑΚΤΨΝΝΟΟΥ ΝΑΪ ΜΠΕΚΟΥΟΕΙΝ ΕΒΟΛ ΣΙΤΟΟΤΚ
 10 ΛΥΩ ΑΚΝΑΣΜΕΤ· ΑΚΝΤ ΕΝΤΟΠΟΣ ΕΤΜΠΣΑ ΝΤΠΕ Μ-
 ΠΕΧΛΟΣ·

4. ΜΑΡΟΥΣΕ ΘΕ ΕΠΕΣΗΤ ΕΝΤΟΠΟΣ ΕΤΣΠΕΣΗΤ ΜΠΕ-
 ΧΛΟΣ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ ΝΑΪ ΕΤΠΗΤ
 ΝΣΩΪ· ΛΥΩ ΜΠΡΤΡΕΥΕΙ' ΕΝΤΟΠΟΣ ΕΤΜΠΣΑ ΝΤΠΕ
 15 ΕΤΡΕΥΝΑΥ ΕΡΟΪ·

ΡΒ^b

5. ΛΥΩ ΜΑΡΕ ΟΥΝΟΣ ΝΚΑΚΕ ΣΩΒΣ ΕΒΟΛ ΕΧΩΟΥ·
 ΛΥΩ ΜΑΡΕΧΕΙ' ΝΑΥ ΝΒΙ ΟΥΣΛΟCΤΨ ΝΚΑΚΕ· ΛΥΩ Μ-
 ΠΡΤΡΕΥΝΑΥ ΕΡΟΪ ΣΜ ΠΟΥΟΪΝ ΝΤΕΚΟΜ ΤΑΪ ΕΝΤΑΚ-
 ΤΨΝΝΟΟΥC ΝΑΪ ΕΝΑΣΜΕΤ· ΧΕ ΝΝΕΥΑΜΑΣΤΕ ΟΝ ΕΞΡΑΪ
 20 ΕΧΩΪ·

6. ΛΥΩ ΠΕΥΨΟΧΝΕ ΕΝΤΑΥΜΕΕΥΕ ΕΡΟC ΕΤΡΕΥΧΙ-
 ΤΑΟΜ· ΜΠΡΤΡΕΨΩΠΕ ΝΑΥ· ΛΥΩ ΚΑΤΑ ΘΕ ΕΝΤ-
 ΛΥΨΑΧΕ ΕΡΟΪ ΕΧΙ-ΠΛΟΥΟΪΝ ΝΣΗΤ· ΧΙ-ΠΩΟΥ ΣΩΟΥ
 ΕΠΜΑ ΜΠΩΪ·

7. ΛΥΩ ΛΥΧΟΟΣ ΕΧΙ-ΠΛΟΥΟΕΙΝ ΤΗΡΨ· ΛΥΩ ΝΕ-
 25 ΜΠΟΥΕΨΧΙΤΨ· ΧΕ ΤΕΚΟΜ ΝΟΥΟΪΝ ΨΟΟΠ ΝΤΟΚ
 ΝΜΜΑΪ·

5 MS †ΝΑΣΥΠΠΕΥΕ; read †ΝΑΣΥΜΝΕΥΕ.

the *Chaos*, she *sang praises* again and she cried out to me, saying :

1. 'I will *sing praises* to thee, O Light, for I wanted to come to thee. I will *sing praises* to thee, O Light, for thou art my Saviour.

2. Leave me not in the *Chaos*. Save me, O Light of the height, for thou art he to whom I have *sung praises*.

3. By thyself thou hast sent to me thy light and thou hast saved me. Thou hast brought me to the upper *places* of the *Chaos*.

4. May the *emanations* of the Authades which follow me fall down to the lower *places* of the *Chaos*. And let them not come to the upper *places* so that they see me.

5. And may a great darkness cover them over and may a cloud of darkness come to them. And let them not see me in the light of thy power which thou hast sent to me to save me, lest they gain power over me again.

6. And their plan which they thought of, to take away my power, let it not happen for them. And *according to* how they spoke against me to take away my light from me, take theirs rather instead of mine.

7. And they have spoken to take away all my light. And they were not able to take it, for thy light-power was with me; |

8. ΕΒΟΛ ΧΕ ΛΥΨΟΧΝΕ ΑΧΜ ΠΕΚΤΩΨ ΠΟΥΟΪΝ ·
ΕΤΒΕ ΠΑΪ ΜΠΟΥΕΨΧΙ-ΠΛΟΥΟΕΙΝ ΕΒΟΛ · rg

9. ΧΕ ΝΤΑΪΠΙΣΤΕΥΕ¹ ΕΠΟΥΟΪΝ · Ν†ΝΑΡ²ΟΤΕ ΑΝ ΛΥΩ
ΠΟΥΟΕΙΝ ΠΕ ΠΑΡΕΧΝΟΥΖΜ · ΛΥΩ Ν†ΝΑΡ²ΟΤΕ ΑΝ ·

5 ΤΕΝΟΥ ΘΕ ΠΕΤΕΡΕ ΤΕΧΘΟΜ ΧΟСЕ · ΜΑΡΕЧΧΩ Μ-
ΠΒΩΛ ΝΝΨΑΧΕ ΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙСТΙC CΟΦΙΑ · ΑC-
ΨΩΠΕ ΔΕ ΝΤΕΡΕ ΙC ΟΥΩ ΕЧΧΩ ΝΝΕΕΨΑΧΕ ΕΝΕЧ-
ΜΑΘΗΤΗΣ · ΑCΕΙ' ΕΘΗ ΝΒΙ CΑΛΩΜΗ ΠΕΧΑΣ ΧΕ ΠΑ-
ΧΟΕΙC ΤΑΘΟΜ ΑΝΑΓΚΑΖΕ ΜΜΟΪ ΕΤΡΑΧΩ ΜΠΒΩΛ
10 ΝΝΨΑΧΕ ΝΤΑΣΧΟΟΥ ΝΒΙ ΤΠΙСТΙC CΟΦΙΑ · Α ΤΕΚΘΟΜ
ΠΡΟΦΗΤΕΥΕ ΜΠΠΟΥΟΪΨ ΖΙΤΝ CΟΛΟΜΩΝ ΕCΧΩ Μ-
ΜΟC ΧΕ .

1. †ΝΛΟΥΟΝΖΤ ΝΑΚ ΕΒΟΛ ΠΧΟΕΙC ΧΕ ΝΤΟΚ ΠΕ
ΠΑΝΟΥΤΕ ·

15 2. ΜΠΡΚΑΑΤ ΠΧΟΕΙC ΧΕ' ΝΤΟΚ ΠΕ ΤΑΞΕΛΠΙC · rg^b

3. ΑΚ† ΝΑΪ ΜΠΕΚΖΑΠ ΝΧΙΝΧΗ · ΛΥΩ ΑΪΝΟΥΖΜ ΕΒΟΛ
ΖΙΤΟΟΤΚ ·

4. ΜΑΡΟΥΖΕ ΝΒΙ ΝΕΤΠΗΤ ΝCΩΪ ΛΥΩ ΜΠΡΤΡΕΥΝΑΥ
ΕΡΟΪ ·

20 5. ΜΑΡΕ ΟΥΚΛΟΟΛΕ ΝΚΡΜΤC ΖΩΒC ΕΒΟΛ ΕΧΝ ΝΕΥ-
ΒΑΛ · ΛΥΩ ΟΥΝΙЧ ΝΔΗΡ · ΜΑΡΕЧРКАКЕ ΕΡΟΟΥ · ΛΥΩ
ΜΠΡΤΡΕΥΝΑΥ ΕΠΕΖΟΟΥ ΧΕ ΝΝΕΥΑΜΑΖΤΕ ΜΜΟΪ ·

6. ΜΑΡΕЧР-ΑΤΘΟΜ ΝΒΙ ΠΕΥΨΟΧΝΕ · ΛΥΩ ΝΕΝΤΑΥ-
ΨΟΧΝΕ ΕΡΟΟΥ ΜΑΡΟΥΕΙ' ΕΖΡΑΪ ΕΧΩΟΥ ·

8. Because they deliberated without thy ordinance, O Light. On account of this they were not able to take away my light.

9. Because I have *believed* in the light, I will not fear; and the light is my saviour, and I will not fear.'

Now at this time let him whose power is elevated say the interpretation of the words which the Pistis Sophia said."

But it happened when Jesus finished saying these words to his *disciples*, Salome came forward. She said : "My Lord, my power *compels* me to say the interpretation of the words which the Pistis Sophia said. Thy power *prophesied* once through Solomon, saying thus :

1. I will give thanks to thee, O Lord, for thou art my God.

2. Leave me not, O Lord, for thou art my *hope*.

3. Thou hast given me thy judgment freely, and I have been saved through thee.

4. May those that persecute me fall and let them not see me.

5. May a cloud of smoke cover their eyes, and may a misty *air* darken them; and let them not see the day, lest they seize me.

6. May their counsels become powerless; and may those things which they have devised come upon them. |

7. ΑΥΜΕΚΜΟΥΚΟΥ ΕΥΨΟΧΝΕ· ΑΥΩ ΜΠ̄ΨΩΠΕ
ΝΑΥ·

8. ΑΥΩ ΑΥΧΡΟ ΕΡΟΟΥ ΕῩΘ̄Μ̄ΘΟΜ· ΑΥΩ ΝΕΝΤΑΥ-
̄CΒ̄ΤΩΤΟΥ ΚΑΚΩC· ΑΥΖΕ ΕΠΕCΗΤ ΕΡΟΟΥ·

5 9. ΕΡΕ ΤΑΞΕΛΠΙC ̄Ζ̄Μ ΠΧΟΕΙC· ΑΥΩ Ν̄†ΝΑΡ̄ΖΟΤΕ ΑΝ
ΧΕ Ν̄ΤΟΚ ΠΕ ΠΑΝΟΥΤΕ Π̄ΑCΩΤΗΡ· ̄Ρ̄Λ

3 ΑCΩΠΕ ΔΕ Ν̄ΤΕΡΕ CΑΛΩΜΗ ΟΥΩ ΕCΧΩ Ν̄ΝΕΕΙ-
ΨΑΧΕ· ΠΕΧΛΑ¹ ΝΑC Ν̄ΒΙ ̄ΙC ΧΕ ΕΥΓΕ CΑΛΩΜΗ ΑΥΩ
ΚΑΛΩC· ΠΑΙ ΠΕ ΠΒΩΛ Ν̄ΝΨΑΧΕ ΕΝΤΑCΧΟΟΥ Ν̄ΒΙ
10 ΤΠΙCΤΙC CΟΦΙΑ·

3 ΑCΟΥΩ² ΔΕ ΟΝ ΕΤΟΟΤ̄ ̄Ν̄ΒΙ ̄ΙC ̄Ζ̄Μ ΠΨΑΧΕ ΠΕ-
ΧΛΑ¹ Ν̄ΝΕCΜΑΟΗΤΗC· ΧΕ ΑCΩΠΕ ΔΕ Ν̄ΤΕΡΕ ΤΠΙCΤΙC
CΟΦΙΑ ΟΥΩ ΕCΧΩ Ν̄ΝΕΪΨΑΧΕ ̄Ζ̄Μ ΠΕΧΛΑC· ΑΪΤΡΕ
†ΘΟΜ Ν̄ΟΥΟΕΙΝ ΕΝΤΑΪΧΟΟΥC ΝΑC ΕΤΡΕCΝΑΖΜΕC
15 ΑΪΤΡΕC̄Ρ-ΟΥΚΛΟΜ Ν̄ΟΥΟΪΝ ΕΤΕCΑΠΕ· ΧΕ Ν̄ΝΕΥΕΨ-
̄Θ̄Μ̄ΘΟΜ ΕΡΟC ΧΙΝ Μ̄ΠΕΕΙΝΑΥ Ν̄ΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ
Μ̄ΠΑΥΘΑΔΗC ΑΥΩ Ν̄ΤΕΡΕC̄Ρ-ΟΥΚΛΟΜ Ν̄ΟΥΟΪΝ ΕΤΕC-
ΑΠΕ· ΑΥΚΙΜ ΕΝΖΥΛΗ ΤΗΡΟΥ ΕΘΟΟΥ ΕΤ̄Ν̄ΖΗΤ̄C· ΑΥΩ
ΑΥCΩΤ̄ ̄ΕΒΟΛ ΤΗΡΟΥ Ν̄ΖΗΤ̄C· *ΑΥΤΑΚΟ ΑΥΩ ΑΥ- ̄Ρ̄Λ^b
20 ΨΩΠΕ ̄Ζ̄Μ ΠΕΧΛΑC ΕΥCΩΨ̄Τ̄ ΕΡΟΟΥ Ν̄ΒΙ ΝΕΠΡΟΒΟ-
ΛΟΟΥΕ Μ̄ΠΑΥΘΑΔΗC ΑΥΩ ΕΥΡΑΨΕ Μ̄ΜΟΟΥ· ΑΥΩ
Ν̄CΩΤ̄ ̄Ν̄ΟΥΟΕΙΝ Ν̄ΖΙΛΙΚΡΙΝΕC ΕΤ̄Ν̄ ΤCΟΦΙΑ· ΑΥ†-
ΘΟΜ Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΑΘΟΜ Ν̄ΟΥΟΪΝ· ΤΑΪ ΕΝΤΑC̄Ρ-ΟΥ-

18 MS originally ΕΤ̄Ν̄ΖΗΤ̄C with ΘΟΟΥ ΕΤ̄̄ in the same hand in the margins,
giving ΕΤ̄̄ΘΟΟΥ ΕΤ̄̄Ν̄ΖΗΤ̄C with ΤΝ expunged before ΘΟΟΥ.

7. They have devised a counsel, and it has not happened for them.

8. And they, the powerful, are vanquished; and those things which they prepared with *evil intent* are cast down¹.

9. My *hope* is in the Lord and I will not fear; for thou art my God, my *Saviour*'. *"

Now it happened when Salome finished saying these words, Jesus said to her : "*Excellent, Salome, and well done.* This is the interpretation of the words which the Pistis Sophia said."

59. Jesus continued again, *however*, with the discourse. He said to his *disciples* : "Now it happened when the Pistis Sophia finished saying these words in the *Chaos*, I caused the light-power which I had sent to save her, I caused it to become a crown of light on her head, so that from this hour the *emanations* of the Authades would have no power over her. And when it became a crown of light on her head, all the evil *materials* which were in her were moved, and they were all purified within her; they were destroyed and came to be in the *Chaos*, while the *emanations* of the Authades saw them and they rejoiced. And what was purified of the *pure* light within the Sophia gave power to the light of my light-power which had become a | crown

* Ps. Sol. 5.1-9

¹ (4) are cast down; Schmidt : have fallen down upon them.

κλωμ ᾠτέσαπε· ἀσψωπε σε ον ἐσχωτε ἐποϋοειν
 ᾠζιλικρινεσ ἐτῶν τσοφια· λῡω πεςζιλικρινεσ ᾠϋ-
 οῖν ᾠπῑρῑβολ ᾠπεκλωμ ᾠτέσoм ᾠπιωλῶ ᾠϋοῖν χε
 ᾠνεγchwσε ερωч ᾠει νεπροβολοοϋε ᾠπαγθαλhc·
 5 ναῖ σε ᾠτεροϋωπε ᾠμοс· ἀςζιτοοτῑс ἀςζῡмνεγe
 ᾠει τέσoм ᾠζιλικρινεс ᾠϋοῖн ἐτῶν τσοφια· ᾠт-
 ἀςζῡмνεγe δε εταδoм ᾠϋοῖн ετο ᾠϋκλωм
 ἐτέσαπε· ἀςζῡмνεγe δε ἐсxω ᾠμοс χε re

1. ΠΟΥΟΕΙΝ Ο' ᾠϋκλωм εταλπε λῡω ᾠτᾠαρῑπεч-
 10 βoλ αη χε ᾠνεγchwσε ερωῖ ᾠει νεπροβολοοϋс ᾠ-
 παγθαλhc·

2. λῡω εϋωankim ᾠει ᾠζγλη τηροϋ·¹ ἀνοκ δε
 ᾠτᾠakim αη·

3. λῡω εϋωantako ᾠει ναζγλη τηροϋ ᾠсεσω
 15 ᾠм πεxлoc· ναῖ ετογᾠay ερωοϋ ᾠει νεπροβο-
 λοοϋε ᾠπαγθαλhc· ἀνοκ δε ᾠτᾠatakо αη·

4. χε ποϋοῖн ωοοп ᾠᾠmaῖ: λῡω ἀνοκ ζω
 τᾠωοοп ᾠн ποϋοῖн·

νεῖωaxe δε ἀсxоοϋ ᾠει тпистис соφια· те-
 20 νοϋ σε петноῖ ᾠпноhma ᾠνεῖωaxe· μαρεчei' εөн
 ᾠчтаγe-πεγβωλ· ἀсei' δε εөн ᾠει maria тмаay
 ᾠic πεxлac χε παωhpε κατa πκοсmoс *παноϋτε re^b
 λῡω παсωтнr κατa πxice κελεγe ναῖ татаγe-
 пβωλ ᾠᾠωaxe ἐнтacxоοϋ ᾠει тпистис соφια·
 25 λчoγωᾠβ δε ᾠει ic πεxлч χε ᾠто ζωωте ма-
 рia· тaῖ ἐнтacxи-мopфh ἐтῶн тварьнaw κατa οϋ-

on her head. Now it happened further, as it surrounded the *pure* light within the Sophia, her *pure* light was not (left) without ¹ the crown of the flame of the light-power, so that the *emanations* of the Authades did not steal it.

Now when these things had happened, the *pure* light-power within the Sophia began to *sing praises*; but she *sang praises* to my light-power which had become a crown on her head. She *sang praises*, saying thus :

1. 'The light has become a crown on my head and I will not be (left) without it, so that the *emanations* of the Authades do not steal it from me.

2. And even if all the *materials* move, I *however* will not move.

3. And even if all my *materials* are destroyed and remain in the *Chaos* — these which the *emanations* of the Authades see — I *however* will not be destroyed.

4. For the light is with me, and I myself am ² with the light.'

But the Pistis Sophia said these words. Now at this time let him who *understands* the *thought* of these words come forward and give their interpretation."

Mary, the mother of Jesus, came forward. She said : "My son *according to the world*, my God and my *Saviour according to the height*, *command* me that I give the explanation of the words which the Pistis Sophia said."

But Jesus answered and said : "Thou also, Mary, thou hast received *form* ³ which is in the Barbelo *according to the matter*, | and thou hast received likeness which is in the

¹ (3) was not (left) without; Till : was not separate from (see 116.10; 117.12).

² (17) I myself am; Till : I also am.

³ (26) received form; see Iren. I.4.1, 5; U 226.

- ΛΗ · ΑΥΩ ΑΡΕΧΙ-ΕΙΝΕ ΕΞΝ ΤΠΑΡΘΕΝΟC ΜΠΟΥΟΪΝ ΚΑΤΑ
 ΠΟΥΟΪΝ ΝΤΟ ΜΝ ΤΚΕΜΑΡΙΖΑΜ ΤΜΑΚΑΡΙΟC · ΑΥΩ ΝΤΑ
 ΠΚΑΚΕ ΩΩΠΕ ΕΤΒΗΗΤΕ ΑΥΩ ΟΝ ΝΤΑΧΕΙ' ΕΒΟΛ ΝΖΗΤΕ
 ΝΒΙ ΠCΩΜΑ ΝΘΥΛΗ ΕΨΩΟΠ ΝΖΗΤΨ ΠΑΪ ΕΝΤΑΪΤΒΒΟΧ ·
 5 ΑΥΩ ΛΙCΟΤΨΨ · ΤΕΝΟΥ CΕ ΨΚΕΛΕΥΕ ΝΕ ΕΤΡΕΤΑΥΕ-
 ΠΒΩΛ ΝΝΨΑΧΕ ΝΑΪ ΕΝΤΑCΧΟΟC ΝΒΙ ΤCΟΦΙΑ · ΑCΟΥ-
 ΩΨΒ ΔΕ ΝΒΙ ΜΑΡΙΑ ΤΜΑΛΥ ΝΙC ΠΕΧΑC ΧΕ ΠΑΧΟΕΙC ·
 Α ΤΕΚCΟΜ ΝΟΥΟΪΝ ΠΡΟΦΗΤΕΥΕ ΖΑ ΝΕΪΨΑΧΕ ΜΠΙ- ΡΕ
 ΟΥΟΕΪΨ ΖΙΤΝ CΟΛΟΜΩΝ ΞΝ ΤΕCΜΕΞΜΝΤΨΪΤΕ ΝΩΔΗ
 10 ΑΥΩ ΠΕΧΑC ΧΕ
 1. ΠΧΟΕΙC ΖΙΧΝ ΤΑΛΠΕ ΝΟC ΝΟΥΚΛΟΜ · ΑΥΩ Ν-
 ΨΝΑΡΠΕCΒΟΛ ΑΝ ·
 2. ΑΥΩΩΝΤ ΝΑΪ ΜΠΕΚΛΟΜ ΝΤΑΛΗΟΙΑ · ΑΥΩ ΑΥΤΡΕ
 ΝΕΚΚΛΑΔΟC ΨΟΥΩ ΖΡΑΪ ΝΖΗΤ ·
 15 3. ΧΕ ΕΥΕΙΝΕ ΑΝ ΝΟΥΚΛΟΜ ΕΨΩΟΥΩΟΥ ΕΜΕΨΨ-
 ΟΥΩ · ΑΛΛΑ ΚΟΝΞ ΖΙΧΝ ΤΑΛΠΕ · ΑΥΩ ΑΚΨΟΥΩ ΖΡΑΪ
 ΖΙΧΩΪ ·
 4. ΝΕΚΚΑΡΠΟC CΕΜΕΞ · ΑΥΩ CΕΧΗΚ · ΕΥΜΕΞ ΕΒΟΛ
 ΞΜ ΠΕΚΟΥΧΑΪ ·
 20 ΑCΨΩΠΕ CΕ ΝΤΕΡΕ ΙC CΩΤΜ ΕΝΕΪΨΑΧΕ ΕCΧΩ
 ΜΜΟΟΥ ΝΒΙ ΜΑΡΙΑ ΤΕCΜΑΛΥ · ΠΕΧΑΥ ΝΑC ΧΕ ΕΥΓΕ
 ΚΑΛΩC · ΖΑΜΗΝ ΖΑΜΗΝ ΨΧΩ ΜΜΟC ΝΕ ΧΕ CΕΝΑ-
 ΜΑΚΑΡΙΖΕ ΜΜΟ ΧΙΝ ΑΡΗΧΨ ΜΠΚΑΞ ΨΑ ΑΡΗΧΨ · ΧΕ
 ΑCΘΟΕΙΛΕ ΕΡΟ ΝΒΙ ΤΠΑΡΑΘΗΚΗ ΜΠΨΟΡΠ ΜΜΥCΤΗ- ΡΕ^b

18 MS CΕΜΕΞ and ΕΥΜΕΞ; better CΕΜΙΙΞ and ΕΥΜΙΙΞ.

Virgin of the Light according to the light, thou and the other Mary, the *blessed one*. And for thy sake the darkness exists and furthermore, from thee has come forth the *material body* in which I exist, which I have cleaned and purified. Now at this time I *command* thee to give the interpretation of the words which the Sophia said.

However Mary, the mother of Jesus, answered, she said : “My Lord, thy light-power once *prophesied* about these words through Solomon in the 19th *Ode* and said :

1. ‘The Lord is upon my head like a crown and I shall not be without him.

2. They plaited for me the *true crown*¹, and it caused thy *branches* to sprout in me.

3. For it is not like a withered crown which does not sprout; *but* thou livest upon my head and thou dost sprout upon me.

4. Thy *fruits* are full and ripe, filled with thy salvation’. *”

Now it happened when Jesus heard these words which Mary his mother spoke², he said to her : “*Excellent, well done. Truly, truly*, I say that they will *bless* thee from end to end of the earth[□], for the *pledge* of the First *Mystery* was entrusted to thee. | And by means of that *pledge* all those

* Ps. Sol. 19.1-4

□ cf. Lk. 1.48

¹ (13) true crown; lit. crown of truth.

² (20, 21) when Jesus heard these words which ... spoke; Till : when Jesus had heard ... speaking these words; (cf. 124.11, 12; 125.14, 15 etc.).

ΡΙΟΝ· ΑΥΩ ΕΒΟΛ ΖΙΤΟΟΤ̄C̄ ΝΤΠΑΡΑΘΗΚΗ ΕΤ̄ΜΜΑΥ
ΕΥΝΑΝΟΥΖ̄Μ̄ ΝΒΙ ΝΑΠΚΑΖ ΤΗΡΟΥ Μ̄Ν ΝΑΠΧΙCΕ ΤΗΡΟΥ·
ΑΥΩ ΤΠΑΡΑΘΗΚΗ ΕΤ̄ΜΜΑΥ· ΝΤΟC ΤΕ ΤΑΡΧΗ ΑΥΩ
ΠΧΩΚ·

- 5 ΑΧΟΥΩΖ ΔΕ ΟΝ ΕΤΟΟΤ̄C̄ ΝΒΙ ΙC̄ Ζ̄Μ̄ ΠΩΛΧΕ ΠΕ-
ΧΑC̄ Ν̄ΝΕC̄ΜΑΘΗΤΗΣ· ΧΕ ΑCΩΩΠΕ ΝΤΕΡΕCΧΩ Ν-
ΤΜΕΖΜ̄ΝΤΩΟΜΤΕ Μ̄ΜΕΤΑΝΟΙΑ ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ· Ν-
ΤΕΥΝΟΥ ΔΕ ΕΤ̄ΜΜΑΥ ΑCΧΩΚ ΕΒΟΛ ΝΒΙ ΠΤΩΩ Ν̄ΝΕ-
ΘΛΙΨΙC ΤΗΡΟΥ· ΝΑΪ ΕΝΤΑΥΤΩΟΥ ΕΤΠΙCΤΙC CΟ-
10 ΦΙΑ· ΕΤΒΕ ΠΧΩΚ ΕΒΟΛ Μ̄ΠΩΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ ΠΑΪ
ΕΤΩΟΟΠ ΧΙΝ Ν̄ΩΟΡ̄Π̄· ΑΥΩ ΑCΕΙ' ΝΒΙ ΠΕΟΥΟΕΙΩ
ΕΤΡΕΥΝΑΖΜΕC̄ Ζ̄Μ̄ ΠΕΧΑOC̄¹³ ΑΥΩ ΝCΕΝΤ̄C̄ ΕΖΡΑΪ Ζ̄Ν̄ Ρ̄Z̄
Ν̄ΚΑΚΕ ΤΗΡΟΥ· ΑΥΧΙ ΓΑΡ ΕΤΟΟΤ̄C̄ ΝΤΕCΜΕΤΑΝΟΙΑ
ΖΙΤ̄Μ̄ ΠΙΩΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ· ΑΥΩ ΝΤΟC ΠΜΥCΤΗΡΙΟΝ
15 ΕΤ̄ΜΜΑΥ ΑCΤ̄ΝΝΟΟΥ ΝΑΪ ΝΟΥΝΟC̄ ΝCΟΜ̄ ΝΟΥΟῙΝ
ΕΒΟΛ Ζ̄Μ̄ ΠΧΙCΕ· ΕΤΡΑΒΟΗΟΙ ΕΤΠΙCΤΙC CΟΦΙΑ· ΑΥΩ
Ν̄ΤΑΝ̄Τ̄C̄ ΕΖΡΑΪ ΕΠΕΧΑOC̄· ΛΙCΩΩΥΤ̄ ΔΕ ΕΠΧΙCΕ Ν-
ΛΙΩΝ· ΛΙΝΑΥ ΕCΟΜ̄ ΝΟΥΟΕΙΝ ΕΝΤΑCΤ̄ΝΝΟΟΥC̄ ΝΑΪ
ΝΒΙ ΠΙΩΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ ΧΕ ΕΙΕΝΟΥΖ̄Μ̄ ΝΤCΟΦΙΑ Ζ̄Μ̄
20 ΠΕΧΑOC̄· ΑCΩΩΠΕ CΕ ΝΤΕΡΙΝΑΥ ΕΡΟC̄ ΕCΝΗΥ ΕΒΟΛ
Ζ̄Ν̄ ΝΑΙΩΝ· ΑΥΩ ΕCΠΗΤ ΕΖΟΥΝ ΕΡΟΪ· ΑΝΟΚ ΔΕ ΝΕΪ-
ΖΙΧ̄Μ̄ ΠΕΧΑOC̄ ΠΕ· Α ΚΕCΟΜ̄ ΝCΟΜ̄ ΝΟΥΟῙΝ ΕΙ' ΕΒΟΛ
Ν̄ΖΗΤ̄ ΖΩ ΧΕ ΕCΕΒΟΗΟΙ ΖΩΩC̄ ΕΤΠΙCΤΙC CΟΦΙΑ· ΑΥΩ
ΤCΟΜ̄ ΝΟΥΟῙΝ ΕΝΤΑCΕΙ' ΕΒΟΛ Ζ̄Μ̄ ΠΧΙCΕ ΖΙΤ̄Μ̄ ΠΙ- Ρ̄Z̄^b
25 ΩΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ ΑCΕΙ' ΕΠΕCΗΤ ΕΧ̄Ν̄ ΤCΟΜ̄ ΝΟΥ-

13 MS ΕΤΟΟΤ̄C̄; read Π̄ΤΟΟΤ̄C̄.

17 MS ΕΖΡΑΪ ΕΠΕCΧΑOC̄; C̄ erased; read ΕΖΡΑΪ Ζ̄Μ̄ ΠΕΧΑOC̄. MS. ΠΑΙΩΝ;
read Π̄ΠΑΙΩΝ.

22 MS ΚΕCΟΜ̄ Π̄CΟΜ̄; omit Π̄CΟΜ̄.

of the earth and all those of the height will be saved. And that *pledge* is the *beginning* and the end.”*

60. Jesus *however* continued with the discourse. He said to his *disciples*: “It happened when the Pistis Sophia said the thirteenth *repentance*, moreover at that hour the ordinance was completed of all the *afflictions* which had been ordained for the Pistis Sophia, because of the completion of the First *Mystery*, which had been since the beginning. And the time came that she should be saved from the *Chaos* and brought forth from all the darkneses. For her *repentance* was received by the First *Mystery*. And that *Mystery* sent me a great light-power from the height, so that I should *help* the Pistis Sophia and bring her up from the *Chaos*. But I looked to the *aeons* of the height¹, I saw the light-power which the First *Mystery* had sent to me so that I should save the Sophia from the *Chaos*. Now it happened, when I saw it coming forth from the *aeons* and it hastened towards me — *but* I was above the *Chaos* — another light-power also came forth from me, in order to *help* the Pistis Sophia. And the light-power which came forth from the height through the First *Mystery* came down upon the light-power | which came forth from me. And they

* cf. Rev. 21.6; 22.13

¹ (17, 18) the aeons of the height; lit. the height of the aeons.

ΟΕΙΝ ΕΝΤΑCΕΙ' ΕΒΟΛ ΜΜΟΙ'· ΑΥΩ ΑΥΑΠΙΑΝΤΑ ΕΝΕΥ-
ΕΡΙΥ ΑΥΡ-ΟΥΝΟC ΝΑΠΟΡΡΟΙΑ ΝΟΥΟΙΝ·

3 ΝΑΙ CΕ ΝΤΕΡΕCΥΧΟΟΥ ΝCΙ ΙC ΝΝΕCΜΑΟΗΤΗC· ΠΕ-
ΧΑC ΧΕ ΤΕΤΝΝΟΙ' ΧΕ ΕΪΩΑΧΕ ΝΜΜΗΤΝ ΝΑΩ ΝCΕ·
5 ΑCΘΟC ON ΕΒΟΛ ΝCΙ ΜΑΡΙCΑΜ ΠΕΧΑC ΧΕ ΠΑΧΟΕΙC
†ΝΟΙ' ΧΕ ΕΚΧΕ-ΟΥ· ΕΤΒΕ ΠΒΩΛ ΜΠΕΪΩΑΧΕ Α ΤΕΚ-
CΟΜ ΝΟΥΟΙΝ ΠΡΟΦΗΤΕΥΕ ΜΠΙΟΥΟΪΩ ΖΙΤΝ ΔΑΥΪΔ
2Μ ΠΜΕΖΜΕΝΕΤΑΥΤΕ ΜΨΑΛΜΟC ΕCΧΩ ΜΜΟC· ΧΕ

10. Α ΠΝΑ' ΜΝ ΤΜΕ ΤΩΜΤ ΕΝΕΥΕΡΗΥ· ΑΥΩ ΤΔΙ-
10 ΚΑΙΟCΥΝΗ ΜΝ †ΡΗΝΗ ΑΥ†ΠΙ ΕΝΕΥΕΡΗΥ·

11. Α ΤΜΕ †ΟΥΩ ΕΒΟΛ' 2Μ ΠΚΑ2· ΑΥΩ Α ΤΔΙΚΑΙ- Π
ΟCΥΝΗ CΩΨΤ ΕΒΟΛ 2Ν ΤΠΕ·

ΠΝΑ' CΕ ΠΕ †CΟΜ ΝΟΥΟΙΝ ΕΝΤΑCΕΙ' ΕΒΟΛ ΖΙΤΜ ΠΙ-
ΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ· ΧΕ ΑCΩΤΜ ΕΤΠΙCΤΙC CΟΦΙΑ
15 ΝCΙ ΠΙΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΑCΝΑ' ΝΑC 2Ν¹ ΝΕCΘΛΙΨΙC
ΤΗΡΟΥ· ΤΜΕ 2ΩΩC ΤΕ †CΟΜ ΕΝΤΑCΕΙ' ΕΒΟΛ Ν2ΗΤΚ
ΕΒΟΛ ΧΕ ΑΚΧΩΚ ΕΒΟΛ ΝΤΜΕ ΕΤΡΕΚΝΑ2ΜΕC 2Μ ΠΕ-
ΧΑC· ΑΥΩ ON ΤΔΙΚΑΙΟCΥΝΗ ΤΕ †CΟΜ ΕΝΤΑCΕΙ'
ΕΒΟΛ ΖΙΤΜ ΠΙΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΤΑΙ ΕΤΝΑΡ2ΜΜΕ
20 ΝΤΠΙCΤΙC CΟΦΙΑ· ΑΥΩ ON †ΡΗΝΗ ΠΕ †CΟΜ ΝΤΑCΕΙ'
ΕΒΟΛ ΜΜΟΚ ΕΒΟΛ ΧΕ ΕCΝΑΒΩΚ Ε2ΟΥΝ ΕΝΕΠΡΟΒΟ-
ΛΟΟΥΕ ΜΠΑΥΘΑΔΗC ΝCΪ Ν2ΗΤΟΥ ΝΝΟΥΟΙΝ ΕΝΤ-

11 2 in upper right-hand margin at end of quire.

20 MS ΠΕ; read ΤΕ.

met one another and became a great *outpouring* of light.”

Now when Jesus had said these things to his *disciples* he said : “Do you *understand* the manner in which I am speaking with you?”

Mariam sprang up, she said : “My Lord, I *understand* what thou dost say. Concerning the interpretation of these words, thy light-power once *prophesied* through David in the 84th *Psalms*, saying :

10. ‘Mercy and truth have met one another, and *righteousness* and *peace* have kissed one another.

11. Truth has sprouted from the earth and *righteousness* has looked forth from heaven.’* ”

Now mercy is the light-power which came forth through the First *Mystery*, for the First *Mystery* heard the Pistis Sophia, and had mercy on her in all her *afflictions*. Truth, on the other hand, is the power which came forth from thee, because thou didst fulfil the truth that thou shouldst save her (the Pistis Sophia) from the *Chaos*. And furthermore, *righteousness* is the power which came forth through the First *Mystery*, which will guide the Pistis Sophia. And again *peace* is the power which came forth from thee, because it will go into the *emanations* of the Authades and take away from them the lights | which they took from

* Ps. 84.10, 11

ΑΥΧΗΤΟΥ ΖΗ ΤΗΣΤΗΣ ΣΟΦΙΑ · ΕΤΕ ΠΑΙ ΗΕ ΝΙΣΟΟΥ-
 ΖΟΥ ΕΖΟΥΝ ΕΤΣΟΦΙΑ ΝΓΑΛΥ ΝΕΙΡΗΝΗ ΜΝ ΤΕΣΣΟΜ · Π¹⁵
 ΤΜΕ ΖΩΩΣ ΤΕ ΤΣΟΜ ΕΝΤΑΣΕΙ' ΕΒΟΛ ΝΖΗΤΚ ΕΚΖΗ
 ΝΤΟΠΙΟΣ ΜΠΕΣΗΤ ΜΠΕΧΛΟΣ · ΕΤΒΕ ΠΑΙ Α ΤΕΚΣΟΜ
 5 ΧΟΟΣ ΖΙΤΝ ΔΑΥΕΙΑ · ΧΕ

Α ΤΜΕ ΤΟΥΩ ΕΒΟΛ ΖΗ ΠΚΑΖ · ΕΒΟΛ ΧΕ ΕΚΖΗ
 ΝΤΟΠΟΣ ΜΠΕΣΗΤ ΜΠΕΧΛΟΣ · ΤΑΙΚΑΙΟΣΥΝΗ ΖΩΩΣ
 ΝΤΑΣΩΩΤ ΕΒΟΛ ΖΗ ΤΗΕ · ΝΤΟΣ ΔΕ ΤΣΟΜ ΕΝΤΑΣΕΙ'
 ΕΒΟΛ ΖΗ ΠΧΙΣΕ ΖΙΤΜ ΠΙΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ · ΤΑΙ ΕΝΤ-
 10 ΑΣΒΩΚ ΕΖΟΥΝ ΕΤΣΟΦΙΑ ·

Ζ ΑΣΩΩΠΕ ΣΕ ΝΤΕΡΕ ΙΣ ΣΩΤΜ ΕΝΕΪΩΑΧΕ · ΠΕΧΛΑ
 ΧΕ ΕΥΓΕ ΜΑΡΙΣΑΜ ΤΜΑΚΑΡΙΑ ΤΑΙ ΕΤΝΑΚΛΗΡΟΝΟΜΙ
 ΝΤΜΝΤΕΡΟ ΤΗΡΣ ΜΠΟΥΟΪΝ · ΜΝΝΣΑ ΝΑΙ ΑΣΕΙ' ΖΩΩΣ
 ΣΟΗ ΝΣΙ ΜΑΡΙΑ ΤΜΑΛΥ ΝΙΣ ΠΕΧΛΟΣ ΧΕ ΠΑΧΟΕΙΣ
 15 ΑΥΩ⁴ ΠΑΣΩΤΗΡ ΚΕΛΕΥΕ ΝΑΙ ΖΩ ΕΤΡΑΧΩ ΜΠΕΪΩΑΧΕ¹⁰
 ΝΟΥΩΖΗ · ΠΕΧΛΑ ΝΣΙ ΙΣ ΧΕ ΠΕΤΕΡΕ ΠΕΥΠΝΑ ΝΑΡ-
 ΝΟΕΡΟΣ · ΝΤΝΑΚΩΛΥ ΜΜΟΧ ΑΝ ΑΛΛΑ ΤΠΡΟΤΡΕΠΕ
 ΜΜΟΧ ΝΖΟΥΟ ΕΤΡΕΧΩ ΜΠΝΟΗΜΑ ΕΝΤΑΥΚΙΜ ΕΡΟΧ ·
 ΤΕΝΟΥ ΣΕ ΜΑΡΙΑ ΤΑΜΑΛΥ ΚΑΤΑ ΘΥΛΗ ΤΕΝΤΑΪΣΟΪΛΕ
 20 ΕΡΟΣ ΤΚΕΛΕΥΕ ΝΕ ΕΤΡΕΧΩ ΖΩΩΤΕ ΜΠΝΟΗΜΑ Μ-
 ΠΩΑΧΕ · ΑΣΟΥΩΩΒ ΔΕ ΝΣΙ ΜΑΡΙΑ ΠΕΧΛΟΣ ΧΕ ΠΑ-
 ΧΟΕΙΣ ΕΤΒΕ ΠΩΑΧΕ ΕΝΤΑ ΤΕΚΣΟΜ ΠΡΟΦΗΤΕΥΕ
 ΜΜΟΧ ΖΙΤΝ ΔΑΥΕΙΑ · ΧΕ

8 MS ΝΤΟΣ ΤΕ ΤΣΟΜ.

15 Π in upper left-hand margin at beginning of quire.

the Pistis Sophia; that is, thou dost gather them within the Sophia and dost make them to be at *peace* with her power. Truth, on the other hand, is the power which came forth from thee when thou wast in the lower *places* of the *Chaos*. Concerning this, thy power spoke through David thus: 'Truth has sprouted from the earth'*, because thou wast in the lower *places* of the *Chaos*. *Righteousness*, on the other hand, which looked forth from heaven, is the power which came forth from the height, through the First *Mystery*, and which entered into the Sophia."

61. Now it happened when Jesus heard these words, he said: "*Excellent*, Mariam, thou *blessed one* who wilt *inherit* the whole Kingdom of the Light."

After these things Mary, the mother of Jesus, also came forward and said: "My Lord and my *Saviour*, *command* me also that I answer¹ this discourse."

Jesus said: "I will not *prevent* him whose *spirit* has become *understanding*, but I *urge* him the more to speak the *thought* which has moved him. Now at this time, Mary, my mother *according to the matter*, to whom I was entrusted, I *command* thee that thou also sayest the *thought* of the discourse."

Mary answered, however, and said: "My Lord, concerning the word which thy power *prophesied* through David: |

* Ps. 84.11

¹ (15) answer; Till: explain.

10. Α ΠΝΑ' ΜΝ ΤΜΕ ΤΩΜΤ' ΕΝΕΥΕΡΗΥ· ΤΑΙΚΑΙ-
ΟCΥΝΗ ΜΝ ΤΡΙΗΗ ΑΥΤΗ ΕΡΝ ΝΕΥΕΡΗΥ·

11. Α ΤΜΕ ΤΟΥΩ ΕΒΟΛ ΖΜ ΠΚΛΣ· ΑΥΩ Α ΤΑΙΚΑΙ-
ΟCΥΝΗ ΩΩΨΤ' ΕΒΟΛ ΖΝ ΤΠΕ· ΝΤΑ ΤΕΚΩΟΜ ΠΡΟΦΗ-
5 ΤΕΥΕ ΜΠΕΪΩΛΧΕ ΜΠΕΪΟΥΟΪΩ ΕΤΒΗΗΤΚ· ΕΚΟ ΝΚΟΥΪ·
ΕΜΠΑΤΕ ΠΕΠΝΑ ΕΙ' ΕΧΩΚ ΕΚΩΟΟΠ ΖΝ ΟΥΜΑ ΝΕΛΟ- 10^b
ΟΛΕ ΜΝ ΪΩCΗΦ· ΑΧΕΙ' ΝΒΙ ΠΕΠΝΑ ΕΒΟΛ ΖΜ ΠΧΙCΕ·
ΑΧΕΙ' ΝΑΪ ΕΖΟΥΝ ΕΠΑΗΪ· ΕΧΕΙΝΕ ΜΜΟΚ· ΑΥΩ ΕΝΕ-
ΜΠΙCΟΥΩΝΨ ΠΕ ΑΥΩ ΝΕΪΜΕΕΥΕ ΧΕ ΝΤΟΚ ΠΕ· ΑΥΩ
10 ΠΕΧΛΑΨ ΝΑΪ ΝΒΙ ΠΕΠΝΑ ΧΕ ΕΤΩΩΝ ΙC ΠΑCΟΝ ΤΑΛ-
ΠΑΝΤΑ ΕΡΟΨ· ΑΥΩ ΝΤΕΡΕΨΧΕ-ΠΑΪ ΝΑΪ· ΑΪΑΠΟΡΙ· ΑΥΩ
ΝΕΪΜΕΕΥΕ ΠΕ ΧΕ ΟΥΦΑΝΤΑCΜΑ ΠΕ ΕΠΙΡΑΖΕ ΜΜΟΪ·
ΑΪΨΤΨ ΔΕ ΑΪΜΟΡΨ ΕΖΟΥΝ ΕΤΟΥΕΡΗΤΕ ΜΠΜΑ ΝΝΚΟΤΚ
ΕΤΖΜ ΠΑΗΪ· ΨΑΝΤΕΙ' ΝΗΤΝ ΕΒΟΛ ΕΤCΩΨΕ· ΝΤΟΚ
15 ΜΝ ΪΩCΗΦ ΑΥΩ ΝΤΑΖΕ ΕΡΩΤΝ ΖΜ ΠΜΑ ΝΕΛΟΟΛΕ·
ΕΡΕ ΪΩCΗΦ Τ ΜΠΜΑ ΝΕΛΟΟΛΕ ΕΠΚΑΨ· ΑCΨΩΠΕ ΩΕ
ΝΤΕΡΕΚCΩΤΜ ΕΡΟΪ ΕΪΧΩ ΜΠΨΑΧΕ ΕΪΩCΗΦ ΑΚΝΟΪ
ΜΠΨΑΧΕ ΑΚΡΑΨΕ· ΑΥΩ ΠΕΧΛΑΚ ΧΕ ΕΤΩΩΝ ΤΑΝΑΨ
ΕΡΟΨ· ΕΜΜΟΝ· ΕΪΩΕΕΤ^{**} ΟΥΒΗΨ ΖΜ ΠΕΪΤΟΠΟC· ΑC- 18^π
20 ΨΩΠΕ ΔΕ ΝΤΕΡΕ ΪΩCΗΦ CΩΤΜ ΕΡΟΚ ΕΚΧΩ ΝΝΕΪ-
ΨΑΧΕ· ΑΨΤΟΡΤΡ ΑΥΩ ΑΝΕΙ' ΕΖΡΑΪ ΖΙ ΟΥCΟΠ ΑΝ-
ΒΩΚ ΕΖΟΥΝ ΕΠΗΪ ΑΝΖΕ ΕΠΕΠΝΑ ΕΨΜΗΡ ΕΖΟΥΝ ΕΠΜΑ
ΝΝΚΟΤΚ ΑΥΩ ΑΝCΩΨΤ ΕΡΟΚ ΝΜΜΑΨ ΑΝΖΕ ΕΡΟΚ
ΕΚΕΙΝΕ ΜΜΟΨ· ΑΥΩ ΑΨΒΩΛ ΕΒΟΛ ΝΒΙ ΠΕΤΜΗΡ ΕΠΕ-

12 MS ΕΠΙΠΡΑΖΕ; read ΕΠΙΡΑΖΕ.

19 Π in upper right-hand margin repeated.

10. 'Mercy and truth have met one another; *righteousness* and *peace* have kissed one another.

11. Truth has sprouted from the earth and *righteousness* has looked forth from heaven.'*

Thy power once *prophesied* in these words about thee. When thou wast small, before the *Spirit* came upon thee, while thou wast in a vineyard with Joseph, the Spirit came forth from the height[□], he came to me into my house, he resembled thee. And I did not recognise him and I thought that he was thou. And the *Spirit* said to me: 'Where is Jesus, my brother, that I *meet* him?' And when he said these things to me, I was *confused* and I thought that he was a *phantom* to *tempt* me. *But* I took him, I bound him to the leg of the bed in my house, until I came out to you in the field, thou and Joseph, and I found you in the vineyard, as Joseph was hedging the vineyard with reeds. Now it happened, when thou didst hear me speaking the word to Joseph, thou didst *understand* the word and thou didst rejoice. And thou didst say: 'Where is he that I may see him? Or else I await him in this *place*'. *But* it happened when Joseph heard thee saying these words, he was agitated and we came up at the same time, we went into the house. We found the *Spirit* bound to the bed. And we looked at thee with him, we found thee like him. And he that was bound to | the bed

* Ps. 84.10, 11

□ cf. Mt. 3.16

6ΛΟΛ· ΑΥΩΛΩ̄ ΕΡΟΚ ΑΥ†ΠΙ ΕΡΩΚ· ΑΥΩ ΝΤΟΚ ΖΩΩΚ
 ΑΚ†ΠΙ ΕΡΩΥ ΑΤΕΤ̄ΝΡ̄-ΟΥΑ ΝΟΥΩΤ· ΠΑΪ ΘΕ ΠΕ ΠΩΛ-
 ΧΕ ΜΝ ΠΕΥΒΩΛ· ΠΝΑ' (ΠΕ) ΠΕΠ̄ΝΑ ΕΝΤΑΧΕΙ' ΕΒΟΛ ΖΜ
 ΠΧΙΣΕ ΖΙΤ̄Μ ΠΙΩΟΡ̄Π̄ ΜΜΥΣΤΗΡΙΟΝ ΕΒΟΛ ΧΕ ΑΥΝΑ'
 5 ΖΑ ΠΓΕΝΟC ΝΡ̄ΡΩΜΕ ΑΥΤ̄ΝΝΟΟΥ ΜΠΕΥΠ̄ΝΑ ΕΤΡΕΥΚΩ
 ΕΒΟΛ Ν̄ΝΝΟΒΕ ΜΠΚΟCΜΟC ΤΗΡ̄Υ· ΑΥΩ ΝCΕΧΙ-ΜΥCΤΗ-
 ΡΙΟΝ· ΑΥΩ ΝCΕΚΛΗΡΟΝΟΜΙ ΝΤ̄ΜΝΤΕΡΟ ΜΠΟΥΟΪΝ· ΤΜΕ
 ΖΩΩC ΤΕ ΤCΟΜ ΕΝΤΑCΘΟΪΛΕ ΕΡΟΪ ΕΛCΕΙ' ΕΒΟΛ Ζ̄Ν Ρ̄^b
 ΤΒΑΡΒΗΛΩ ΑCΩΩΠΕ ΝΑΚ ΝCΩΜΑ ΝΖΥΛΙΚΟΝ· ΑΥΩ
 10 ΑCΚΗΡΥCCE ΖΑ ΠΤΟΠΟC ΝΤΑΛΗΘΙΑ· ΤΑΙΚΑΙΟCΥΝΗ ΠΕ
 ΠΕΚ̄Π̄ΝΑ ΠΑΪ ΕΝΤΑΧΕΙΝΕ Ν̄ΜΜΥCΤΗΡΙΟΝ ΕΒΟΛ ΖΜ
 ΠΧΙCΕ ΕΤΡΕΥΤΑΛΥ ΜΠΓΕΝΟC ΝΤΕ Τ̄ΜΝΤΡΩΜΕ· †ΡΗΝΗ
 ΖΩΩC ΤΕ ΤCΟΜ ΕΝΤΑCΘΟΪΛΕ ΕΠΕΚCΩΜΑ ΝΖΥΛΙΚΟΝ
 ΚΑΤΑ ΠΚΟCΜΟC ΠΑΪ ΕΝΤΑΧΒΑΠΤΙΖΕ ΜΠΓΕΝΟC ΝΤ-
 15 Μ̄ΝΤΡΩΜΕ ΨΑΝΤ̄ΥΑΛΥ ΝΨ̄ΜΜΟ ΕΠΝΟΒΕ· ΑΥΩ ΝΨ̄ΑΛΥ
 ΝΕΙΡΗΝΗ Μ̄Ν ΠΕΚ̄Π̄ΝΑ· ΑΥΩ ΝCΕΩΩΠΕ ΕΥΟ ΝΕΙΡΗΝΗ
 Μ̄Ν ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΟΥΟΪΝ ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΤΑΙ-
 ΚΑΙΟCΥΝΗ Μ̄Ν †ΡΗΝΗ ΑΥ†ΠΙ ΕΝΕΥΕΡΗΥ· ΑΥΩ ΚΑΤΑ
 ΘΕ ΕΝΤΑΧΧΟΟC ΧΕ Α ΤΜΕ †ΟΥΩ ΕΒΟΛ Ζ̄Μ ΠΚΑΖ·
 20 ΤΜΕ ΔΕ ΠΕ ΠΕΚCΩΜΑ ΝΖΥΛΙΚΟΝ¹ ΠΑΪ ΕΝΤΑΥ†ΟΥΩ^{ΡΙΑ}
 ΕΒΟΛ ΝΖΗΤ· ΚΑΤΑ ΠΚΑΖ ΝΤ̄Μ̄ΤΡΩΜΕ ΠΑΪ ΕΝΤΑΥΚΗ-
 ΡΥCCE ΖΑ ΠΤΟΠΟC ΝΤΜΕ ΝΤΑΛΗΘΙΑ· ΑΥΩ ΟΝ ΚΑΤΑ
 ΘΕ ΕΝΤΑΧΧΟΟC ΧΕ Α ΤΑΙΚΑΙΟCΥΝΗ †ΟΥΩ ΕΒΟΛ Ζ̄Ν
 ΤΠΕ· ΤΑΙΚΑΙΟCΥΝΗ ΤΕ ΤCΟΜ ΕΝΤΑCΘΩΨ̄Τ ΕΒΟΛ Ζ̄Μ

1 MS 6ΛΟΛ; read 6ΛΟC.

3 MS ΠΝΑ' ΠΕΠ̄ΝΑ; read ΠΝΑ' ΠΕ ΠΕΠ̄ΝΑ.

8 MS originally 21.

22 omit either ΝΤΜΕ or ΝΤΑΛΗΘΙΑ; but see 128.5 ΝΤΜΕ ΝΤΕ ΤΑΛΗΘΙΑ.

23 MS †ΟΥΩ ΕΒΟΛ; read CΩΨ̄Τ ΕΒΟΛ.

was released, he embraced thee, he kissed thee. And thou also, thou didst kiss him and you became one.

This now is the discourse and its interpretation. Mercy is the *Spirit* which came forth from the height, through the First *Mystery*, because he (the First Mystery) had mercy on the *race* of men. He sent his *Spirit* that it should forgive the sins of the whole *world* so that they (men) should receive *mysteries* and *inherit* the Kingdom of the Light. Truth, on the other hand, is the power which was entrusted to me; when it came forth from the Barbelo, it became for thee a *material body*. And it *preached* about the *place* of the truth¹. *Righteousness* is thy *Spirit* which has brought the *mysteries* forth from the height, to give them to the *race* of mankind. *Peace*, on the other hand, is the power which was entrusted to thy *material body*, *according to* the *world*, which *baptised* the *race* of mankind until they became strangers to sin. And it made them to be at *peace* with thy *Spirit*, and they came to be at *peace* with the *emanations* of the light. That is, *righteousness* and *peace* have kissed one another. * And as it was said : 'Truth has sprouted from the earth':[□] truth *however* is thy *material body*, which sprouted from me, *according to* the earth of mankind, and which has *preached* about the *place* of the truth. And also as it was said : '*Righteousness* <looked forth>² from heaven':[°] *righteousness* is the power which looked forth from | the height, which will give the *mysteries* of the light

* Ps. 84.10

□ Ps. 84.11

° Ps. 84.11

¹ (10, 22) place of the truth; Schmidt : true place; (see 9.3; 123.18; 128.5, 24; 372.14).

² (23) <looked forth>; MS : sprouted from.

ΠΙΧΙΣΕ ΤΑΙ ΕΤΝΑ† ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΙΝ ΜΠΓΕΝΟC
 ΝΤΜΝΤΡΩΜΕ · ΑΥΩ ΝCΕΩΩΠΕ ΝΔΙΚΑΙΟC ΑΥΩ ΝCΕΡ-
 ΑΓΑΘΟC ΝCΕΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΙΝ ·

- ΑCΩΩΠΕ CΕ ΝΤΕΡΕ ΙC CΩΤΜ ΕΝΕΙΩΑΧΕ ΕΝΤ-
 5 ΑCΧΟΟΥ ΝCΙ ΜΑΡΙΑ ΤΕCΜΑΛΥ · ΠΕΧΛΑ CΕ ΕΥΓΕ ΚΑ-
 ΛΩC ΜΑΡΙΑ · ΑCΕΙ' ΕΘΗ ΝCΙ ΤΚΕΜΑΡΙΑ ΠΕΧΛΑC CΕ ΠΑ-
 ΧΟΙC ΑΝΕΧΕ ΜΜΟΙ ΑΥΩ ΜΠΡΩΩΝΤ ΕΡΟΙ ΕΜΜΟΝ ΧΙΝ
 ΜΠΝΑΥ ΕΡΕ ΤΕΚΜΑΛΥ ΩΑΧΕ ΝΜΜΑΚ ΕΤΒΕ ΠΒΩΛ ΝΝΕΙ- PIA^b
 ΩΑΧΕ · Α ΤΑCΟΜ ΩΤΡΤΩΡΤ · ΕΤΡΑΕΙ' ΕΘΗ ΝΤΑΧΩ
 10 ΖΩ ΜΠΒΩΛ ΝΝΕΙΩΑΧΕ · ΠΕΧΛΑ ΝΑC ΝCΙ ΙC CΕ †ΚΕ-
 ΛΕΥΕ ΝΕ ΕΤΡΕΧΩ ΜΠΕΥΒΩΛ · ΠΕΧΛΑC ΝCΙ ΜΑΡΙΑ CΕ
 ΠΑΧΟΕΙC ΠΝΑ' ΜΝ ΤΜΕ ΑΥΤΩΜΝΤ ΕΝΕΥΕΡΗΥ · ΠΝΑ'
 CΕ ΠΕ ΠΕΠΝΑ ΕΝΤΑCΕΙ' ΕΖΡΑΙ ΕΧΩΚ ΝΤΕΡΕΚΧΙ-ΒΑΠ-
 ΤΙCΜΑ ΖΙΤΝ ΙΩΖΑΝΝΗC · ΠΝΑ' CΕ ΠΕ ΠΕΠΝΑ ΝΤΜΝΤ-
 15 ΝΟΥΤΕ ΠΑΙ ΕΝΤΑCΕΙ' ΕΖΡΑΙ ΕΧΩΚ ΑCΝΑ' ΜΠΓΕΝΟC
 ΝΤΜΝΤΡΩΜΕ ΑCΕΙ' ΕΠΕCΗΤ ΑCΑΠΑΝΤΑ ΕΤCΟΜ ΝCΑ-
 ΒΑΩΘ ΠΑΓΑΘΟC ΤΑΙ ΕΤΝΖΗΤΚ · ΤΑΙ ΕΝΤΑCΚΗΡΥCCE
 ΖΑ ΝΤΟΠΟC ΝΤΑΛΗΘΙΑ · ΑCΧΟΟC ΔΕ ΟΝ CΕ ΤΑΙΚΑΙΟ-
 CΥΝΗ ΜΝ †ΡΗΝΗ ΑΥ†ΠΙ ΕΡΝ^{**} ΝΕΥΕΡΗΥ · ΤΔΙΚΑΙΟCΥΝΗ PIB
 20 CΕ (ΠΕ) ΠΕΠΝΑ ΜΠΟΥΟΕΙΝ · ΠΑΙ ΝΤΑCΕΙ' ΕΖΡΑΙ ΕΧΩΚ ·
 ΕΝΤΑCΗΝ-ΜΜΥCΤΗΡΙΟΝ ΜΠΧΙCΕ ΕΤΡΕCΤΑΛΥ ΜΠΓΕΝΟC
 ΝΤΜΤΡΩΜΕ · †ΡΗΝΗ ΖΩΩC ΤΕ ΤCΟΜ ΕΤΝΖΗΤΚ ΝΤΕ
 CΑΒΑΩΘ ΠΑΓΑΘΟC · ΠΑΙ ΕΝΤΑCΒΑΠΤΙΖΕ ΑCΚΩ ΕΒΟΛ

19 MS ΠΕΥΝCΕΥΕΡΗΥ.

20 MS CΕΠΕΠΝΑ.

21 MS originally ΕΤΡΕΥ; C inserted above.

to the *race* of mankind. And they will become *righteous* and *good* and *inherit* the Kingdom of the Light."

Now it happened when Jesus heard these words which Mary his mother said, he said : "*Excellent, well done, Mary.*"

62. The other Mary came forward and said : "My Lord, *suffer* me and be not angry with me, for since the time that thy mother spoke with thee concerning the interpretation of these words, my power has agitated me that I should come forward and also say the interpretation of these words."

Jesus said to her : "I *command* thee to say their interpretation."

Maria said : "My Lord : 'Mercy and truth have met one another'. * Now mercy is the *Spirit* which came down upon thee when thou didst receive *baptism* from John[□]. Now mercy is the *Spirit* of Godhood which came forth upon thee, which had mercy upon the *race* of mankind. It came down, it *met* the power of Sabaoth the *Good* which is within thee and which has *preached* on the *places* of the *truth*. But it is said furthermore : 'Righteousness and *peace* have kissed one another'[°]. Now *righteousness* is the *Spirit* of the light, which came down upon thee, bringing the *mysteries* of the height in order to give them to the *race* of mankind. *Peace*, on the other hand, is the power of Sabaoth the *Good* which is within thee. It is this which *baptised* and forgave | the

* Ps. 84.10

□ cf. Mt. 3.13

° Ps. 84.10

ΜΠΓΕΝΟΣ ΝΤΜΝΤΡΩΜΕ ΑΥΩ ΑΣΑΑΥ ΝΕΙΡΗΝΗ ΜΝ Ν-
 ΩΗΡΕ ΜΠΟΥΘΕΙΝ· ΑΥΩ ΟΝ ΚΑΤΑ ΘΕ ΕΝΤΑ ΤΕΚΘΟΜ
 ΧΟΟΣ ΖΙΤΝ ΔΑΥΕΙΔ· ΧΕ Α ΤΜΕ †ΟΥΩ ΕΒΟΛ ΖΜ
 ΠΚΑΣ ΕΤΕ ΝΤΟΣ ΤΕ ΤΘΟΜ ΝΤΕ ΣΑΒΑΩΘ ΠΑΓΑΘΟΣ·
 5 [ΝΤΑΥΧΟΟΣ ΧΕ· ΑΣ†ΟΥΩ ΕΒΟΛ ΖΜ ΠΚΑΣ·] ΤΑΪ ΕΝΤ-
 ΑΣ†ΟΥΩ ΕΒΟΛ ΖΜ ΜΑΡΙΑ ΤΕΚΜΑΔ· †ΡΜΝΚΑΣ· ΤΔΙ-
 ΚΑΙΚΛΙΝΗ ΖΩΩΣ ΕΝΤΑΣΘΩΤ ΕΒΟΛ ΖΝ ΤΠΕ· ΝΤΟΧ
 ΠΕ* ΠΕΠΝΑ ΕΤΖΜ ΠΧΙΣΕ· ΠΑΪ ΕΝΤΑΥΝ-ΜΜΥΣΤΗΡΙΟΝ ^{PIB}
 ΤΗΡΟΥ ΕΒΟΛ ΖΜ ΠΧΙΣΕ· ΑΥΤΑΔΥ ΜΠΓΕΝΟΣ ΝΤΜΝΤ-
 10 ΡΩΜΕ ΑΥΡΔΙΚΑΙΟΣ ΑΥΩ ΑΥΡΑΓΑΘΟΣ· ΑΥΚΛΗΡΟΝΟΜΙ
 ΝΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ· ΑΣΩΠΕ ΔΕ ΝΤΕΡΕ ΙΣ ΟΥΩ
 ΕΥΩΤΜ ΕΝΕΪΩΑΧΕ ΕΣΧΩ ΜΜΟΟΥ ΝΒΙ ΜΑΡΙΣΑΜ· ΠΕ-
 ΧΑΥ ΧΕ ΕΥΓΕ ΜΑΡΙΣΑΜ ΤΕΚΛΗΡΟΝΟΜΟΣ ΜΠΟΥΘΕΙΝ·
 ΑΣΕΙ' ΟΝ ΕΘΗ ΝΒΙ ΜΑΡΙΑ ΤΜΑΔΥ ΝΙΣ ΑΣΠΑΣΤΣ ΕΧΝ
 15 ΝΕΧΟΥΕΡΗΤΕ· ΑΣ†ΠΙ ΕΡΩΟΥ· ΑΥΩ ΠΕΧΑΣ· ΧΕ ΠΑ-
 ΧΟΕΙΣ· ΑΥΩ ΠΑΩΗΡΕ· ΑΥΩ ΠΑΣΩΤΗΡ· ΜΠΡΩΩΝΤ
 ΕΡΟΪ· ΑΛΛΑ †ΣΟ ΕΡΟΪ· ΤΑΧΩ ΜΠΒΩΛ ΝΝΕΪΩΑΧΕ
 ΝΚΕΣΟΠ· Α ΠΝΑ' ΜΝ ΤΜΕ ΤΩΜΝΤ ΕΝΕΥΕΡΗΥ· ΑΝΟΚ ^{PIΓ}
 ΤΕ ΜΑΡΙΑ ΤΕΚΜΑΔ· ΜΝ ΕΛΙΣΑΒΕΤ· ΤΜΑΔΥ ΝΙΩΔΑΝ-
 20 ΝΗΣ ΝΤΑΪΤΩΜΝΤ ΕΡΟΣ· ΠΝΑ' ΔΕ ΠΕ ΤΘΟΜ ΕΤΝΖΗΤ ΝΤΕ
 ΣΑΒΑΩΘ· ΤΑΕΙ ΕΝΤΑΣΕΙ' ΕΒΟΛ ΖΝ ΡΩΪ ΕΤΕ ΝΤΟΚ ΠΕ·
 ΑΚΝΑ' ΜΠΓΕΝΟΣ ΤΗΡΥ ΝΤΜΝΤΡΩΜΕ· ΤΜΕ ΖΩΩΣ ΤΕ
 ΤΘΟΜ ΕΤΖΝ ΕΛΙΣΑΒΕΤ ΕΤΕ ΙΩΔΑΝΝΗΣ ΠΕ· ΠΑΪ ΕΝΤ-
 ΑΧΕΙ' ΑΥΚΗΡΥΣΣΕ ΖΑ ΤΕΖΗ ΝΤΜΕ· ΕΤΕ ΝΤΟΚ ΠΕ ΕΝΤ-

1 MS ΑΣΑΑΑΥ; second ΑΣ expunged.

5 words in brackets better omitted.

6, 7 read ΤΔΙΚΑΙΟΣΥΝΗ.

race of mankind and made them to be at *peace* with the Sons of the Light ¹. And furthermore, *as* thy power has said through David : 'Truth has sprouted from the earth' * : that is, the power of Sabaoth the *Good*, [as it said : 'It sprouted from the earth'] it is this which sprouted from Mary thy mother, the earth-dweller ². On the other hand, *righteousness* which looked forth from heaven ³ is the Spirit which is in the height, which has brought forth all the *mysteries* from the height. It gave them to the *race* of mankind, and they became *righteous* and *good* and they *inherited* the Kingdom of the Light."

It happened *however* when Jesus finished hearing these words which Mariam spoke, he said; "*Excellent*, Mariam, thou *inheritor* of the light."

Mary, the mother of Jesus, came forward again. She prostrated herself at his feet, she kissed them, and she said : "My Lord and my Son and my *Saviour*, be not angry with me, *but* forgive me that I say the interpretation of these words a second time : 'Mercy and truth have met one another'.⁴ I am Mary thy mother ³, and Elisabeth, the mother of John whom I met ⁴. Now mercy is the power in me of the Sabaoth which came forth from me ⁴, which is thou. Thou hast had mercy on the whole *race* of mankind. On the other hand, truth is the power which was in Elisabeth, which is John who came and *preached* on the true way, which is thou, | before whom he *preached*. And further-

* Ps. 84.11

□ Ps. 84.11

° Ps. 84.10

△ cf. Lk. 1.39 ff.

¹ (2) Sons of the Light; see J 101; (also 359.7).

² (6) thy mother, the earth dweller; Till : i.e. thy earthly mother.

³ (18, 19) I am Mary, thy mother; Till : that am I, Mary thy mother.

⁴ (21) came forth from me; lit. came forth from my mouth.

ΑΧΚΗΡΥCCE ΣΑΤΕΚΣΗ • ΑΥΩ ΟΝ ΠΝΑ' ΜΝ ΤΜΕ ΝΤΑΥ-
 ΤΩΜΝΤ' ΕΝΕΥΕΡΗΥ • ΝΤΟΚ ΠΕ ΠΑΧΟΕΙC ΕΝΤΑΚΤΩΜΝΤ'
 ΕΪΩΣΑΝΝΗC • ΜΠΕΣΟΟΥ ΕΚΝΑΧΙ-ΒΑΠΤΙCΜΑ • ΝΤΟΚ ΔΕ
 ΟΝ ΜΝ ΪΩΣΑΝΝΗC * ΝΕ ΤΑΙΚΑΙΟCΥΝΗ ΜΝ †ΡΗΝΗ • ΝΤ- ρη. ^b
 5 ΑΥ†ΠΙ ΕΡΝ ΝΕΥΕΡΗΥ • ΝΤΑ ΤΜΕ †ΟΥΩ ΕΒΟΛ ΣΜ
 ΠΚΛΣ • ΑΥΩ ΝΤΑ ΤΑΙΚΑΙΟCΥΝΗ CΩΨΤ ΕΒΟΛ ΣΝ ΤΠΕ
 ΕΤΕ ΠΑΪ ΠΕ ΠΕΟΥΟΕΙΩ ΕΝΤΑΚΔΙΑΚΟΝΙ ΝΑΚ ΜΜΙΝ
 ΜΜΟΚ • ΑΚΡ-ΠΤΥΠΟC ΝΓΑΒΡΙΗΛ • ΑΚCΩΨΤ ΣΡΑΪ <Ε>ΧΩΪ
 ΕΒΟΛ ΣΝ ΤΠΕ ΑΚΩΛΑΧΕ ΜΜΜΑΪ ΑΥΩ ΝΤΕΡΕΚΩΛΑΧΕ
 10 ΜΜΜΑΪ • ΑΚ†ΟΥΩ ΕΒΟΛ ΣΡΑΪ ΝΣΗΤ • ΕΤΕ ΤΜΕ ΤΕ •
 ΕΤΕ ΝΤΟC ΤΕ ΤCΟΜ ΝCΑΒΑΩΘ ΠΑΓΛΘΟC • ΤΑΪ ΕΤΨΟΟΠ
 ΣΜ ΠΚCΩΜΑ ΝΣΥΛΙΚΟΝ • ΕΤΕ ΤΑΪ ΤΕ ΤΜΕ ΕΝΤΑC†-
 ΟΥΩ ΕΒΟΛ ΣΜ ΠΚΛΣ •

ΑCΩΩΠΕ CΕ ΝΤΕΡΕ ΙC CΩΤΜ ΕΝΕΪΩΛΑΧΕ ΕCΧΩ ρια
 15 ΜΜΟΟΥ ΝCΙ ΜΑΡΙΑ ΤΕCΜΑΛΥ ΠΕΧΛΥ ΧΕ ΕΥΓΕ ΑΥΩ
 ΚΑΛΩC • ΠΑΪ ΠΕ ΠΒΩΛ ΝΝΨΑΧΕ ΤΗΡΟΥ ΝΑΪ ΕΝΤΑ
 ΤΑCΟΜ ΝΟΥΟΪΝ ΠΡΟΦΗΤΕΥΕ ΣΑΡΟΟΥ ΜΠΙΟΥΟΕΙΩ
 ΣΙΤΝ ΔΑΥΕΙΔ ΠΕΠΡΟΦΗΤΗC: ‡ ‡ ‡ ‡ ‡
 ‡ ‡ ‡ ‡ ‡ ‡ ‡ ‡ ‡ ‡

8 MS originally ΕΒΟΛ ΧΩΪ ΕΒΟΛ; ΒΟΛ inserted above ΣΡΑΪ.

10 MS ΤΜΕ ΕΤΕ.

more: 'Mercy and truth have met one another'*: that is thou, my Lord, who didst meet John on the day when thou didst receive *baptism*[□]. But furthermore, thou and John are *righteousness* and *peace*, which kissed one another. 'Truth has sprouted from the earth and *righteousness* has looked forth from heaven'[°]: that is the time when thou didst do *service* to thyself. Thou didst take the *type* of Gabriel, thou didst look down upon me from heaven[△], thou didst speak with me; and when thou didst speak with me thou didst sprout from me¹. That is, the truth which is the power of Sabaoth the *Good* which is in thy *material body* — that is the truth which sprouted from the earth."

Now it happened when Jesus heard these words which Mary, his mother, spoke, he said: "*Excellent and well done*. This is the interpretation of all the words about which my light-power once *prophesied* through David the *prophet*."

* Ps. 84.10

□ Mt. 3.13 ff.

° Ps. 84.11

△ cf. Lk. 1.26 ff.

¹ (10) sprout from me; lit. sprout within me.

ΝΑΙ ΔΕ ΝΕ ΝΡΑΝ ΕΤΝΑΤΑΛΥ ΧΙΝ ΠΙΑΠΕ-
 ΡΑΝΤΟΣ ΣΖΑΪΣΟΥ ΞΝ ΟΥΜΑΪΝ ΧΕΚΑΣ ΕΡΕ
 ΝΩΗΡΕ ΜΠΝΟΥΤΕ ΝΛΟΥΩΝΞ ΕΒΟΛ ΧΙΝ ΜΠΕΪ-
 ΜΑ · ΠΑΪ ΠΕ ΠΡΑΝ ΜΠΑΘΑΝΑΤΟΣ ΑΛΛΑ ΩΩΩ
 5 ΛΥΩ ΠΑΪ ΠΕ ΠΡΑΝ ΝΤΕΣΜΗ ΤΑΪ ΕΝΤΑ ΠΡΩΜΕ
 ΝΤΕΛΙΟΣ ΚΙΜ ΕΤΒΗΤΣ ΠΙ ΝΑΪ ΔΕ ΝΕ ΝΞΕΡ-
 ΜΗΝΙΑ [ΝΝΡΑΝ] ΝΝΡΑΝ ΝΝΕΪΜΥΣΤΗΡΙΟΝ
 ΠΩΟΡΠ ΕΤΕ ΑΛΛ ΤΕΧΞΕΡΜΗΝΙΑ ΤΕ ΦΦΦ ·
 ΠΜΕΞΣΝΑΥ ΕΤΕ ΜΜΜ ΠΕ Η ΕΤΕ ΩΩΩ ΠΕ
 10 ΤΕΧΞΕΡΜΗΝΙΑ ΤΕ ΑΛΛ ΠΜΕΞΩΟΜΝΤ ΕΤΕ ΨΨΨ ·
 ΤΕΧΞΕΡΜΗΝΙΑ ΠΕ ΟΟΟ ΠΜΕΞΥΤΟΟΥ ΕΤΕ ΦΦΦ
 ΠΕ ΤΕΧΞΕΡΜΗΝΙΑ ΠΕ ΝΝΝ ΠΜΕΞΤΟΥ ΕΤΕ ΔΔΔ
 ΤΕΧΞΕΡΜΗΝΙΑ ΠΕ ΑΛΛ ΠΕΤΞΙΧΝ ΠΕΘΡΟΝΟΣ
 ΠΕ ΑΛΛ ΤΑΪ ΤΕ ΘΕΡΜΗΝΙΑ ΜΠΜΕΞΣΝΑΥ ΑΑΑΑ
 15 ΑΑΑΑ ΑΑΑΑ ΤΑΪ ΤΕ ΘΕΡΜΗΝΙΑ ΜΠΡΑΝ ΤΗΡΥ ΞΞ

Ξ Ξ Ξ Ξ Ξ Ξ Ξ Ξ Ξ

6 MS ΕΤΒΗΤΣ; read ΕΤΒΗΗΤΣ.

7 omit ΝΝΡΑΝ.

15 MS ΕΤΕ; the first Ε crossed out.

These, *however*, are the names which I will give from the *endless one*. Write them with a sign so that the sons of God will be manifest from here. This is the name of the *immortal one* : ααα ωωω; and this is the name of the voice by which the *perfect man* is moved : ιιι. But these are the *interpretations* of the names of these *mysteries* : the first name which is ααα, its *interpretation* is φφφ; the second which is μμμ, its *interpretation* is ωωω; the third which is ψψψ, its *interpretation* is οοο, the fourth which is φφφ, its *interpretation* is ννν, the fifth which is δδδ, its *interpretation* is ααα. That which is on the *throne* is ααα; this is the *interpretation* of the second : αααα, αααα, αααα; this is the *interpretation* of the whole name ¹.

¹ (4-15) on *ephesia grammata*, see Kropp (Bibl. 26) III, pp. 135-138.

(BOOK II)

THE SECOND BOOK OF THE PISTIS SOPHIA

63. John also came forward, he said : "O Lord, *command* me also that I say the interpretation of the words which thy light-power once *prophesied* through David."

But Jesus answered and said to John : "Thou also, John, I *command* thee to say the interpretation of the words which my light-power *prophesied* through David :

10. 'Mercy and truth have met one another, and *righteousness* and *peace* have kissed one another.

11. Truth has sprouted from the earth and *righteousness* has looked forth from heaven'. *"

John answered, *however*, and said : "This is the word which thou hast said to us once : 'I came forth from the height, I entered into Sabaoth the *Good*, I embraced the light-power within him.' Now at this time : 'Mercy and truth have met one another' [□]. Thou art the mercy which was sent forth from the *places* of the height through thy Father, the First *Mystery*, who looks within. He sent thee that thou shouldst have mercy on the whole *world*. Truth, on the other hand, is the power | of Sabaoth the *Good*

* Ps. 84.10, 11

□ Ps. 84.10

- ΝΤΕ ΣΑΒΑΘΘ ΠΑΓΑΘΟΣ · ΤΑΙ̃ ΕΝΤΑΣΤΟΘ̃Σ ΕΡΟΚ · ΤΑΙ̃
 ΕΝΤΑΚΝΟΧ̃Σ ΕΞΒΟΥΡ · ΝΤΟΚ ΠΙΩΟΡΙ̃ ΜΜΥΣΤΗΡΙΟΝ ΕΤ-
 ΘΩΩΤ̃ ΕΒΟΛ · ΑΥΩ ΑΧΙΤ̃Σ ΝΒΙ ΠΚΟΥΙ̃ ΝΣΑΒΑΘΘ ΠΑ-
 ΓΑΘΟΣ · ΑΧΝΟΧ̃Σ ΕΞΟΥΝ ΕΘΥΛΗ ΝΤΒΑΡΒΗΛΩ ** ΑΥΩ ΠΕ̃
 5 ΑΧΚΗΡΥΣΣΕ ΖΑ ΠΤΟΠΟΣ ΝΤΜΕ ΝΤΕ ΤΑΛΗΘΙΑ ΖΡΑΙ̃ ΖΝ̃
 ΝΤΟΠΟΣ ΤΗΡΟΥ ΝΤΕ ΝΑΖΒΟΥΡ · ΘΥΛΗ ΘΕ ΕΤΜΜΑΥ
 ΝΤΕ ΤΒΑΡΒΗΛΩ ΝΤΟΣ ΤΕΤΩΟΟΠ ΝΑΚ ΝΣΩΜΑ ΜΠΟΟΥ ·
 ΑΥΩ ΤΑΙΚΑΙΟΣΥΝΗ ΜΝ̃ †ΡΗΝΗ ΕΝΤΑΥ†ΠΙ ΕΡ̃Ν ΝΕΥ-
 ΕΡΗΥ · ΤΑΙΚΑΙΟΣΥΝΗ ΠΕ ΝΤΟΚ ΝΤΑΚ̃Ν-ΜΜΥΣΤΗΡΙΟΝ
 10 ΕΒΟΛ ΤΗΡΟΥ ΖΙΤ̃Μ ΠΕΚΕΙΩΤ ΠΙΩΟΡΙ̃ ΜΜΥΣΤΗΡΙΟΝ ΕΤ-
 ΘΩΩΤ̃ ΕΞΟΥΝ ΑΥΩ ΑΚΒΑΠΤΙΖΕ Ν†ΘΟΜ ΝΤΕ ΣΑΒΑΘΘ
 ΠΑΓΑΘΟΣ · ΑΥΩ ΑΚΕΙ' ΕΠΤΟΠΟΣ Ν̃ΝΑΡΧΩΝ ΑΚ† ΝΑΥ
 Ν̃ΜΜΥΣΤΗΡΙΟΝ ΜΠΧΙΣΕ ΑΥΩ ΑΥ̃ΡΔΙΚΑΙΟΣ · ΑΥΩ
 ΑΥ̃ΡΑΓΑΘΟΣ · †ΡΗΝΗ ΖΩΩΨ ΤΕ †ΘΟΜ ΝΤΕ ΣΑΒΑΘΘ ·
 15 ΤΑΙ̃ ΕΤΕ ΝΤΟΣ ΤΕ ΤΕΚΨΥΧΗ · ΤΑΙ̃ ΕΝΤΑΣΒΩΚ ΕΞΟΥΝ
 ΕΘΥΛΗ *ΝΤΒΑΡΒΗΛΩ · ΑΥΩ ΝΑΡΧΩΝ ΤΗΡΟΥ ΜΠΣΟΟΥ ΠΕ̃^b
 ΝΑΙΩΝ ΝΤΕ ΙΑΒΡΑΘΘ · ΑΥΑΛΥ ΝΕΙΡΗΝΗ ΜΝ̃ ΠΜΥΣΤΗ-
 ΡΙΟΝ ΜΠΟΥΟΙ̃Ν · ΑΥΩ ΤΜΕ ΕΝΤΑ†ΟΥΩ ΕΒΟΛ Ζ̃Μ
 ΠΚΑΖ · ΝΤΟΣ ΤΕ †ΘΟΜ ΝΤΕ ΣΑΒΑΘΘ ΠΑΓΑΘΟΣ · ΤΑΙ̃
 20 ΕΝΤΑΣΕΙ' ΕΒΟΛ Ζ̃Μ ΠΤΟΠΟΣ ΝΤΟΥΝΑΜ · ΠΑΙ̃ ΕΤΜΠΣΑ-
 ΝΒΟΛ ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΙ̃Ν · ΑΥΩ ΑΣΒΩΚ ΕΠΤΟ-
 ΠΟΣ Ν̃ΝΑΖΒΟΥΡ · ΑΣΒΩΚ ΕΞΟΥΝ ΕΘΥΛΗ ΝΤΒΑΡΒΗΛΩ ·
 ΑΥΩ ΑΣΚΗΡΥΣΣΕ ΝΑΥ Ν̃ΜΜΥΣΤΗΡΙΟΝ ΜΠΤΟΠΟΣ ΝΤΑ-
 ΛΗΘΙΑ · ΤΑΙΚΑΙΟΣΥΝΗ ΖΩΩΣ ΕΝΤΑΣΘΩΩΤ̃ ΕΒΟΛ Ζ̃Ν

16 MS ΜΠΣΟΟΥ Ν̃ΝΑΙΩΝ; the first η expunged.

which bound itself to thee, which thou didst left, thou, the First *Mystery* which looks forth Sabaoth¹ the *Good* received it, he cast it into of the Barbelo, and he *preached* on the true *truth* in all the *places* of those of the left. No *matter* of the Barbelo which is a *body* to thee *righteousness* and *peace* have kissed one another. *Righteousness* is thou who didst bring all the *mysteries* thy Father, the First *Mystery* who looks within. Thou didst baptise the power of Sabaoth the *Good*. And come to the *place* of the *archons*, thou didst give them the *mysteries* of the height and they became *righteous*. *Peace*, on the other hand, is the power of thy *soul* which entered into the *matter* of the *body*. And all the *archons* of the six *aeons* of Jabr made *peace*³ with the *mystery* of the light. And : "has sprouted from the earth"². This is the power of the *Good* which came forth from the *place* of the *light* is outside the *Treasury* of the light, and which entered into the *place* of those of the left. It entered into the *matter* of the Barbelo, and it *preached* to them the *mysteries* of the *truth*. *Righteousness*, on the other hand, which looked forth from | heaven* is thou, the First *Mystery* which looked

* Ps. 84.10

□ Ps. 84.11

¹ (3) Sabaoth, the Little; as Zeus, see 357.4, 5; 361.18.

² (17) Jabraoth; brother of Adamas Sabaoth; see J 82 (also 355.17, 18).

³ (17) made peace; lit. made themselves peaceful.

5 ΤΗΣ ΝΤΟΚ ΠΕ ΠΙΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΕΤCΩΩΤ̄ ΕΒΟΛ
 ΕΑΚΕΙ' ΕΒΟΛ 2̄Ν ΝΕΧΩΡΙΜΑ ΜΗΧΙCΕ · ΜΝ̄ ΜΜΥCΤΗΡΙΟΝ
 ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΙΝ · ΑΥΩ' ΑΚΕΙ' ΕΞΡΑΙ' ΕΧΝ ΠΕΝΔΥΜΑ ΡΙΖ̄
 ΜΠΟΥΟΙΝ ΠΑΙ ΕΝΤΑΚΧΙΤ̄ ΝΤΟΟΤC̄ ΝΤΒΑΡΒΗΛΩ ΕΤC
 10 ΙC̄ ΠΕ ΠΕΝCΩΤΗΡ · ΕΑΚΕΙ' ΕΞΡΑΙ' ΕΧΩ4 ΝΘΕ ΝΟΥCΡΟ-
 ΟΜΠΕ :

5 ΑCΩΩΠΕ CΕ ΝΤΕΡΕ ΙΩ2ΑΝΝΗC ΤΑΥΕ-ΝΕΪΩΑΧC ·
 ΠΕΧΛΑ4 ΝΑ4 Ν6Ι ΠΙΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΕΤCΩΩΤ̄ ΕΒΟΛ
 ΧΕ ΕΥΓC ΙΩ2ΑΝΝΗC ΠCΟΝ ΜΠΜΕΡΙΤ · Α4ΟΥΩ2 ΟΝ
 10 ΕΤΟΟΤ̄ Ν6Ι ΠΙΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ Ε4ΧΩ ΜΜΟC · ΧΕ
 ΑCΩΩΠΕ CΕ Α 4CΟΜ ΕΝΤΑCΕΙ' ΕΒΟΛ 2̄Μ ΠΧΙCΕ ΕΤC
 ΑΝΟΚ ΠΕ ΕΑ ΠΛΕΙΩΤ̄ Τ̄ΝΝΟΟΥΤ̄ ΕΤΡΑΝΟΥ2̄Μ ΝΤΠΙC-
 ΤΙC CΟΦΙΑ 2̄Μ ΠΕΧΛΟC · ΑΝΟΚ CΕ ΜΝ̄ ΤΚΕCΟΜ ΕΝΤ-
 ΑCΕΙ' ΕΒΟΛ ΜΜΟΙ ΑΥΩ ΤΕΨΥΧΗ ΝΤΑΙΧΙΤ̄C̄ ΝΤΟΟΤ̄
 15 ΝCΑΒΑΩΘ ΠΑΓΛΘΟC · ΑΥΕΙ' ΕΤΟΥΝ̄-ΝΕΥΕΡΗΥ · ΑΥΡ̄- ΡΙΖ̄^b
 ΟΥΛΠΟΡΡΟΙΑ ΝΟΥΩΤ̄ ΝΟΥΟΕΙΝ · ΕCΟ ΝΟΥΟΙΝ ΕΜΑΩΟ
 ΕΜΑΩΟ · ΑΙΜΟΥΤΕ ΕΓΑΒΡΙΗΛ ΕΠΕCΗΤ ΕΒΟΛ 2̄Ν ΝΑΙΩΝ
 ΑΥΩ ΜΝ̄ ΜΙΧΑΗΛ ΕΒΟΛ 2ΙΤ̄Ν ΤΚΕΛΕΥCΙC ΜΠΑΙΩΤ̄ ΠΙ-
 ΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΕΤCΩΩΤ̄ Ε2ΟΥΝ ΑΙ4 ΝΑΥ Ν-
 20 ΤΑΠΟ2ΡΟΙΑ ΝΟΥΟΙΝ ΑΙΤΡΕΥΒΩΚ ΕΠΕCΗΤ ΕΠΕΧΛΟC
 ΕΤΡΕΥΒΟΗΘΙ ΕΤΠΙCΤΙC CΟΦΙΑ · ΑΥΩ ΝCΕ4Ι ΝΝCΟΜ
 ΝΟΥΟΙΝ ΝΑΙ ΝΤΑΥΧΙΤΟΥ ΝΤΟΟΤC̄ Ν6Ι ΝΕΠΡΟΒΟΛΟ-
 ΟΥCΕ ΜΠΑΥΘΑΔΗC ΝCΕ4ΙΤΟΥ ΝΤΟΟΤΟΥ · ΑΥΩ ΝCΕ-
 ΤΑΛΥ ΝΤΠΙCΤΙC CΟΦΙΑ · ΑΥΩ ΝΤΕΥΝΟΥ ΝΤΑΥΧΙ-

9 MS ΠΠΜΕΡΙΤ; read ΜΜCΡΙΤ.

forth, having come forth from *spaces* of the height with the *mysteries* of the kingdom¹ of the light. And thou didst come down upon the *garment* of light which thou didst receive from the hand of the Barbelo; thou didst come down upon him who is Jesus our *Saviour*, like a dove².”

Now it happened when John had spoken these words, the First *Mystery* who looks forth said to him: “*Excellent*, John, thou beloved brother.”

64. The First *Mystery* continued again, saying: “Now it happened, the power which came forth from the height, namely I myself, whom my Father sent to save the Pistis Sophia from the *Chaos* — now I with the other power which came forth from me and the *soul* which I received from Sabaoth the *Good*, they came towards one another, they made one *outpouring* of light which was exceedingly bright. I called Gabriel and Michael down from the *aeons*, by the command of my Father, the First *Mystery* who looks within, and I gave them the *outpouring* of light. I caused them to go down to the *Chaos* to *help* the Pistis Sophia, and to take the light-powers which the *emanations* of the Authades had taken from her, to take them from them and to give them to the Pistis Sophia. And in the hour that they brought | the *outpouring* of light down to the *Chaos*, it gave

* Ps. 84.11

□ cf. Mt. 3.16

¹ (2) with the mysteries; Till: and the mysteries.

² (3-5) thou didst come down ... like a dove; lit. thou didst come down upon the garment of light which thou didst receive from the hand of the Barbelo, who is Jesus our Saviour, thou didst come down upon him like a dove.

ΤΑΠΟΞΡΟΙΑ ΝΟΥΟΕΙΝ ΕΠΕCΗΤ ΕΠΕΧΛΑΟΣ · ΑCΡ̄ΟΥΟΙΝ
 ΕΜΑΨΟ ΕΜΑΨΟ 2̄Μ ΠΕΧΛΑΟΣ ΤΗΡ̄C · ΑΥΩ ΑCΟΥΩΨC
 ΕΒΟΛ 2̄Ν ΝΕΥΤΟΠΟΣ ΤΗΡΟΥ · ΑΥΩ ΝΤΕΡΟΥΝΑΥ
 ΕΠΝΟC **ΝΟΥΟΕΙΝ ΝΤΑΠΟΞΡΟΙΑ ΕΤ̄ΜΜΑΥ Ν̄CΙ ΝΕΠΡΟ- P111
 5 ΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC ΑῩΡ̄2ΟΤΕ ΕΧ̄Ν ΝΕΥΕΡΗΥ · ΑΥΩ
 ΤΑΠΟΞΡΟΙΑ ΕΤ̄ΜΜΑΥ ΑCΤΩΚ̄Μ ΕΒΟΛ Ν2ΗΤΟΥ Ν̄CΟΜ
 ΝΙΜ ΝΟΥΟΕΙΝ ΝΑΪ ΝΤΑΥCΗΤΟΥ ΝΤΟΟΤC ΝΤΠΙCΤΙC
 CΟΦΙΑ · ΑΥΩ ΜΠΟΥΨΤΟΛΜΑ Ν̄CΙ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ-
 ΠΑΥΘΑΔΗC ΕΑΜΑ2ΤΕ ΝΤΑΠΟΞΡΟΙΑ ΝΟΥΟΕΙΝ ΕΤ̄ΜΜΑΥ
 10 2̄Μ ΠΕΧΛΑΟΣ ΝΚΑΚΕ · ΟΥΔΕ ΜΠΟΥΨΑΜΑ2ΤΕ ΜΜΟC 2̄Ν
 ΤΤΕΧΝΗ ΜΠΑΥΘΑΔΗC ΝΑΪ ΕΤΑΜΑ2ΤΕ ΕΧ̄Ν ΝΕΠΡΟΒΟ-
 ΛΟΟΥΕ · ΑΥΩ ΓΑΒΡΙΗΛ Μ̄Ν ΜΙΧΑΗΛ · ΑΥΕΙΝΕ ΝΤΑ-
 ΠΟΞΡΟΙΑ ΝΟΥΟΕΙΝ ΕΧ̄Μ ΠCΩΜΑ ΝΘΥΛΗ ΝΤΠΙCΤΙC CΟ-
 ΦΙΑ · ΑΥΩ ΑΥΝΟΥΧΕ Ε2ΟΥΝ ΕΡΟC Ν̄ΝΕCΟΥΟΙΝ ΤΗ-
 15 ΡΟΥ ΕΝΤΑΥCΗΤΟΥ ΝΤΟΟΤC · ΑΥΩ ΑΥΧΙ-ΟΥΟΙΝ ΤΗΡ̄C
 Ν̄CΙ ΠCΩΜΑ ΝΤΕC2ΥΛΗ · ΑΥΩ ΟΝ ΑΥΧΙ-ΟΥΟΙΝ Ν̄CΙ P111^b
 ΝΕCΘΟΜ ΤΗΡΟΥ ΕΤ̄Ν2ΗΤC ΝΑΪ ΕΝΤΑΥCΗ-ΠΕΥΟΥΟΙΝ
 ΑΥΩ ΑΥΛΟ ΕΥΨΑΛΤ ΝΟΥΟΙΝ ΧΕ ΑΥCΗ-ΠΕΥΟΥΟΙΝ
 ΕΝΤΑΥCΗΤ̄C ΝΤΟΟΤΟΥ · ΕΒΟΛ ΧΕ ΝΤΑΥ†-ΠΟΥΟΙΝ
 20 ΝΑΥ ΕΒΟΛ 2ΙΤΟΟΤ · ΑΥΩ ΜΙΧΑΗΛ · Μ̄Ν ΓΑΒΡΙΗΛ · ΝΑΪ
 ΕΝΤΑΥΔΙΑΚΟΝΙ ΝΑΪ ΕΝΤΑΥCΗ-ΤΑΠΟΞΡΟΙΑ ΝΟΥΟΙΝ ΕΠΕ-
 ΧΛΑΟΣ · CΕΝΑ† ΝΑΥ Ν̄ΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΙΝ ΝΤΟΟΥ
 ΝΕ ΝΤΑΥΤΑΝ2ΟΥΤΟΥ ΕΤΑΠΟΞΡΟΙΑ ΝΟΥΟΙΝ · ΤΑΪ ΕΝΤ-

11 MS Τ inserted before ΤΕΧΝΗ.

18 MS ΑΥCΗ ; read ΑΥΧΙ.

light exceedingly in the whole *Chaos*, and it spread in all their (the emanations') *places*. And when the *emanations* of the Authades saw the great light of that *outpouring*, they were all afraid together. And that *outpouring* drew forth from them all the light-powers which they had taken from the Pistis Sophia. And the *emanations* of the Authades did not *dare* to take hold of that *outpouring* of light in the dark *Chaos*; nor were they able to take hold of it by the *artifice* of the Authades who had hold of the *emanations*. And Gabriel and Michael brought the *outpouring* of light over the *body* of *matter* of the Pistis Sophia. And they cast into her all her lights which had been taken from her. And the *body* of her *matter* received light completely. And furthermore, all her powers within her, whose light had been taken away, received light and they ceased to lack light, because they received their light which had been taken from them, because the light was given to them by me. And Michael and Gabriel, who *served* me and brought the *outpouring* of light to the *Chaos*, will give the *mysteries* of the light to them; these are they who were entrusted with the *outpouring* of light | which I gave to them, I brought it to the

Αἴταας ναγ αἴχιτς επεχας· αγω μιχαηλ (MN) γα-
 βρηλ· MΠΟΥЧИ-ΛΑΛΥ NΟΥΟΙΝ ναγ 2N NΟΥΟΙΝ N-
 TΠICTIC COΦIA· NAI ENTAYCHITOY NTOOTOY NNE-
 ΠPOBOTOY MΠAYΘAΔHC· ACΩΠE CE NTPE TA-
 5 ΠO2POIA NΟΥΟΙΝ NTPECCNOYXE E2OYN ETΠICTIC PIO
 COΦIA NNECCOM THPOY NΟΥΟΙΝ· NAI NTACCHITOY
 NTOOTOY NNEΠPOBOTOY MΠAYΘAΔHC· ACPOYOIN
 THPC· AΓW NKECCOM NΟΥΟΙΝ NAI ETΩOON 2N TΠIC-
 TIC COΦIA· NAI ETE MΠΟΥCHITOY NDI NNEΠPOBOTOY
 10 MΠAYΘAΔHC AYOPYOT ON· AΓW AYMOY2 NΟΥΟΙΝ·
 AΓW NΟΥΟΙΝ ENTAYNOXOY E2OYN ETΠICTIC CO-
 ΦIA AYTA2E-ΠCΩMA NTCC2YΛH· TAI ETE MN-OYOIN
 N2HTC· TAI ENCCNATAKO NE· H TAI EΩACTAKO·
 AΓW AYTA2O EPATOY NNECCOM THPOY NAI ENCY-
 15 NABWA EBOL· AΓW AYXH NAY NOYCCOM NΟΥΟΙΝ·
 AYPOE ON ENCYO MMOC NΩOP· AΓW ON AYXICE PIO^b
 2N TAICΘHCIC NΟΥΟΙΝ· AΓW NCCOM THPOY NΟΥΟΙΝ
 NTE TCOΦIA· AYCOYN-NEYEPHY EBOL 2ITN TAA-
 ΠO2POIA NΟΥΟΙΝ· AΓW AYNOY2M 2ITM NOYOEIN
 20 NTAPO2POIA ETMMAY· AΓW TAAΠO2POIA NOYOEIN
 NTPECCCH NNNOYOEIN NTOOTOY NNEΠPOBOTOY M-
 ΠAYΘAΔHC NAI ENTAYCHITOY NTOOTC NTΠICTIC CO-
 ΦIA· ACNOXOY E2OYN ETΠICTIC COΦIA· AΓW AC-
 KOTC ACEI EP2AI 2M ΠEXAC· NAI CE EP EΠΩOP

1 MS ΜΙΧΑΗΛ inserted in margins; MN before ΓΑΒΡΗΛ omitted.

Chaos. And Michael <and> Gabriel did not take any light for themselves from the lights of the Pistis Sophia, which they took away from the *emanations* of the Authades.

Now it happened when my *outpouring* of light cast into the Pistis Sophia all her light-powers which it took away from the *emanations* of the Authades, she became completely lighted. And also the light-powers which were in the Pistis Sophia, which the *emanations* of the Authades did not take away, rejoiced again and they were filled with light. And the lights which were cast into the Pistis Sophia gave life to the *body* of her matter which had no light in it, which was about to be destroyed *or* was being destroyed, and they set up all its powers which were about to be dissolved. And they received light-power for themselves, they became as they were at first and they increased in *perception* of the light. And all the light-powers of the Sophia recognised one another through my *outpouring* of light. And they were saved through the light of that *outpouring*. And my *outpouring* of light, when it took the lights from the *emanations* of the Authades, which had taken them from the Pistis Sophia, it cast them into the Pistis Sophia. And it turned itself and came up out of the *Chaos*.”

Now when the First | Mystery said to the *disciples* that

ἡμυστηριον χω ἡμοοῦ ἐμμάθητης κε λγψωπε
 ἡτπιστικ σοφια ἡμ πεχλος · λχογψωβ πεχλαγ νλγ
 κε τετῆνοι κε εἰψακε ἡμμητῆν ἡλψ ἡζε :

3 λχει' εἶη ἡδὶ πετρος πεχλαγ κε παχοεις · ετ- ρκ
 5 βε πβωλ ἡῆψακε εντακχοοῦ · λ τεκδoм ἡογοῖν
 προφητεγε зарооῦ ἡπιογοειψ 21ῆν соломων 2ῆν
 νεψωδн · κε

7. λσει' εβoλ ἡδὶ ογλπο2ροia λср-ογнoс ἡἱεpо
 εχογoψс ·

10 8. λccoкoῦ τηpoῦ · λγω λckoтс εχм πεpпe ·

9. ἡпоῦψαμα2τε ἡμοc · 2ῆν 2енωpх · ἡῆ 2енмa
 еγкнт · oγδε ἡпоῦψαμα2τε ἡμοc ἡδὶ ἡτεχнн
 ἡнетама2те ἡμοoῦ ·

10. λγῆтс εχм пка2 τηpч · λγω λcама2те ἡμοoῦ
 15 τηpoῦ ·

11. λγcω ἡдὶ неψωoп 21хм пψω етψoῦωoῦ ·
 λ пeγeиβe βωλ εβoλ λγω λчωψм ἡтepoγ† нλγ
 ἡпсω ἡтoотч ἡпeтxoсe ·

12. 2енмакаpиoс не ἡδiακων ἡпсω етῆмaγ нн ρк^b
 20 ентаγтан2oῦтoῦ epмooῦ ἡпxoεις ·

13. λγктo ἡ2енcпoтoῦ ελγψooῦe · λγχι ἡoῦ-
 oῦpот ἡ2нт ἡдὶ нн етβнλ εβoλ λγaма2те ἡ2ен-
 ψγхн еγнoῦxe ἡптнγ κε ἡнеγмoῦ ·

14. λγта2o ἡ2енмeлoс epαтoῦ ελγ2e · λγ†-δoм
 25 ἡтeγпap2нcиa · λγω λγ†-oῦoῖн ἡнеγβαλ ·

22 MS λγaма2тс; read λγтап2o; see 135.6.

those things had happened to the Pistis Sophia in the *Chaos*, he answered and said to them : “Do you *understand* in what manner I am speaking with you?”

65. Peter came forward and said : “My Lord, concerning the interpretation of the words which thou hast spoken, thy light-power once *prophesied* through Solomon in his *Ode* :

7. ‘There went forth an *outpouring*; it became a great broad river.

8. It gathered all things; it turned towards the Temple.

9. It could not be restrained with restrainers and buildings, *nor* could the *artifices* of those who restrain water restrain it.

10. It was brought over the whole earth and it took hold of all things.

11. Those who were on the dry sand were given to drink, their thirst was relieved and quenched when they were given to drink by the hand of the Most High.

12. *Blessed* are the *servers* of that drink to whom the water of the Lord is entrusted.

13. They have changed dry lips; those that were fainting received joy of heart. Souls were <given life> ¹, and breath was cast in so that they did not die.

14. They have set upright *limbs* that had fallen; they have given power to their *feebleness* ² and light to their eyes. |

¹ (22) souls were <given life>; MS : souls were held fast (see 135.6).

² (25) feebleness (πάρεσις); MS : openness; see Harris (Bibl. 21) note.

15. ΧΕ ΝΤΟΟΥ ΤΗΡΟΥ ΑΥΣΟΥΩΝΟΥ 2M ΠΧΟΕΙC ·
ΑΥΩ ΑΥΝΟΥ2M 2ΙΤN ΟΥΜΟΟΥ ΝΩN2 ΝΩΑΕΝΕ2 :

5 CΩTМ 6E ΠΑΧΟΕΙC ΤΑΤΑΥΕ-ΠΩΑΧΕ 2N ΟΥΠΑΡ-
2ΙCΙΑ · ΚΑΤΑ ΘΕ ΝΤΑ ΤΕΚ6ΟМ ΠΡΟΦΗΤΕΥΕ 2ΙΤN СО-
10 ΛΟΜΩN · ΧΕ ΟΥΛΗΟ2ΡΟΙΑ ΑCΓΙ' ΕΒΟΛ ΑCР-ΟΥΝΟ6
NĒPO Ε4ΟΥΟΨC · ΕΤΕ ΠΑΙ ΠΕ ΧΕ Α ΤΑΠΟ2ΡΟΙΑ ΝΟΥ-
ΟΙΝ ΟΥΩΨC ΕΒΟΛ 2M ΠΕΧΛΟC · 2N ΝΤΟΠΟC ΤΗΡΟΥ PκA
NNEΠPOBΟΛΟΟΥΕ MΠAΥΘAΔHC · ΑΥΩ ΠΩAΧΕ ON
ΕΝΤΑ ΤΕΚ6ΟМ ΧΟΟ4 2ΙΤN СОΛΟΜΩN · ΧΕ ΑCСOΚΟΥ
15 ΤΗΡΟΥ · ΑCНТОУ ΕΧM ΠΕΡΙΠΕ ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΑCСΩK
NĒ6OМ ΤΗΡΟΥ ΝΟΥΟΕΙΝ ΕΒΟΛ 2N NEΠPOBΟΛΟΟΥΕ
MΠAΥΘAΔHC ΝΑΙ ΕΝΤΑΥЧИТОУ 2N ТΠICТIC COΦIA ·
ΑΥΩ АCНOХΟΥ Ε2ΟΥN ΕΠICТIC COΦIA NKECOΠ ·
ΑΥΩ ΠΩAΧΕ ON ΕΝΤΑ ΤΕΚ6ΟМ ΧΟΟ4 ΧΕ MΠΟΥ-
15 ΨΑΜA2TE MMOС N6I 2ENΩPХ · MN 2ENMA EYKHТ · ΕΤΕ
ΠΑΙ ΠΕ ΧΕ MΠE NEΠPOBΟΛΟΟΥΕ MΠAΥΘAΔHC MΠΟΥ-
ΨΑΜA2TE NΤΑΠΟ2ΡΟΙΑ ΝΟΥΟΕΙΝ 2PΔΙ 2N NCOBT' M-
ΠKAKЕ NTE ΠΕΧΛΟC · ΑΥΩ ΠΩAΧΕ ON ΕΝΤΑCХOО4 PκA^b
ΧΕ NТАΥNТC ΕΧM ΠKAZ ТНРЧ · ΑΥΩ АCME2-NKA NIM ·
20 ΕΤΕ ΠΑΙ ΠΕ ΧΕ NTEPE ΓΑΒΡΙΗΛ MN ΜΙΧΑΗΛ · NTE-
POYNТC ΕΧM ΠCΩMA NTΠICТIC COΦIA АCНΟΥΧΕ
Ε2ΟΥN EPOC NNOYOEIN ΤΗΡΟΥ ΝΑΙ ΕΝΤΑΥЧИТОУ
N2HTC N6I NEΠPOBΟΛΟΟΥΕ MΠAΥΘAΔHC ΑΥΩ AЧP-
ΟΥΟΕΙΝ N6I ΠCΩMA NTEC2YΛH · ΑΥΩ ΠΩAΧΕ ΕΝΤ-

21 MS АCНΟΥΧЕ ; read АΥΝΟΥΧЕ .

15. For they have all known themselves in the Lord; and they have been saved through a water of eternal life' *.

Hear now, my Lord, and I will give the discourse *openly*¹. As thy power *prophesied* through Solomon: 'There went forth an *outpouring*, it became a great, broad river': that is, the *outpouring* of light was spread out in the *Chaos* in all the *places* of the *emanations* of the Authades. And again, the word which thy power spoke through Solomon: 'It gathered all things, it brought them over the Temple': that is, it gathered out of the *emanations* of the Authades all the light-powers which they had taken from the Pistis Sophia, and it cast them into the Pistis Sophia again. And the word which thy power spoke: 'It could not be restrained with restrainers and buildings': that is, the *emanations* of the Authades were not able to restrain the *outpouring* of light in the walls of the darkness of the *Chaos*. And the word which it spoke: 'It was brought over the whole earth and filled all things': that is, when Gabriel and Michael had brought it (the *outpouring* of light) over the *body* of the Pistis Sophia, they cast into her² all the lights which the *emanations* of the Authades had taken away from her, and the *body* of her *matter* gave light. And the word which |

* Ode Sol. 6.7-15

¹ (4) openly. As thy power; Till: (perhaps) openly, as thy power.

² (21) they cast into her; MS: it cast into her.

ΑΣΧΟΟΨ ΧΕ ΑΥΨΩ ΝΒΙ ΝΕΨΩΟΟΠ ΖΙΧΜ ΠΩΩ ΕΤ-
 ΨΟΥΨΟΥ· ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΑΥΧΙ-ΟΥΟΪΝ ΝΒΙ ΝΕΨ-
 ΨΟΟΠ ΤΗΡΟΥ ΖΝ ΤΗΨΤΙΨ ΣΟΦΙΑ· ΝΑΪ ΕΝΤΑΥΧΙ-ΠΕΥ-
 ΟΥΟΪΝ ΝΨΟΡΠ· ΑΥΩ ΠΩΑΧΕ ΕΝΤΑΣΧΟΟΨ ΧΕ Α
 5 ΠΕΥΕΙΒΕ ΒΩΛ ΕΒΟΛ ΑΥΩ ΑΨΩΨΜ· ΕΤΕ ΠΑΪ ΠΕ ΧΕ
 Α ΝΕΨΩΟΜ ΛΟ ΕΨΩΑΛΤ ΝΟΥΟΪΝ ΑΥΩ ΑΨΕΙ ΝΟΥΟΪΝ
 ΧΕ ΑΥΤ ΝΑΥ ΜΠΕΥΟΥΟΪΝ ΕΝΤΑΥΧΙΤΨ ΝΤΟΟΤΟΥ· ^{PKB}
 ΑΥΩ ΟΝ ΚΑΤΑ ΘΕ ΟΝ ΕΝΤΑΣΧΟΟΨ ΝΒΙ ΤΕΚΩΟΜ· ΧΕ
 ΝΤΑΥΤ ΝΑΥ ΜΠΨΩ ΕΒΟΛ ΖΙΤΟΟΤΨ ΜΠΕΤΧΟΨ· ΕΤΕ
 10 ΠΑΪ ΠΕ ΧΕ ΝΤΑΥΤ-ΠΟΥΟΕΙΝ ΝΑΥ ΕΒΟΛ ΖΙΤΟΟΤΨ ΝΤ-
 ΑΠΟΖΟΙΑ ΝΟΥΟΪΝ· ΤΑΪ ΕΝΤΑΨΕΙ ΕΒΟΛ ΝΖΗΤ ΑΝΟΚ
 ΠΨΟΡΠ ΜΜΨΨΤΗΡΙΟΝ· ΑΥΩ ΚΑΤΑ ΘΕ ΕΝΤΑΣΧΟΟΨ
 ΝΒΙ ΤΕΚΩΟΜ ΧΕ ΖΕΝΜΑΚΑΡΙΟΨ ΝΕ ΝΔΙΑΚΩ(Ν) ΜΠΨΩ
 ΕΤΜΜΑΨ· ΕΤΕ ΠΑΪ ΠΕ ΠΩΑΧΕ ΕΝΤΑΚΧΟΟΨ ΧΕ ΜΙ-
 15 ΧΑΗΛ· ΜΝ ΓΑΒΡΙΗΛ· ΝΑΪ ΝΤΑΥΔΙΑΚΟΝΙ· ΑΥΧΙ-ΤΑ-
 ΠΟΖΟΙΑ ΝΟΥΟΕΙΝ ΕΠΕΧΛΟΨ· ΑΥΩ ΟΝ ΑΥΝΤΨ ΕΖΡΑΪ·
 ΣΕΝΑΤ ΝΑΥ ΝΜΜΨΨΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΜΠΧΙΨ· ΝΑΪ
 ΝΤΑΥΤΑΝΖΟΥΤΟΥ ΕΤΑΠΟΖΟΙΑ ΜΠΟΥΟΕΙΝ· ΑΥΩ ΟΝ
 ΚΑΤΑ ΘΕ ΕΝΤΑΣΧΟΟΨ ΝΒΙ ΤΕΚΩΟΜ ΧΕ ΑΥΚΤΟ *ΝΖΕΝ- ^{PKB} ^b
 20 ΣΠΟΤΟΥ ΕΑΨΨΟΟΥΕ· ΕΤΕ ΠΑΪ ΠΕ ΓΑΒΡΙΗΛ· ΜΝ ΜΙ-
 ΧΑΗΛ· ΜΠΟΥΧΙ ΝΑΥ ΕΒΟΛ ΖΝ ΝΟΥΟΕΙΝ ΝΤΠΨΤΙΨ ΣΟ-
 ΦΙΑ· ΝΑΪ ΝΤΑΥΤΟΡΠΟΥ ΝΤΟΟΤΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ
 ΜΠΑΨΘΑΔΗΨ· ΑΛΛΑ ΑΥΝΟΧΟΥ ΕΖΟΥΝ ΕΤΠΨΤΙΨ ΣΟ-
 ΦΙΑ· ΑΥΩ ΟΝ ΠΩΑΧΕ ΝΤΑΣΧΟΟΨ ΧΕ ΑΥΧΙ ΝΟΥ-

13 MS ΠΔΙΑΚΩ.

20 Ε' in ΕΑΨΨΟΟΥΕ inserted above.

it spoke: 'Those who were on dry sand were given to drink': that is, all those received light who were in the Pistis Sophia, those whose light was taken away at first. And the word which it spoke: 'And their thirst was relieved and quenched': that is, her powers ceased to lack light and they were satisfied with light, because they were given their light which had been taken from them. And again, *as* thy power spoke: 'They were given to drink by the hand of the Most High': that is, they were given light by (the hand of) the *outpouring* of light which came forth from me¹, the First *Mystery*. And *as* thy power spoke: '*Blessed* are the *servers* of that drink': that is, the word which thou didst say: Michael and Gabriel who have *served* brought the outflowing of light to the *Chaos* and furthermore they brought her up. They will give to them the *mysteries* of the light of the height, these to whom the *outpouring* of light was entrusted. And furthermore *as* thy power spoke: 'They have changed dry lips': that is, Gabriel and Michael have not taken for themselves from the lights of the Pistis Sophia, which they seized from the *emanations* of the Authades, *but* they cast them into the Pistis Sophia. And again the word which it spoke: | 'Those that were fainting

¹ (11) from me (i.e. Jesus, not Peter).

ΟΥΡΟΤ̃ ΝΖΗΤ̃ Ν̄ΒΙ ΝΗ ΕΤΒΗΛ ΕΒΟΛ̃ • ΕΤΕ ΠΑΪ ΠΕ ΧΕ
 ΝΚΕΔΟΜ ΤΗΡΟΥ ΝΤΠΙCΤΙC CΟΦΙΑ̃ • ΝΑΪ ΕΤΕ ΜΠΟΥ-
 ΧΙΤΟΥ Ν̄ΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΛΛΗC ΑΥΟΥΡΟΤ
 ΤΟΝΩ • ΑΥΩ ΑΥΜΟΥ² ΝΟΥΟΕΙΝ ΕΒΟΛ̃ ΖΜ ΠΕΥΩΒΡ-
 5 ΟΥΟΙΝ̃ • ΧΕ ΑΥΝΟΧΟΥ ΕΖΟΥΝ ΕΡΟΟΥ • ΑΥΩ ΠΩΑΧΕ
 ΕΝΤΑ̃ ΤΕΚΔΟΜ ΧΟΟ⁴ ΧΕ ΑΥΤΑΝΖΟ ΝΖΕΝΨΥΧΗ ΕΥ-
 ΝΟΥΧΕ ΜΠΤΗΥ • ΧΕ ΝΝΕΥΜΟΥ̃ • ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΝΤΕ- PKΓ
 ΡΟΥΝΟΥΧΕ ΝΝΟΥΟΕΙΝ ΕΖΟΥΝ ΕΤΠΙCΤΙC CΟΦΙΑ̃ • ΑΥ-
 ΤΑΝΖΟ ΜΠCΩΜΑ ΝΤΕCΖΥΛΗ • ΠΑΪ ΕΝΤΑΥΧΙ-ΝΕCΟΥΟΕΙΝ
 10 ΝΖΗΤ̃⁴ ΝΨΟΡ̃Π̃ • ΠΑΪ ΕΝΕCΝΑΤΑΚΟ ΠΕ: ΑΥΩ ΟΝ ΠΩΑΧΕ
 ΕΝΤΑ̃ ΤΕΚΔΟΜ ΧΟΟ⁴ ΧΕ ΑΥΤΑΖΟ ΝΖΕΝΜΕΛΟC ΕΡΑ-
 ΤΟΥ ΕΛΥΖΕ • Η ΧΕ ΝΝΕΥΖΕ • ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΝΤΕ-
 ΡΟΥΝΟΥΧΕ ΕΖΟΥΝ ΕΡΟC ΝΝΕCΟΥΟΕΙΝ ΑΥΤΑΖΟ ΕΡΑ-
 ΤΟΥ ΝΝΕCΔΟΜ ΤΗΡΟΥ • ΝΑΪ ΕΝΕΥΝΑΒΩΛ ΕΒΟΛ̃ • ΑΥΩ
 15 ΟΝ ΚΑΤΑ ΘΕ ΕΝΤΑ̃ ΤΕΚΔΟΜ ΝΟΥΟΙΝ̃ ΧΟΟC ΧΕ ΑΥ†
 ΝΟΥΔΟΜ ΝΤΕΥΠΑΡΖΗCΙΑ̃ • ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΑΥΧΙ ΟΝ
 ΜΠΕΥΟΥΟΙΝ̃ • ΑΥΩ ΑΥΡ̃ΘΕ ΕΝΕΥΟ ΜΜΟC ΝΨΟΡ̃Π̃ •
 ΑΥΩ ΟΝ ΠΩΑΧΕ ΕΝΤΑCΧΟΟ⁴ ΧΕ ΑΥ†-ΟΥΟΥΟΕΙΝ PKΓ^b
 ΕΝΕΥΒΑΛ ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΑΥΧΙ-ΑΙCΘΗCΙC ΖΜ ΠΟΥΟΙΝ̃
 20 ΑΥΩ ΑΥCΟΥΝ̃-ΤΑΠΟΖΡΟΙΑ̃ ΝΟΥΟΙΝ̃ ΧΕ ΕCΗΠ ΕΠΧΙCΕ •
 ΑΥΩ ΟΝ ΠΩΑΧΕ ΕΝΤΑCΧΟΟ⁴ • ΧΕ ΝΤΟΟΥ ΤΗΡΟΥ
 ΑΥCΟΥΩΝΟΥ ΖΜ ΠΧΟΕΙC • ΕΤΕ ΠΑΪ ΠΕ ΧΕ Α Ν̄ΔΟΜ
 ΤΗΡΟΥ ΝΤΠΙCΤΙC CΟΦΙΑ̃ • ΑΥCΟΥΝ̃-ΝΕΥΕΡΗΥ ΖΙΤ̃Ν̃
 †ΑΠΟΖΡΟΙΑ̃ ΝΟΥΟΙΝ̃ • ΑΥΩ ΟΝ ΠΩΑΧΕ ΕΝΤΑCΧΟΟ⁴

14 C in ΝΕCΔΟΜ inserted above.

22 MS letter before ΔΟΜ is T or H; read Α Ν̄ΔΟΜ.

23 MS ΝΤΠΙCΤΙCΤΙC.

received joy of heart': that is, all the other powers of the Pistis Sophia, those that were not taken away by the *emanations* of the Authades, rejoiced greatly and they were filled with light through their fellow light(s), because they were cast into them. And the word which thy power spoke: 'Souls were given life, breath was cast in so that they did not die': that is, when they cast the lights into the Pistis Sophia, they gave life to the *body* of her *matter*, from which its light had been taken at first and which was about to perish. And again the word which thy power spoke: 'They have set upright *limbs* that have fallen, *or* lest they fall': that is, when they cast her lights into her, they set upright all her powers which were about to collapse. And furthermore *as* thy light-power spoke: 'They have given power to their *feebleness*': that is, they have received their light again and they have become as they were at first. And again the word which it said: 'They have given light to their eyes': that is, they have received *perception* in the light, and they have known the *outpouring* of light, that it belongs to the height. And again the word which it spoke: 'They have all known themselves in the Lord': that is, all the powers of the Pistis Sophia have known one another through the *outpouring* of light. And again the word which it spoke: | 'They have been

χε αἰνοῦ²μ̄ ²τῆν οὐμοοῦ ²νῶν² ²ψαε²ε²· εἰτε
 παῖ πε χε αἰνοῦ²μ̄ ²τῆν †απο²ροια ²νοῦοῖν τηρ²·
 αἰω ψαχε εντα²χοο² χε α²σκοκοῦ τηροῦ ²ν̄βι
 †απο²ροια ²νοῦοῖν αἰω α²σκοκοῦ ε²χ²μ̄ π̄ρπε· ετε
 5 παῖ πε χε ²ν̄τερε ταπο²ροια ²νοῦοῖν ²ν̄τερε²чи ²рк²α
²ν̄νοῦοῖν τηροῦ ²ν̄тпистис̄ соφια· αἰω ²ν̄τερε²-
 тоρпоу ²ν̄тоотоу ²ν̄непробооуе ²м̄παγθα²λ²η²ς·
 α²сноχοу ε²зоу²н ε²тпистис̄ соφια· αἰω α²σκο²тс̄
 асεί' εβ²ολ ²μ̄ πεχ²αο²· асεί' ε²ρ²αῖ ε²χ²ωκ· ετε
 10 ²ν̄тоκ πε περπε παῖ πε п²β²ωλ ²ν̄ν̄ψαχε τηροῦ ²ναῖ
²ν̄та²сχοоу ²ν̄βι те²κ²б²ом̄ ²ноῦοῖν ²τῆν τω²λ²η ²ν̄со-
 лом²ων·

α²ωωπε σε ²ν̄τερε π²ωο²ρ̄π̄ ²м̄μ²γ²στη²ριον ²сω²т̄м̄
 е²н̄εῖψαχε ε²χ²ω ²м̄μοοῦ ²ν̄βι πε²τρο²с̄ πε²χ²α²ч̄ ²на²ч̄·
 15 χε εἰγε π²μα²κα²ρι²ο²с̄ πε²τ²ρε παῖ πε п²β²ωλ ²ν̄ν̄ψαχε
 εν²τα²χ²οοῦ· α²χοῦω² δε ο²н̄ ε²то²от̄ч̄ ²μ̄ ψαχε
²ν̄βι π²ωο²ρ̄п̄ ²м̄μ²γ²στη²ριον πε²χ²α²ч̄ χε α²ωωπε σε
 ε²м̄πα†²н̄-т²пистис̄ соφια ε²ρ²αῖ ²μ̄ πεχ²αο²· εβ²ολ χε
²м̄πα²тоу²κε²λε²уе ²наῖ ²τῆν̄ ²παῖω²т̄· ²π²ωο²ρ̄п̄ ²м̄μ²γ²στη- ²рк²α² ^b
 20 ²ριον̄ ε²т²с̄ω²ψ̄т̄ ε²зоу²н̄· то²те̄ δε ²м̄н̄н̄с̄а̄ (наῖ) ²ν̄τε²ροῦ-
 ε²ι²ме̄ ²ν̄βι не²пробооуе ²м̄παγθα²λ²η²ς χε α² та²λ²-
 по²ροια ²ноῦοῖν ²чи-²н̄б²ом̄ ²ноῦοῖν ²н̄з²htoῦ ²наῖ
²н̄та²γ²чи²тоῦ ²н̄н̄ т²пистис̄ соφια· αἰω [α²сноχοῦ

3 Υ in α²σκοκοῦ inserted above.

5 ²π̄ in upper right-hand margin at end of quire.

20 MS ²м̄π̄п̄с̄аῖ; read ²м̄π̄п̄с̄а̄ ²наῖ.

23 words in brackets better omitted.

saved through a water of eternal life': that is, they have been saved through the whole *outpouring* of light. And the word which it spoke: 'The *outpouring* of light gathered all things and it gathered them over the Temple': that is, when the *outpouring* of light took all the lights of the Pistis Sophia and seized them from the *emanations* of the Authades, it cast them into the Pistis Sophia, and it turned itself, it came forth from the *Chaos*. It came down upon thee, thou who art the Temple. This is the interpretation of all the words which thy power of light spoke through the *Ode* of Solomon."

Now it happened when the First *Mystery* heard these words which Peter said, he said to him: "*Excellent*, thou *blessed one*, Peter, this is the interpretation of the words which were spoken."

66. The First *Mystery* however continued again with the discourse. He said: "Now it happened before I brought the Pistis Sophia up from the *Chaos*, because I was not yet *commanded* by my Father, the First *Mystery* who looks within, now *at that time* after this the *emanations* of the Authades knew that my *outpouring* of light had taken away from them the light-powers which they had taken away from the Pistis Sophia, and had cast them | [the *outpouring* of

ΕΞΟΥΝ ΝΒΙ ΤΑΠΙΟΞΡΟΙΑ ΝΟΥΟΪΝ·] ΑΣΝΟΧΟΥ ΕΞΟΥΝ
 ΕΤΠΙΣΤΙC CΟΦΙΑ· ΑΥΩ ΟΝ ΑΥΝΑΥ ΕΤΠΙCΤΙC CΟΦΙΑ
 ΕCΟ ΝΟΥΟΪΝ ΝΘΕ ΕΝΕCΟ ΜΜΟC ΧΙΝ ΝΨΟΡΠ ΑΥ-
 ΩΝΤ ΕΤΠΙCΤΙC CΟΦΙΑ· ΑΥΩ ΟΝ ΑΥΩΨ ΕΞΡΑΪ ΟΥΒΕ
 5 ΠΕΥΛΑΘΑΔΗC ΕΤΡΕΧΕΙ' ΝΨΒΟΗΘΙ ΕΡΟΟΥ ΝCΕCΙ ΝΝΩΟΜ
 ΕΤ2Ν ΤCΟΦΙΑ ΝΚΕCΟΠ· ΑΥΩ Α ΠΑΥΘΑΔΗC ΤΝΝΟΟΥ
 ΕΒΟΛ 2Μ ΠΧΙCΕ 2Μ ΠΜΕ2ΜΝΤΨΟΜΤΕ ΝΛΙΩΝ ΑΥΤΝ-
 ΝΟΟΥ ΝΚΕΝΟC ΝΩΟΜ ΝΟΥΟΕΙΝ ΑCΕΙ' ΕΠΕCΗΤ ΕΠΕ-
 ΧΑΟC ΝΘΕ ΝΟΥΨΟΤΕ Ε42ΗΛ· ΧΕ Ε4ΕΒΟΗΘΕΙ ΕΝΕ4-
 10 ΠΡΟΒΟΛΟΟΥΕ ΝCΕCΙ-ΝΟΥΟΕΙΝ ΝΤΠΙCΤΙC CΟΦΙΑ ΝΚΕ-
 CΟΠ· ΑΥΩ ΝΤΕΡΕCΕΙ' ΕΠΕCΗΤ ΝΒΙ ΤΩΟΜ ΝΟΥΟΕΙΝ
 ΕΤΜΜΑΥ· Α ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC ΝΛΙ ΕΤ-
 ΨΟΟΠ 2Μ ΠΕΧΑΟC ΕΤΘΛΙΒΕ ΝΤΠΙCΤΙC CΟΦΙΑ ΑΥΤΩΚ
 Ν2ΗΤ ΕΜΑΨΟ· ΑΥΩ ΑΥΠΩΤ ΟΝ ΝCΑ ΤΠΙCΤΙC CΟΦΙΑ
 5 2Ν ΟΥΝΟC Ν2ΟΤΕ ΑΥΩ 2Ν ΟΥΝΟC ΝΨΤΟΡΤΡ· ΑΥΩ
 ΑΥΘΛΙΒΕ ΜΜΟC ΝΒΙ 2ΟΪΝΕ 2Ν ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥ-
 ΘΑΔΗC ΟΥΑ ΜΕΝ Ν2ΗΤΟΥ ΑΥΨ(Β)ΤΨ ΕΥΜΟΡΦΗ ΝΝΟC
 Ν2Ο4· ΚΕΥΑ ΟΝ ΑΥΨΒΤΨ ΕΥΜΟΡΦΗ Ν2Ο4 ΝCΙΤ ΕΥΝ-
 CΑΨ4Ε ΝΛΠΕ ΜΜΟ4· ΚΕΟΥΑ ΟΝ ΑΥΨΒΤΨ ΕΥΜΟΡΦΗ
 20 ΝΔΡΑΚΩΝ· ΑΥΩ ΜΝ ΤΚΕΨΟΡΠ ΝΔΥΝΑΜΙC ΝΤΕ ΠΑΥ-
 ΘΑΔΗC ΕΤΟ Ν2Ο ΜΜΟΥΪ· ΑΥΩ ΜΝ ΝΕ4ΚΕΠΡΟΒΟΛΟ-

PKC

PKC^b

9 $\overline{\Omega}$ in upper left-hand margin at beginning of quire.

17 MS ΑΥΨΤΨ.

light had cast them] into the Pistis Sophia. And furthermore when they saw the Pistis Sophia lighted as she was from the beginning, they were angry against the Pistis Sophia. And they cried again to their Authades, that he should come and *help* them, so that they should take away the powers which were in the <Pistis> Sophia once again. And the Authades sent out of the height, out of the thirteenth aeon, he sent another great light-power. It came down to the *Chaos* like a flying arrow, in order that he (the Authades) should *help* his *emanations*, so that they should take the lights from the Pistis Sophia once again. And when that light-power came down, the *emanations* of the Authades, which were in the *Chaos* and *afflicted* the Pistis Sophia, were encouraged greatly. And they again pursued the Pistis Sophia with a great terror and a great disturbance. And some of the *emanations* of the Authades *afflicted* her. *For* one of them changed to the *form* of a great serpent; again another changed to the *form* of a basilisk, having seven heads; again another changed to the *form* of a *dragon*; with the other previous *power* of the Authades which has a lion-face; and with all his other very numerous *emanations*. | And they came together,

ΟΥΓΕ ΤΗΡΟΥ ΕΝΑΨΩΟΥ ΕΜΑΤΕ · ΑΥΩ ΑΥΕΙ' ΕΞ̄Ν ΝΕΥ-
 ΕΡΗΥ ΑΥΖΩΧ ΝΤΠΙΣΤΙC CΟΦΙΑ · ΑΥΩ ΟΝ ΑΥΝΤ̄C ΕΝ-
 ΤΟΠΟC ΕΤ̄ΜΠΕCΗΤ ΜΠΕΧΛΟC · ΑΥΩ ΟΝ ΑΥΩΤ̄ΡΤΩΡ̄C
 ΕΜΑΤΕ · ΑCΩΩΠΕ CΕ ΝΤΕΡΟΥΩΤ̄ΡΤΩΡ̄C · ΑCΠΩΤ Ν-
 5 ΤΟΟΤΟΥ ΑCΕΙ' ΕΝΤΟΠΟC ΕΤ̄ΜΠCΑ ΝΤΠΕ ΜΠΕΧΛΟC ·
 ΑΥΩ ΑΥΠΩΤ ΝCΩC ΝCΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑ-
 ΔΗC · ΑΥΩΤ̄ΡΤΩΡ̄C ΕΜΑΤΕ · ΑCΩΩΠΕ CΕ ΜΝ̄ΝCΑ ΝΑΙ
 ΑCΩΩΤ̄ ΕΒΟΛ Ζ̄Μ ΠΜΝΤCΝΟΟΥC ΝΑΙΩΝ ΝCΙ ΠΑΔΑ-
 ΜΑC ΠΤΥΡΑΝΝΟC ΠΑΙ ΟΝ ΕΝΕCΔΟΝΤ̄ ΕΤΠΙCΤΙC CΟΦΙΑ ·
 10 ΕΒΟΛ ΧΕ ΝΕCΟΥΕΨΩΚ ΕΠΟΥΟΕΙΝ ΝΤΕ ΝΙΟΥΟΕΙΝ ·
 ΠΑΙ ΕΝΕCΝΤΠΕ ΜΜΟΥΓ' ΤΗΡΟΥ · ΕΤΒΕ ΠΑΙ ΝΕCΔΟΝΤ̄ ΡΚΕ
 ΕΡΟC ΠΕ · ΑCΩΩΠΕ CΕ ΝΤΕΡΕ ΠΑΔΑΜΑC ΠΤΥΡΑΝΝΟC
 ΝΤΕΡΕCΩΩΤ̄ ΕΒΟΛ Ζ̄Μ ΠΜΝΤCΝΟΟΥC ΝΑΙΩΝ · ΑCΝΑΥ
 ΕΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC ΕΥΖΩΧ ΝΤΠΙCΤΙC CΟ-
 15 ΦΙΑ · ΨΑΝΤΟΥCΙ-ΝΟΥΟΕΙΝ ΤΗΡΟΥ ΝΖΗΤ̄C · ΑCΩΩΠΕ
 ΔΕ ΝΤΕΡΕ ΤΑΥΝΑΜΙC ΜΠΑΔΑΜΑC ΕΙ' ΕΠΕCΗΤ ΕΠΕ-
 ΧΛΟC ΕΡΑΤΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ ΜΠΑΥΘΑΔΗC ·
 ΑCΩΩΠΕ CΕ ΝΤΕΡΕ ΠΑΔΑΙΜΟΝΙΟΝ ΕΤ̄ΜΜΑΥ ΕΙ' ΕΠΕCΗΤ
 ΕΠΕΧΛΟC ΑCΤΑΥΕ-ΤΠΙCΤΙC CΟΦΙΑ ΕΠΕCΗΤ · ΑΥΩ †-
 20 CΟΜ ΝΖΟ ΜΜΟΥΓ' · ΜΝ ΠΙΖΑ ΝΖΟC · ΑΥΩ ΜΝ ΠΙΖΑ ΝCΙΤ
 ΝΖΟC · ΑΥΩ ΜΝ ΠΙΖΑ ΝΔΡΑΚΩΝ · ΑΥΩ ΜΝ ΝΚΕΠΡΟ-
 ΒΟΛΟΟΥΕ ΤΗΡΟΥ ΝΤΕ ΠΑΥΘΑΔΗC ΕΝΑΨΩΟΥ ΕΜΑ- ΡΚΕ ^b
 ΤΕ · ΑΥΚΩΤΕ ΤΗΡΟΥ ΕΤΠΙCΤΙC CΟΦΙΑ ΖΙ ΟΥCΟΠ · ΕΥ-
 ΟΥΕΨCΙ-ΝΕCCΟΜ ΕΤ̄ΝΖΗΤ̄C ΝΚΕCΟΠ · ΑΥΩ ΑΥΖΩΧ
 25 ΝΤΠΙCΤΙC CΟΦΙΑ ΕΜΑΨΟ · ΑΥΩ ΑΥΑΠΛΕΙ ΕΡΟC · ΑC-
 ΩΩΠΕ CΕ ΝΤΕΡΟΥΖΩΧ ΜΜΟC ΑΥΩ ΝΤΕΡΟΥΩΤ̄Ρ-
 ΤΩΡ̄C ΕΜΑΤΕ · ΑCΩΩ ΟΝ ΕΖΡΑΙ ΟΥΒΕ ΠΟΥΟΙΝ ΑΥΩ

they oppressed the Pistis Sophia. And again they brought her to the *places* below in the *Chaos*. And again they agitated her greatly. Now it happened when they agitated her, she ran from them, she came to the upper *places* of the *Chaos*. And the *emanations* of the Authades pursued her, they agitated her greatly. Now it happened after these things Adamas, the *Tyrant*, looked forth from the twelve *aeons*. He also was angry with the Pistis Sophia, because she wished to go to the Light of Lights which was above them all; because of this he was angry with her. Now it happened when Adamas, the *Tyrant*, looked forth from the twelve *aeons*, he saw the *emanations* of the Authades oppressing the Pistis Sophia until they took away all her light from her. *But* it happened when the *power* of the Adamas came down to the *Chaos* to the presence of all the *emanations* of the Authades — now it happened when that *demon* came down to the *Chaos* — he threw the Pistis Sophia down. And the lion-faced power and the serpent-face and the basilisk-face and the *dragon*-face and all the other *emanations* of the Authades, which were very numerous, surrounded the Pistis Sophia at one time, wishing to take her inner powers once again. And they oppressed the Pistis Sophia greatly, and they *threatened* her. Now it happened when they oppressed her and when they agitated her greatly, she cried again to the light and | she *sang praises*, saying :

ΑΣΥΜΝΕΥΕ ΕΣΧΩ ΜΜΟΣ ΧΕ ΠΟΥΘΕΙΝ ΝΤΟΚ ΠΕ
 ΝΤΑΚΒΟΗΘΙ ΕΡΟΪ ΜΑΡΕ ΠΕΚΟΥΟΪΝ ΕΙ' ΕΞΡΑΪ ΕΧΩΪ ΧΕ
 ΝΤΟΚ ΠΕ ΠΑΡΕΧΩΟΠΤ' ΕΡΟΚ ΑΥΩ ΕΪΝΗΥ ΕΡΑΤΚ ΠΟΥ-
 ΟΪΝ: ΕΪΠΙΣΤΕΥΕ ΕΡΟΚ ΠΟΥΘΕΙΝ ΧΕ ΝΤΟΚ ΠΕ ΠΑ-
 5 ΡΕΧΝΟΥΖΜ ΜΜΟΪ ΕΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ· ΑΥΩ
 ΜΝ ΠΑΔΑΜΑΣ ΠΤΥΠΑΝΝΟΣ· ΑΥΩ ΝΤΟΚ ΠΕΤΝΑΝΑΣΜΕΤ
 ΕΝΕΧΑΠΙΛΗ ΤΗΡΟΥ ΕΤΝΑΩΤ· PKZ

ΝΑΪ ΔΕ ΝΤΕΡΕΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙC CΟΦΙΑ· ΤΟΤΕ
 ΟΝ ΖΙΤΝ ΤΚΕΛΕΥCΙC ΜΠΑΪΩΤ ΠΙΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ
 10 ΕΤΩΩΤ ΕΖΟΥΝ ΑΪΧΟΟΥ ΟΝ ΝΓΑΒΡΙΗΛ· ΜΝ ΜΙΧΑΗΛ
 ΜΝ †ΝΟC ΝΝΑΠΟΖΡΟΙΑ ΝΟΥΘΕΙΝ ΧΕ ΕΥΕΒΟΗΘΙ ΕΤΠΙC-
 ΤΙC CΟΦΙΑ· ΑΥΩ ΑΪΖΩΝ ΕΤΟΟΤΨ ΝΓΑΒΡΙΗΛ ΜΝ ΜΙ-
 ΧΑΗΛ· ΧΕ ΕΥΕΧΙ-ΤΠΙCΤΙC CΟΦΙΑ ΖΙΧΝ ΝΕΥΒΙΧ ΧΕ
 ΝΝΕ ΝΕCΟΥΕΡΗΤΕ ΧΙ ΕΠΚΑΚΕ ΜΠΕCΗΤ· ΑΥΩ ΟΝ
 15 ΑΪΖΩΝ ΕΤΟΟΤΟΥ ΕΤΡΕΥΡΖΜΜΕ ΜΜΟC ΖΝ ΝΤΟΠΟC Μ-
 ΠΕΧΛΟC ΝΑΪ ΕΤΟΥΝΑΝΤC ΕΞΡΑΪ ΝΖΗΤΟΥ· ΑCΩΩΠΕ
 CΕ ΝΤΕΡΕ ΝΑΓΓΕΛΟC ΒΩΚ ΕΠΕCΗΤ ΕΠΕΧΛΟC ΝΤΟΟΥ
 ΜΝ ΤΑΠΟΖΡΟΙΑ ΝΟΥΟΪΝ· ΑΥΩ ΟΝ Α ΝΕΠΡΟΒΟΛΟΟΥΕ
 ΤΗΡΟΥ ΜΠΑΥΘΑΔΗΣ* ΜΝ ΤΕΠΡΟΒΟΛΗ ΜΠΑΔΑΜΑC· ΑΥ- PKZ^b
 20 ΝΑΥ ΕΤΑΠΟΖΡΟΙΑ ΝΟΥΘΕΙΝ ΕCΟ' ΝΟΥΘΕΙΝ ΕΜΑΩΟ
 ΕΜΑΩΟ· ΕΜΝ-ΩΙ ΕΠΟΥΘΕΙΝ ΕΤΩΟΟΠ ΜΜΟC· ΑΥΡ-
 ΖΟΤΕ· ΑΥΩ ΑΥΚΩ ΕΒΟΛ ΝΤΠΙCΤΙC CΟΦΙΑ· ΑΥΩ Α
 ΤΝΟC ΝΑΠΟΖΡΟΙΑ ΝΟΥΟΪΝ ΑCΚΩΤΕ ΕΤΠΙCΤΙC CΟΦΙΑ·
 ΖΙ CΑ ΝΙΜ ΜΜΟC· ΖΙ ΖΒΟΥΡ ΜΜΟC· ΑΥΩ ΖΙ ΟΥΝΑΜ

11 MS originally ΠΙ; emended to † and ι expunged. MS ΝΝΑΠΟΖΡΟΙΑ; read ΝΑΠΟΖΡΟΙΑ.

1. 'O Light, who hast *helped* me, may thy light come down upon me.

2. For thou art my shelter and I come to thee, O Light, *believing* in thee, O Light.

3. For thou art my Saviour from the *emanations* of the Authades and Adamas, the *Tyrant*; and it is thou who wilt save me from all his powerful *threats*.'

However, when the Pistis Sophia had said these things, *then* again through the *command* of my Father, the First Mystery who looks within, I again sent Gabriel and Michael and the great *outpouring* of light, that they should *help* the Pistis Sophia. And I commanded Gabriel and Michael that they should carry the Pistis Sophia upon their hands, lest her feet touch the darkness below. And again I commanded them that they should guide her in the *places* of the *Chaos* from whence they would bring her out. Now it happened when the *angels* went down to the *Chaos*, they and the *outpouring* of light, and all the *emanations* of the Authades and the *emanation* of Adamas saw the *outpouring* of light, that it was exceedingly shining, there being no measure to the light which it had, they were afraid and they released the Pistis Sophia. And the great *outpouring* of light surrounded the Pistis Sophia on every side of her, on her left, and on her right, | and on every side of her, and it made a crown of

ΜΜΟC· ΑΥΩ 21 CΑ ΝΙΜ ΜΜΟC ΑΥΩ ΑCΡ-ΟΥΚΛΟΜ
 ΝΟΥΟΪΝ ΕΤΕCΑΠΕ· ΑCΩΩΠΕ 6Ε ΝΤΕΡΕ ΤΑΠΟ2ΡΟΙΑ
 ΝΟΥΟΕΙΝ ΚΩΤΕ ΕΤΠΙCΤΙC CΟΦΙΑ· ΑCΤΩΚ Ν2ΗΤ ΕΜΑ-
 ΩΟ ΕΜΑΩΟ· ΑΥΩ ΜΠCΡΛΟ ΕCΚΩΤΕ ΕΡΟC 21 CΑ ΝΙΜ
 5 ΜΜΟC· ΑΥΩ ΜΠCΡ2ΟΤΕ 2ΗΤΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ Μ-
 ΠΑΥΘΑΔΗC ΝΑΪ ΕΤΩΟΠ 2Μ ΠΕΧΑΟC· ΑΥΔΕ ΟΝ Μ-
 ΠCΡ2ΟΤΕ 2ΗΤC Ν†ΚΕ6ΟΜ ΒΒΡΡΕ ΝΤΕ ΠΑΥΘΑΔΗC ΤΑΪ ΡΚΠ
 ΕΝΤΑΧΝΟΧC ΕΠΕCΗΤ ΕΠΕΧΑΟC· ΝΘΕ ΝΟΥCΟΤΕ ΕC-
 2ΗΛ· ΟΥΔΕ ΟΝ ΜΠCCTΩΤ 2ΗΤC ΝΤ6ΟΜ ΝΔΑΙΜΟΝΙΟΝ
 10 ΝΤΕ ΠΑΔΑΜΑC ΤΑΪ ΕΝΤΑCΕΙ' ΕΒΟΛ 2Ν ΝΑΙΩΝ· ΑΥΩ
 ΟΝ 2ΙΤΝ ΤΑΚΕΛΕΥCΙC ΑΝΟΚ ΠΙΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ
 ΕΤ6ΩΨΤ ΕΒΟΛ· ΑCΡΟΥΟΕΙΝ ΕΜΑΩΟ ΕΜΑΩΟ Ν6Ι ΤΑ-
 ΠΟ2ΡΟΙΑ ΝΟΥΟΕΙΝ ΤΑΪ ΕΝΤΑCΚΩΤΕ ΕΤΠΙCΤΙC CΟΦΙΑ
 21 CΑ ΝΙΜ ΜΜΟC· ΑΥΩ Α ΤΠΙCΤΙC CΟΦΙΑ 6Ω ΝΤΜΗΤΕ
 15 ΜΠΟΥΟΕΙΝ· ΕΡΕ ΟΥΝΟ6 ΝΟΥΟΕΙΝ 21 2ΒΟΥΡ ΜΜΟC
 ΑΥΩ 21 ΟΥΝΑΜ ΜΜΟC· ΑΥΩ 21 CΑ ΝΙΜ ΜΜΟC· ΑΥΩ
 ΕCΟ ΝΟΥΚΛΟΜ ΕΤΕCΑΠΕ· ΑΥΩ ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗ-
 ΡΟΥ ΜΠΑΥΘΑΔΗC ΜΠΟΥ(ΕΨ)ΨΙΒΕ ΟΝ ΜΠΕΥ2Ο ΟΥΔΕ
 ΜΠΟΥΕΨΤΩΟΥΝ 2Α ΘΟΡΜΗ ΜΠΝΟC* ΝΟΥΟΕΙΝ ΝΤΑ- ΡΚΠ^b
 20 ΠΟ2ΡΟΙΑ· ΤΑΪ ΕΤΟ ΝΟΥΚΛΟΜ ΕΤΕCΑΠΕ· ΑΥΩ ΝΕΠΡΟ-
 ΒΟΛΟΟΥΕ ΤΗΡΟΥ ΜΠΑΥΘΑΔΗC ΑΥΜΗΗΨΕ Ν2ΗΤΟΥ
 2Ε 21 ΟΥΝΑΜ ΜΜΟC ΕΒΟΛ ΧΕ ΝΕCΟ' ΝΟΥΟΕΙΝ ΠΕ
 ΕΜΑΩΟ ΕΜΑΩΟ· ΑΥΩ Α 2ΕΝΚΕΜΗΗΨΕ 2Ε 21 2ΒΟΥΡ
 ΜΜΟC· ΑΥΩ ΝΕΜΠΟΥΕΨ2ΩΝ Ε2ΟΥΝ ΕΤΠΙCΤΙC CΟ-

10 MS ΗΝΔΕ ΠΑΔΑΜΑC; read ΝΤΕ ΠΑΔΑΜΑC.

18 MS ΜΠΟΥΨΙΒΕ.

light for her head. Now it happened when the *outpouring* of light surrounded the Pistis Sophia, she took courage very greatly. And it (the outpouring) did not cease surrounding her on every side. And she was not afraid of the *emanations* of the Authades, which were in the *Chaos*. *Nor* again was she afraid of the other new power of the Authades which he had cast down into the *Chaos* like a flying arrow. *Nor* did she tremble at the *demonic* power of the Adamas which came forth from the *aeons*. And again through my command, I, the First Mystery who look forth, my *outpouring* of light which surrounded the Pistis Sophia on all sides gave light exceedingly. And the Pistis Sophia remained in the midst of the light, while a great light was on her left and on her right and on all sides, and it was a crown for her head. And all the *emanations* of the Authades were not able to change their faces again, *nor* were they able to bear the *impact* of the great light of my *outpouring* which was a crown of light for her head. And all the *emanations* of the Authades, a multitude of them fell at her right because she was greatly lighted, and another multitude fell at her left; and they were not able to approach the Pistis Sophia | at all because of

ΦΙΑ ΕΠΤΗΡ⁴ ΕΒΟΛ ΜΠΝΟΘ ΝΟΥΟΙΝ · ΠΛΗΝ ΑΥΖΕ ΤΗ-
 ΡΟΥ ΕΧ^Ν ΝΕΥΕΡΗΥ · Η ΑΥΕΙ' ΤΗΡΟΥ ΕΤΟΥΝ-ΝΕΥ-
 ΕΡΗΥ · ΑΥΩ (Μ)ΠΟΥΩΡ-ΛΑΛΥ ΜΠΕΘΟΟΥ ΝΤΠΙΣΤΙC CO-
 ΦΙΑ · ΕΒΟΛ ΧΕ ΝΕCΝΑΖΤΕ ΠΕ ΕΠΟΥΘΕΙΝ · ΑΥΩ ΕΒΟΛ
 5 ΖΙΤ^Ν ΤΚΕΛΕΥCΙC ΜΠΑΙΩΤ ΠΙΩΟΡ^Π ΜΜΥCΤΗΡΙΟΝ ΕΤ-
 ΣΩΩΤ^Τ ΕΖΟΥΝ · ΑΝΟΚ ΖΩ ΑΙΕΙ' ΕΠΕCΗΤ ΕΠΕΧΛΟC ΕΙΟ
 ΝΟΥΘΕΙΝ ΕΜΑΩΟ · ΕΜΑΩΟ ·*· ΑΙΤ-ΠΛΟΥΟΙ ΕΤ^ΤCΟΜ ΝΖΟ ^{ΡΚΘ}
 ΜΜΟΥΙ ΤΑΙ ΕΝΕCΟ ΝΟΥΘΕΙΝ ΕΜΑΩΟ ΑΥΩ ΑΙΧΙ-ΠΕC-
 ΟΥΟΙΝ ΤΗΡ⁴ ΕΤ^ΝΖΗΤ^ΤC · ΑΥΩ ΑΙΚΑΤΕΧΕ ΕΝΕΠΡΟΒΟ-
 10 ΛΟΟΥΕ ΤΗΡΟΥ ΜΠΑΥΘΑΔΗC ΕΤ^ΜΤΡΕΥΒΩΚ ΕΠΕΥΤΟ-
 ΠΟC ΧΙΝ ΜΠΕΙΝΑΥ · ΕΤΕ ΠΜΕΖΜ^ΝΤ^ΤΩΟΜΤΕ ΠΕ ΝΑΙΩΝ ·
 [ΑΥ]ΑΥΩ ΑΙΧΙ-Τ^ΤCΟΜ Ζ^Ν ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ ΜΠΑΥ-
 ΘΑΔΗC · ΑΥΩ ΑΥΖΕ ΤΗΡΟΥ Ζ^Μ ΠΕΧΛΟC ΕΥΟ ΝΑΤ-
 CΟΜ · ΑΥΩ ΑΙ^Ν-ΤΠΙCΤΙC CΟΦΙΑ ΕΒΟΛ ΕCΖΙ ΟΥΝΑΜ
 15 ΝΓΑΒΡΙΗΛ · Μ^Ν ΜΙΧΑΗΛ · ΑΥΩ Τ^ΤΝΟC ΝΑΠΟΖΡΟΙΑ ΝΟΥ-
 ΟΙΝ ΑCΒΩΚ ΟΝ ΕΖΟΥΝ ΕΡΟΟΥ · ΑΥΩ ΑCΜΕΖΕΙΑΤ^ΤC
 ΝΝΕCΧΑΧΕ Ν^ΒΙ ΤΠΙCΤΙC CΟΦΙΑ ΧΕ ΑΙΧΙ-ΤΕΥCΟΜ Ν-
 ΟΥΟΙΝ ΝΖΗΤΟΥ · ΑΥΩ ΑΙ^Ν-ΤΠΙCΤΙC CΟΦΙΑ ΕΒΟΛ Ζ^Μ
 ΠΕΧΛΟC · ΕΑΣΩΜ ΕΖ^ΡΑΙ ΕΧ^Ν ΤΕΠΡΟΒΟΛΗ ΜΠΑΥΘΑ- ^{ΡΚΘ} ⁶
 20 ΔΗC Τ^ΤΖΟ ΝΖΟ⁴ · ΑΥΩ ΟΝ ΝΕCΩΜ ΕΧ^Ν ΤΕΠΡΟΒΟΛΗ
 ΝΖΟ ΝCΙΤ ΝΖΟ⁴ ΕΡΕ CΑΩ⁴Ε ΝΑΠΕ ΕΡΟ⁴ · ΑΥΩ ΕCΩΜ
 ΕΧ^Ν Τ^ΤCΟΜ ΝΖΟ ΜΜΟΥΙ · Μ^Ν Τ^ΤΖΟ ΝΔΡΑΚΩΝ · ΑΙΤΡΕ

3 MS ΠΟΥΩΡ.

8 MS ΕCΟ; ΝΕC inserted in margin and first C crossed out.

12 MS ΑΥΑΥΩ.

16 MS ΕΡΟΟΥ; read ΕΡΟC.

21 ΖΟ Ν inserted above ΝCΙΤ.

the great light. *Rather* they all fell upon one another *or* they all came close to one another. And they were not able to do any evil to the Pistis Sophia, because she trusted in the light. And through the *command* of my Father, the First *Mystery* who looks within, I also came down to the *Chaos* shining exceedingly. I made my way to the lion-faced power which was shining greatly, and I took away all its light from within it. And I *restrained* all the *emanations* of the Authades so that from this hour they did not go to their *place*, namely the Thirteenth *Aeon*. And I took the power from all the *emanations* of the Authades, and they all fell powerless into the *Chaos*. And I brought the Pistis Sophia forth on the right of Gabriel and Michael. And the great *outpouring* of light went again into her. And the Pistis Sophia saw with her eyes her enemies, that I had taken ¹ their light-power from them. And I brought forth the Pistis Sophia from the *Chaos*, while she trampled upon the *emanation* of the Authades with a serpent-face; and furthermore she trampled upon the *emanation* with a basilisk-face with seven heads; and she trampled upon the power with a lion-face, and the *dragon*-face. | I caused the Pistis Sophia to

¹ (17) that I had taken; Till : because I had taken.

ΤΠΙCΤΙC CΟΦΙΑ CΩ ΕCΑΞΕΡΑΤC ΕΧΝ ΤΕΠΡΟΒΟΛΗ Μ-
 ΠΑΥΘΑΔΗC ΤΑΙ ΕΤΟ Ν2Α ΝCΙΤ Ν2Ο4 ΕΡΕ CΑΥ4Ε
 ΝΑΠΕ ΜΜΟ4 ΝΤΟC ΔΕ ΝΕCΧΟΟΡ ΕΡΟΟΥ ΤΗΡΟΥ 2Ν
 ΝΕCΠΕΘΟΟΥ· ΑΥΩ ΑΝΟΚ ΠΙΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΑΙ2-
 5 ΕΡΑΤ ΖΙΧΩC· ΑΥΩ ΑΙ4Ι ΝΝCΟΜ ΤΗΡΟΥ ΕΤΝ2ΗΤC·
 ΑΥΩ ΑΙΤΑΚΕ-ΤΕC2ΥΛΗ ΤΗΡC ΧΕ ΝΝΕCΠΕΡΜΑ Ν2ΗΤC
 ΤΩΟΥΝ ΧΙΝ ΜΠΕΙΝΑΥ:

ΝΑΙ ΔΕ ΕΡΕ ΠΙΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΧΩ ΜΜΟΟΥ ΕΜ-
 ΜΑΘΗΤΗC· ΑΥΟΥΩΥΒ Ε4ΧΩ ΜΜΟC ΧΕ ΤΕΤΝΝΟΙ ΧΕ
 10 ΕΙΩΑΧΕ ΝΜΜΗΤΝ ΝΑΥ Ν2Ε· ΑΥΕΙ' ΕΘΗ ΝCΙ ΙΑΚΚΩ- ΡΑ
 ΒΟC ΠΕΧΑ4 ΧΕ ΠΑΧΟΕΙC ΕΤΒΕ ΠΒΩΛ CΕ ΝΝΩΑΧΕ
 CΝΤΑΚΧΟΟΥ· ΑCΠΡΟΦΗΤΕΥΕ ΖΑΡΟΟΥ ΜΠΙΟΥΟΙΩ ΝCΙ
 ΤΕΚCΟΜ ΝΟΥΟΙΝ ΖΙΤΝ ΔΑΥΕΙΑ· 2Μ ΠΜΕ2ΠCΤΑΙΟΥ
 ΜΨΑΛΜΟC ΧΕ

15 1. ΠΕΤΟΥΗ2 ΖΑ ΤΒΟΗΘΙΑ ΜΠΕΤΧΟCΕ 4ΝΑΥΩΠΕ ΖΑ
 ΟΑΙΒΕC ΜΠΝΟΥΤΕ ΝΤΠΕ·

2. 4ΝΑΧΟΟC ΜΠΧΟΕΙC ΧΕ ΝΤΟΚ ΠΕ ΠΑΡΕ4ΩΟΠΤ
 ΕΡΟΚ· ΑΥΩ ΠΑΜΑΜΠΩΤ ΠΑΝΟΥΤΕ ΕΙΝΑ2ΤΕ ΕΡΟ4·

3. ΧΕ ΝΤΟ4 ΠΕΤΝΑΤΟΥΧΟΙ ΕΤCΟΡCC ΝΝCΕΡΗC·
 20 ΑΥΩ ΕΥΩΑΧΕ Ε4ΝΑΥΤ·

4. 4ΝΑΡ-ΖΑΙΒΕC ΕΡΟΚ ΖΑ ΤΕΚΜΕCΤΝ2ΗΤ ΑΥΩ ΚΝΑ-
 ΝΑ2ΤΕ ΖΑ ΝΕ4ΤΝ2· ΤΕ4ΜΕ ΝΑΚΩΤΕ ΕΡΟΚ ΝΘΕ ΝΟΥ- ΡΑ^b
 ΖΟΠΛΟΝ·

5. ΝΓΝΑΡ2ΟΤΕ ΑΝ 2ΗΤC ΝΟΥ2ΟΤΕ ΝCΩΡ2· ΑΥΩ
 25 2ΗΤ4 ΝΟΥCΟΤΕ Ε42ΗΛ ΜΠΕ2ΟΟΥ·

21 MS ΤΕΚΜΕCΤΝ2ΗΤ; read ΤΕ4ΜΕCΤΝ2ΗΤ.

remain standing upon the *emanation* of the Authades. *But* the one with a basilisk-face and seven heads was stronger than them all in its evil. And I, the First *Mystery*, stood upon it. And I took away all the powers within it, I destroyed all its *matter*, so that from this hour no *seed* from it should arise."

67. When, *however*, the First *Mystery* said these things to the *disciples*, he answered, saying: "Do you *understand* in what manner I speak with you?"

James came forward and said: "My Lord, concerning the interpretation of the words which thou hast spoken, thy light-power once *prophesied* about them, through David, in the 90th *Psalms* :

1. 'He that dwells in the *help* of the Highest will be under the shadow of the God of heaven.

2. He will say to the Lord: Thou art my shelter and my refuge, my God in whom I have trusted.

3. For he will save me from the snare of the hunters and a powerful word.

4. He will overshadow thee with his breast and under his wings thou wilt trust. His truth will surround thee like a *shield*.

5. Thou shalt not fear from terror by night and from an arrow that flies by day. |

6. 2HT⁴ NΟΥ2ΩΒ • Ε4ΜΟΟΨΕ 2M ΠΚΑΚΕ • ΕΒΟΛ 2N
ΟΥ2ΤΟΠ NΔΛΙΜΟΝΙΟΝ MΠΝΑΥ MΜΕΕΡΕ •

7. ΟΥN-ΨΟ ΝΑ2Ε 21 2ΒΟΥΡ MΜΟΚ • ΛΥΩ ΟΥΤΒΑ 21
ΟΥΝΑΜ MΜΟΚ • NCENΛ2ΩΝ ΔΕ ΕΡΟΚ ΑΝ •

5 8. ΠΛΗΝ ΚΝΑΜΕ2ΕΙΑΤK MΜΟΟΥ • ΚΝΑΝΑΥ ΕΠΤΩΩΒΕ
NPRΕ4PNOΒΕ •

9. ΧΕ NTOK ΠΧΟΕΙC ΠΕ ΤΑ2ΕΛΠΙC • ΑΚΚΩ ΝΑΚ M-
ΠΕΤΧΟCΕ MΜΑMΠΩΤ •

10. MN ΠΕΘΟΟΥ ΝΑ2ΩΝ ΕΡΟΚ • MN ΜΑΣΤΙΓ2 ΝΑ2ΩΝ
10 Ε2ΟΥΝ ΕΠΕΚΜΑNΨΩΠΕ •

11. ΧΕ 4ΝΑ2ΩΝ ΕΤΟΟΤΟΥ NNE4ΑΓΓΕΛΟC ΕΤΒΗΗTK (PΛΛ)
ΕΤΡΕΥ2ΑΡΕ2 ΕΡΟΚ 2N ΝΕΚ2ΙΟΟΥΕ ΤΗΡΟΥ •

12. NCΕ4ITK ΕΧN ΝΕΥ6ΙΧ • ΜΗΠΟΤΕ NΓΧΩΡΠ ΕΥ-
ΩΝΕ 2N ΤΕΚΟΥΕΡΗΤΕ •

15 13. ΚΝΑΤΑΛΕ Ε2ΡΑΙ ΕΧN ΟΥ2Ο4 • MN ΟΥCIT • NΓ2ΩΜ
ΕΧN ΟΥΜΟΥΙ MN ΟΥΔΡΑΚΩΝ •

14. ΧΕ Λ4ΝΑ2ΤΕ ΕΡΟΙ • †ΝΑΤΟΥΧΟ4 †ΝΑΡ-2ΑΙΒΕC
ΕΡΟ4 ΧΕ Λ4CΟΥN-ΠΑΡΑΝ •

15. 4ΝΑΩΨ Ε2ΡΑΙ ΕΡΟΙ ΛΥΩ ΑΝΟΚ †ΝΑCΩTM ΕΡΟ4 •
20 †ΨΟΟΠ NMMA4 2N ΤΕ4ΘΛIΨIC • ΛΥΩ †ΝΑΤΟΥΧΟ4 •
ΤΑ†-ΕΟΟΥ ΝΑ4 •

16. ΤΑΤΑΨΟ4 2N ΟΥΜΗΗΨΕ N2ΟΟΥ • ΤΑΤCΑΒΟ4
ΕΠΛΟΥΧΑΙ •

ΠΑΙ ΠΕ ΠΑΧΟIC ΠΕΩΛ NNΨΑΧΕ ΕΝΤΑΚΧΟΟΥ • CΩ-
25 TM 6Ε ΤΑΧΟΟΥ 2N ΟΥΠΑΡ2ΗCΙΑ • ΠΨΑΧΕ 6Ε ΕΝΤΑ

2 MS NΔΛΙΜΟΝΙΟΝ; Schmidt: read MN ΟΥΔΛΙΜΟΝΙΟΝ.

6. From anything which walks in darkness; from a *demonic* blow¹ at midday.

7. A thousand will fall at thy left and ten thousand at thy right, *but* they will not approach thee.

8. *Rather* thou wilt observe them with thy eyes and see the reward of sinners.

9. For thou, O Lord, art my *hope*; thou hast set the Highest as thy refuge.

10. No evil will approach thee, no *scourge* will enter thy dwelling.

11. For he will command his *angels* concerning thee, that they guard thee in all thy ways.

12. They will bear thee upon their hands *lest* thou strikest a stone with thy foot.

13. Thou wilt tread upon the serpent and basilisk, and thou wilt trample upon the lion and *dragon*².

14. Because he has trusted in me I will save him; I will overshadow him because he has known my name.

15. He will cry to me and I will hear him; I will be with him in his *affliction*, and I will save him and honour him.

16. I will increase him with many days, I will teach him my salvation'. *

This, O Lord, is the interpretation of the words which thou didst speak. Hear now that I speak *openly*. Now the word which | thy power spoke through David: 'He that

* Ps. 90.1-16

¹ (2) a demonic blow; lit. a demonic fall; Schmidt: a fall (misfortune) and a demon; RV: destruction that wasteth (see 146.1, 5, 8).

² (15, 16) the serpent and basilisk ... the dragon; lit. a serpent and basilisk ... a dragon (see also 148.21, 22).

ΤΕΚΔΟΜ ΧΟΟϢ ΖΙΤ̄Ν ΔΛΥΕΙΑ · ΧΕ ΠΕΤΟΥΗΖ ΖΑ ΤΒΟ- (PΛΔ)^h
 ΗΟΙΑ ΜΠΕΤΧΟCΕ · ΧΝΑΨΩΠΕ ΖΑ ΟΛΙΒΕC ΜΗΝΟΥΤΕ
 ΝΤΠΕ · ΕΤΕ ΠΛΙ ΠΕ ΧΕ ΝΤΕΡΕ ΤCΦΙΑ ΝΑΖΤΕ ΕΠΟΥ-
 ΟΕΙΝ · ΑCΨΩΠΕ ΖΑ ΠΟΥΟΕΙΝ Ν†ΑΠΟΖΡΟΙΑ ΝΟΥΟΕΙΝ ·
 5 ΤΑΙ ΕΝΤΑCΕΙ' ΖΜ ΠΧΙCΕ ΕΒΟΛ ΖΙΤΟΟΤΚ · ΑΥΩ ΠΨΑΧΕ
 ΕΝΤΑ ΤΕΚΔΟΜ ΧΟΟϢ ΖΙΤ̄Ν ΔΛΥΕΙΑ · ΧΕ †ΝΑΧΟΟC
 ΜΠΧΟΕΙC ΧΕ ΝΤΟΚ ΠΕ ΠΑΡΕΨΩΠΤ ΕΡΟΚ · ΑΥΩ ΠΑ-
 ΜΑΜΠΩΤ ΠΑΝΟΥΤΕ · ΛΙΝΑΖΤΕ ΕΡΟϢ · ΝΤΟϢ ΠΕ ΠΨΑ-
 ΧΕ ΕΝΤΑCΖΥΜΝΕΥΕ ΜΜΟϢ ΝΒΙ ΤΠΙCΤΙC CΦΙΑ · ΧΕ
 10 ΝΤΟΚ ΠΕ ΠΑΡΕΨΩΠΤ ΕΡΟϢ · ΑΥΩ ΕΙΝΗΥ ΕΡΑΤΚ ·
 ΑΥΩ ΟΝ ΠΨΑΧΕ ΝΤΑ ΤΕΚΔΟΜ ΧΟΟϢ ΧΕ ΠΑΝΟΥΤΕ
 ΕCΙΝΑΖΤΕ ΕΡΟΚ · ΝΤΟΚ** ΠΕΤΝΑΤΟΥΧΟΙ ΕΤCΟΡCC ΝΝ- PΛB
 CΕΡΗC ΑΥΩ ΕΥΨΑΧΕ ΕΧΝΑΨΤ · ΝΤΟϢ ΠΕ ΝΤΑCΧΟΟϢ
 ΝΒΙ ΤΠΙCΤΙC CΦΙΑ ΧΕ ΠΟΥΟΙΝ ΕΙΠΙCΤΕΥΕ ΕΡΟΚ ΧΕ
 15 ΝΤΟΚ ΠΕΤΝΑΝΑΖΜΕΤ ΕΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC ·
 ΑΥΩ ΜΝ ΝΑΠΑΔΑΜΑC ΠΤΥΡΑΝΝΟC · ΑΥΩ ΝΤΟΚ ΟΝ
 ΠΕ ΕΤΝΑΝΑΖΜΕΤ ΕΝΕΥΑΠΙΛΗ ΤΗΡΟΥ ΕΤΝΑΨΤ · ΑΥΩ
 ΟΝ ΠΨΑΧΕ ΕΝΤΑCΧΟΟϢ ΝΒΙ ΤΕΚΔΟΜ ΖΙΤ̄Ν ΔΛΥΕΙΑ ·
 ΧΕ ΧΝΑΡ-ΖΛΕΙΒΕC ΕΡΟΚ ΖΑ ΤΕΚΜΕCΤ̄ΝΖΗΤ · ΑΥΩ ΚΝΑ-
 20 ΝΑΖΤΕ ΖΑ ΝΕΨΤ̄ΝΖ · ΕΤΕ ΠΛΙ ΠΕ ΧΕ Α ΤΠΙCΤΙC CΦΙΑ
 ΑCΨΩΠΕ ΖΜ ΠΟΥΟΕΙΝ Ν†ΑΠΟΖΡΟΙΑ ΝΟΥΟΕΙΝ · ΤΑΙ ΕΝΤ-
 ΑCΕΙ' ΕΒΟΛ ΜΜΟΚ ΑΥΩ ΑCΩ ΕCΤΗΚ ΝΖΗΤ ΜΠΟΥΟΙΝ
 ΕΤΖΙ ΖΒΟΥΡ ΜΜΟC · * ΜΝ ΠΕΤΖΙ ΟΥΝΑΜ ΜΜΟC · ΕΤΕ PΛB^b
 ΝΤΟΟΥ ΝΕ ΝΤ̄ΝΖ ΝΤΑΠΟΖΡΟΙΑ ΝΟΥΟΙΝ · ΑΥΩ ΠΨΑΧΕ

8 MS ΛΙΝΑΖΤΕ; read ΕΙΝΑΖΤΕ.

13 MS originally ΝΤΑϢΧΟΟϢ.

19 MS again ΤΕΚΜΕCΤ̄ΝΖΗΤ; read ΤΕΨΜΕCΤ̄ΝΖΗΤ.

dwells in the *help* of the Highest will be under the shadow of the God of heaven’* : that is, when the Sophia trusted in the light, she was under the light of the *outpouring* of light which came from the height through thee. And the word which thy power spoke through David : ‘I will say to the Lord : Thou art my shelter and my refuge, my God in whom I have trusted’[□] : that is, the word with which the Pistis Sophia *sang praises* : ‘Thou art my shelter and I come to thee’. And again the word which thy power said : ‘My God in whom I have trusted, thou who wilt save me from the snare of the hunters and a powerful word’[◦] : that is, what the Pistis Sophia said : ‘O Light, I *believe* in thee, thou art my Saviour from the *emanations* of the Authades and Adamas, the tyrant; and it is thou who wilt save me from their powerful *threats*’. And furthermore, the word which thy power spoke through David : ‘He will overshadow thee under his breast, and under his wings thou wilt trust’[^] : that is, the Pistis Sophia was in the light of the *outpouring* of light which came forth from thee, and she continued to be encouraged by the light upon her left and upon her right, which are the wings of the *outpouring* of light. And the word |

* Ps. 90.1

□ Ps. 90.2

◦ Ps. 90.2, 3

^ Ps. 90.4

ΕΝΤΑ ΤΕΚΘΟΜ ΝΟΥΟΙΝ ΠΡΟΦΗΤΕΥΕ ΜΜΟY 21ΤΝ ΔΑΥ-
 ΓΙΑ· ΧΕ ΤΜΕ ΝΑΚΩΤΕ ΕΡΟΚ ΝΘΕ ΝΟΥΖΟΠΛΟΝ· ΝΤΟY
 ΠΕ ΝΟΥΟΕΙΝ ΝΤΑΠΟΖΡΟΙΑ ΝΟΥΟΕΙΝ· ΠΕΝΤΑΧΚΩΤΕ
 ΕΤΠΙCΤΙC CΟΦΙΑ 21 CΑ ΝΙΜ ΜΜΟC ΝΘΕ ΝΟΥΖΟΠΛΟΝ·
 5 ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΘΟΜ ΧΟΟY ΧΕ ΝΨΝΑΡ̄ΖΟΤΕ
 ΑΝ 2ΗΤC ΝΟΥΖΟΤΕ ΝCΩΡ̄2 ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΜΠΕ ΤΠΙC-
 ΤΙC CΟΦΙΑ Ρ̄ΖΟΤΕ 2ΗΤΟΥ ΝΝ̄ΖΟΤΕ ΜΝ ΝΨΤΟΡ̄ΤΡ ΝΑΙ
 ΕΝΤΑΥΧΟC Ν2ΗΤΟΥ 2Μ ΠΕΧΛΟC ΕΤΕ ΝΤΟY ΠΕ
 (Π)CΩΡ̄2· ΑΥΩ ΠΩ(Λ)ΧΕ ΕΝΤΑ ΤΕΚΘΟΜ ΧΟΟY ΧΕ
 10 ΝΨΝΑΡ̄ΖΟΤΕ ΑΝ 2ΗΤΨ ΝΟΥCΟΤΕ ΕΨ2ΗΛ 2Μ ΠΕ2ΟΟΥ· ^{ΡΑΙ}
 ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΜΠΕ ΤΠΙCΤΙC CΟΦΙΑ· ΜΠCΡ̄ΖΟΤΕ 2ΗΤC
 Ν†CΟΜ ΤΑΙ ΕΝΤΑ ΠΑΥΘΑΔΗC ΤΝΝΟΟΥC ΕΒΟΛ 2Μ
 ΠΧΙCΕ ΜΦΑC· ΤΑΙ ΕΝΤΑCΕΙ' ΕΠΕΧΛΟC ΕCΟ ΝΘΕ ΝΟΥ-
 CΟΤΕ ΕΨ2ΗΛ· ΝΤΑ ΤΕΚΘΟΜ CΕ ΝΟΥΟΕΙΝ ΧΟΟC ΧΕ
 15 ΝΨΝΑΡ̄ΖΟΤΕ ΑΝ 2ΗΤΨ ΝΟΥCΟΤΕ ΕΨ2ΗΛ 2Μ ΠΕ2ΟΟΥ·
 ΕΒΟΛ ΧΕ ΝΤΑ ΤCΟΜ ΕΤΜΜΑΥ ΕΙ' ΕΒΟΛ 2Μ ΠΜC2ΜΝ†-
 ΨΟΜΤΕ ΝΑΙΩΝ· ΕΝΤΟY ΠΕ ΕΤΟ ΝΧΟΕΙC ΕΧΝ ΠΜC2-
 ΜΝ†CΝΟΟΥC ΝΑΙΩΝ ΑΥΩ ΝΤΟY ΠΕ ΕΤΟ ΝΟΥΟΕΙΝ
 ΕΝΔΙΩΝ ΤΗΡΟΥ· ΕΤΒΕ ΠΑΙ CΕ ΑΥΧΟΟC ΧΕ ΠΕ2ΟΟΥ·
 20 ΑΥΩ ΠΩΛΧΕ ΟΝ ΕΝΤΑ ΤΕΚΘΟΜ ΧΟΟY ΧΕ ΝΨΝΑΡ̄-
 ΖΟΤΕ ΑΝ 2ΗΤΨ ΝΟΥΖΩΒ ΕΨΜΟΟΥC 2Μ ΠΚΑΚΕ· ΕΤΕ ^{ΡΑΙ}^b
 ΠΑΙ ΠΕ ΧΕ ΝΠΕ ΤCΟΦΙΑ Ρ̄ΖΟΤΕ 2ΗΤC Ν†ΠΡΟΒΟΛΗ Ν2Α
 Ν2ΟY· ΤΑΙ ΕΝΕC†ΖΟΤΕ ΝΤΠΙCΤΙC CΟΦΙΑ 2Μ ΠΕΧΛΟC
 ΕΤΕ ΝΤΟY ΠΕ ΠΚΑΚΕ· ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΘΟΜ

9 MS CΩΡ̄2; read ΠCΩΡ̄2. MS ΠΩΧΕ.

11 Μ in ΝΠC inserted above.

17 MS ΠΜC2ΜΝ†CΝΟΟΥC; perhaps read ΝΜΝ†CΝΟΟΥC.

22 MS ΝΠC; read ΝΠC.

which thy light-power *prophesied* through David: ‘Truth will surround thee like a *shield*’ * : that is the light of the *outpouring* of light which surrounded the Pistis Sophia on all sides like a *shield*. And the word which thy power spoke: ‘He shall not fear from terror by night’ ◻ : that is, that the Pistis Sophia did not fear the terrors and disturbances which were contained in the *Chaos* which is the night. And the word which thy power spoke: ‘He shall not fear from an arrow that flies by day’ ◯ : that is, that the Pistis Sophia did not fear the power which the Authades finally sent from the height, which came to the *Chaos* like an arrow which flies. Now thy light-power said: ‘Thou shalt not fear an arrow that flies by day’ ^, because that power came forth from the thirteenth (probably twelfth) *aeon*. He is lord over the twelfth *aeon* and it is he who lights all the *aeons*; because of this he has said ‘the day’. And the word which thy power spoke: ‘He will not fear anything which walks in the darkness’ ♦ : that is, the Pistis Sophia did not fear the *emanation* with a serpent-face, which causes fear to the Pistis Sophia in the *Chaos* which is the darkness. And the word which thy power | said: ‘He shall not fear a *demonic* blow

* Ps. 90.4

◻ Ps. 90.5

◯ Ps. 90.5

^ Ps. 90.5

♦ Ps. 90.6

ΧΟΟϢ ΧΕ ΝϢΝΑΡ̄ΖΟΤΕ ΑΝ ΖΗΤ̄Ϣ ΝΟΥΖΤΟΠ ΜΝ ΟΥ-
 ΔΑΙΜΟΝΙΟΝ ΜΠΝΑΥ ΜΜΕΡΕ ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΜΠΕ
 ΤΗΙΣΤΙΣ ΣΟΦΙΑ Ρ̄ΖΟΤΕ ΖΗΤ̄Σ Ν†ΠΡΟΒΟΛΗ ΝΔΑΙΜΟΝΙΟΝ
 ΝΤΕ ΠΑΔΑΜΑΣ ΠΤΥΡΑΝΝΟΣ · ΤΑΙ ΕΝΤΑΧΤΑΥΕ-ΤΠΙΣ-
 5 ΤΙΣ ΣΟΦΙΑ ΕΠΕΧΗΤ Ζ̄Ν ΟΥΝΟ6 Ν̄ΖΤΟΠ · ΤΑΙ ΕΝΤ-
 ΑΣΕΙ' ΕΒΟΛ Ζ̄Μ ΠΑΔΑΜΑΣ ΕΒΟΛ Ζ̄Μ ΠΜΕΖΜΝΤ̄ΣΝΟΟΥΣ
 Ν̄ΝΑΙΩΝ · ΕΤΒΕ ΠΑΙ 6Ε ΑΣΧΟΟϢ Ν̄6Ι ΤΕΚ6ΟΜ · ΧΕ
 ΝϢΝΑΡ̄ΖΟΤΕ ΑΝ ΖΗΤ̄Ϣ¹ ΝΟΥΖΤΟΠ ΝΔΑΙΜΟΝΙΟΝ ΜΠΝΑΥ ^{ΡΛΛ}
 ΜΜΕΡΕ · ΠΝΑΥ ΜΜΕΡΕ ΠΕ ΧΕ ΝΤΑΣΕΙ' ΕΒΟΛ Ζ̄Μ
 10 ΠΜΝΤ̄ΣΝΟΟΥΣ ΝΑΙΩΝ · ΕΤΕ ΝΤΟϢ ΠΕ ΠΝΑΥ ΜΜΕΡΕ ·
 ΑΥΩ ΟΝ ΝΤΑΣΕΙ' ΕΒΟΛ Ζ̄Μ ΠΕΧΑΟΣ · ΕΤΕ ΝΤΟϢ ΠΕ
 ΤΕΥΩΗ · ΑΥΩ 6ΩΡ̄2 ΝΤΑΣΕΙ' ΕΒΟΛ Ζ̄Μ ΠΜΕΖΜΝΤ̄ΣΝΟ-
 ΟΥΣ ΝΑΙΩΝ · ΠΑΙ ΕΤ̄2Ν ΤΕΥΜΗΤΕ ΜΠΕΣΝΑΥ · ΕΤΒΕ
 ΠΑΙ Α ΤΕΚ6ΟΜ ΝΟΥΟΕΙΝ ΧΟΟΣ ΧΕ ΠΝΑΥ ΜΜΕΡΕ ·
 15 ΧΕ ΠΜΝΤ̄ΣΝΟΟΥΣ ΝΑΙΩΝ · ΣΕ ΝΤΜΗΤΕ ΜΠΜΕΖΜΝΤ̄-
 ΨΟΜΤΕ ΝΑΙΩΝ · ΑΥΩ ΝΤΜΗΤΕ ΜΠΕΧΑΟΣ · ΑΥΩ ΠΨΑ-
 ΧΕ ΟΝ ΕΝΤΑ ΤΕΚ6ΟΜ ΝΟΥΟῙΝ ΧΟΟϢ ΖΙΤ̄Ν ΔΑῩΙΔ ·
 ΧΕ ΟῩΝ-ΨΟ ΝΑΖΕ ΖΙ ΖΒΟΥΡ ΜΜΟϢ · ΑΥΩ ΟΥΤΒΑ ΖΙ
 ΟΥΝΑΜ ΜΜΟϢ · ΑΥΩ ΝΣΕΝΑΖΩΝ ΕΡΟϢ ΑΝ · ΕΤΕ ΠΑΙ
 20 ΠΕ ΧΕ ΝΤΕΡΕ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ ΝΑΙ ΕΤ- ^{ΡΛΛ}^b
 ΟΨ ΕΜΑΤΕ · ΝΤΕΡΟΥΤ̄ΜΕΨ6̄Μ6ΟΜ ΕΤΩΟῩΝ ΖΑ ΠΝΟ6
 ΝΟΥΟΕΙΝ Ν†ΑΠΟΖΡΟΙΑ ΝΟΥΟΕΙΝ · ΑΥΜΗΗΨΕ Ν̄ΖΗΤΟΥ
 ΖΕ ΖΙ ΖΒΟΥΡ ΝΤΠΙΣΤΙΣ ΣΟΦΙΑ · ΑΥΩ ΑΥΜΗΗΨΕ ΖΕ ΖΙ

1 cf. 143.2.

4 MS ΠΠΤΥΡΑΝΝΟΣ.

7 MS Ν̄ΝΑΙΩΝ ; read ΝΑΙΩΝ.

11,12 text corrupt; read ΑΥΩ ΟΝ Π6ΩΡ̄2 ΧΕ ΝΤΑΣΕΙ' ΕΒΟΛ Ζ̄Μ ΠΕΧΑΟΣ
ΕΤΕ ΝΤΟϢ ΠΕ ΤΕΥΩΗ ΑΥΩ ΧΕ ΝΤΑΣΕΙ'.

15 MS ΣΕ Π̄ΤΜΗΤΕ; read ΣΕΟ Ν̄ΤΜΗΤΕ.

at midday'* : that is the Pistis Sophia did not fear the *demonic emanation* of Adamas the *Tyrant*, which cast the Pistis Sophia down with a great blow, which came forth from Adamas from the twelfth *aeon*. Because of this thy power said : 'He shall not fear a *demonic* blow at midday' [□]. 'Midday', because it came from the twelfth (lit. twelve) *aeon*, which is the hour of midday. And furthermore <'night' because> it came forth from the *Chaos*, which is the night, and it came forth from the twelfth *aeon*, which is the middle between the two. Because of this thy light-power said : 'the hour of midday', because the twelve *aeons* are in the middle between the thirteenth *aeon* and the *Chaos*. And the word which thy light-power spoke through David : 'A thousand will fall at his left and ten thousand at his right, and they will not approach him' [°] : that is, when the *emanations* of the Authades which were very numerous were not able to bear the great light of the *outpouring* of light, a multitude of them fell at the left of the Pistis Sophia, and a multitude fell | at her right. And they were not able

* Ps. 90.6

□ Ps. 90.6

° Ps. 90.7

ΟΥΝΑΜ ΜΜΟΣ · ΑΥΩ ΕΝΕ ΜΠΟΥΕΩΩΩΝ ΕΡΟΣ ΕΠΛΑΤΕ
 ΜΜΟΣ · ΑΥΩ ΠΩΑΧΕ ΕΝΤΑ ΤΕΚΩΟΜ ΝΟΥΟΕΙΝ ΧΟΟΧ
 ΖΙΓΓΝ ΔΑΥΙΔ · ΧΕ ΠΛΗΝ ΚΝΑΜΕΖΕΙΑΤΚ ΜΜΟΟΥ · ΑΥΩ
 ΚΝΑΝΑΥ ΕΠΤΟΥΙΟ ΝΝΡΕ4ΡΝΟΒΕ · ΧΕ ΝΤΟΚ ΠΧΟΕΙC
 5 ΠΕ ΤΑΖΕΛΠΙC · ΕΤΕ ΠΑΙ ΠΕ ΠΩΑΧΕ · ΧΕ ΝΤΑ ΤΠΙCΤΙC
 CΟΦΙΑ ΜΕΖΕΙΑΤC ΝΝΕCΧΑΧΕ · ΕΤΕ ΝΕΠΡΟΒΟΛΟΟΥΕ
 ΜΠΑΥΘΑΔΗC ΝΕ ΝΑΙ ΕΝΤΑΥΖΕ ΤΗΡΟΥ ΕΧΝ ΝΕΥΕΡΗΥ
 ΟΥΜΟΝΟΝ ΑCΜΕΖΕΙΑΤC ΜΜΟΟΥ 2Μ ΠΑΙ · ΑΛΛΑ ΝΤΟΚ ΡΛΕ
 ΖΩΩΚ ΟΝ ΠΑΧΟΕΙC ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΑΚΧΙ-ΤΩΟΜ
 10 ΝΟΥΟΕΙΝ ΕΤΩΟΟΠ 2Ν †ΩΟΜ Ν2Ο ΜΜΟΥΙ ΑΥΩ ΟΝ
 ΑΚΧΙ-ΤΩΟΜ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ ΜΠΑΥΘΑΔΗC
 ΑΥΩ ΟΝ ΑΚΚΑΤΕΧΕ ΜΜΟΟΥ 2Μ ΠΕΧΑΟC ΕΤΜΜΑΥ
 (ΕΤΜΤΡΕΥ)ΒΩΚ ΕΠΕΥΤΟΠΟC ΧΙΝ ΜΠΕΙΝΑΥ' ΕΤΒΕ ΠΑΙ
 CΕ Α ΤΠΙCΤΙC CΟΦΙΑ ΜΕΖΕΙΑΤC ΝΝΕCΧΑΧΕ · ΕΤΕ ΝΕ-
 15 ΠΡΟΒΟΛΟΟΥΕ ΝΕ ΜΠΑΥΘΑΔΗC 2Ν ΖΩΒ ΝΙΜ ΕΝΤΑΧ-
 ΠΡΟΦΗΤΕΥΕ ΜΜΟΟΥ Ν6Ι ΔΑΥΕΙΑ 2Α ΤΠΙCΤΙC CΟΦΙΑ ·
 Ε4ΧΩ ΜΜΟC ΧΕ ΠΛΗΝ ΚΝΑΜΕΖΕΙΑΤΚ ΜΜΟΟΥ · ΑΥΩ
 ΚΝΑΝΑΥ ΕΠΤΩΩΒΕ ΝΝΡΕ4ΡΝΟΒΕ · ΟΥΜΟΝΟΝ ΧΕ ΑCΜΕ-
 ΖΕΙΑΤC ΜΜΟΟΥ · (ΧΕ) ΑΥΖΕ ΕΧΝ ΝΕΥΕΡΗΥ 2Μ ΠΕΧΑΟC ·
 20 ΑΛΛΑ ΑCΝΑΥ' ΟΝ ΕΠΕΥΚΕΤΟΥΙΟ · ΠΑΙ ΕΝΤΑΥΤΟΟΒΕ4 ΡΛΕ^b
 ΝΑΥ · ΚΑΤΑ ΘΕ ΕΝΤΑ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗC
 ΜΕΕΥΕ ΕΧΙ-ΠΟΥΟΙΝ ΝΤCΟΦΙΑ Ν2ΗΤC · ΑΚΤΩΩΒΕ ΝΑΥ ·
 ΑΥΩ ΑΚΤΟΥΙΟ ΝΑΥ · ΑΥΩ ΑΚΧΙ-ΤΩΟΜ ΝΟΥΟΕΙΝ ΕΤ-

1 Schmidt : ΠΛΑΤΕ = ΠΛΑΤΕΙΝ (?); see 148.9.

13 MS ΒΩΚ.

18 supply ΧΕ before ΑΥΖΕ.

to approach her to ... ¹ her. And the word which thy light-power spoke through David : '*Rather* thou wilt observe them with thine eyes and see the reward of sinners, for thou, O Lord, art my *hope*' * : that is ², the Pistis Sophia observed with her eyes her enemies, namely the *emanations* of the Authades which had all fallen upon one another. *Not only* did she observe them in this with her eyes, *but* thou also, my Lord, the First *Mystery*, thou didst take away the light-power which was in the lion-faced power ; and further thou didst take away the power of all the *emanations* of the Authades, and thou didst *restrain* them in that *Chaos*, <that they should not go> to their *place* from that hour. Now because of this, the Pistis Sophia observed with her eyes her enemies, namely the *emanations* of the Authades, in everything which David *prophesied* about the Pistis Sophia, saying : '*Rather* thou wilt observe them with thy eyes and see the reward of sinners' [□]. *Not only* did she observe them with her eyes, that they fell against one another in the *Chaos*, *but* she also saw their reward with which they were rewarded. *As* the *emanations* of the Authades thought to take away the light of the Sophia from her, thou didst reward them and repay them. And thou didst take away the light-power which is | in them, instead

* Ps. 90.8, 9

□ Ps. 90.8

¹ (1) unknown word ; Schmidt: perhaps corruption of πελάζειν or πλάσσειν ; perhaps form of πλῆσσειν ; (also 148.9).

² (5) that is ; lit. this is the word.

- ΝΗΤΟΥ· ΕΠΜΑ ΝΝΟΥΘΕΙΝ ΝΤΣΟΦΙΑ ΤΑΙ ΕΝΤΑΣΠΙ-
 ΤΕΥΕ ΕΠΟΥΟΙΝ ΜΠΧΙΣΕ: ΑΥΩ ΚΑΤΑ ΘΕ ΕΝΤΑ ΤΕΚ-
 ΔΟΜ ΝΟΥΘΕΙΝ ΧΟΟΣ ΖΙΤΝ ΔΑΥΙΔ· ΧΕ ΑΚΚΑ-ΠΕΤ-
 ΧΟСЕ ΝΑΚ ΜΜΑ ΜΠΩΤ· ΜΝ ΠΕΘΟΟΥ ΝΑΨΩΝ ΕΡΟΚ·
 5 ΑΥΩ ΜΝ ΜΑΣΤΙΓΞ ΝΑΩΝ ΕΖΟΥΝ ΕΠΕΚΜΑ ΝΨΩΠΕ·
 ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΝΤΕΡΕ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΠΙΣΤΕΥΕ ΕΡΑΤΥ
 ΜΠΟΥΘΕΙΝ· ΑΥΩ ΝΤΕΡΕΣΩΨ ΑΣΖΥΜΝΕΥΕ ΕΖΡΑΙ
 ΕΡΟΧ· ΜΠΟΥΨΡ-ΑΛΛΑΥ ΜΠΕΘΟΟΥ ΝΑΣ ΝΒΙ ΝΕΠΡΟΒΟ-
 ΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ ΟΥΔΕ ΜΠΟΥΕΨΠΛΑΤΕ ΜΜΟΣ·
 10 ΑΥΩ ΜΠΟΥΕΨΩΝ ΕΡΟΣ ΕΠΤΗΡΥ· ΑΥΩ ΠΨΑΧΕ ΝΤΑ
 ΤΕΚΔΟΜ ΝΟΥΟΙΝ ΧΟΟΥ ΖΙΤΝ ΔΑΥΕΙΔ· ΧΕ ΚΝΑΩΝ
 ΕΤΟΟΤΟΥ ΝΝΕΥΑΓΓΕΛΟΣ ΕΤΒΗΗΤΚ· ΧΕ ΕΥΕΖΑΡΕΖ
 ΕΡΟΚ ΖΝ ΝΕΚΖΙΟΟΥΕ ΤΗΡΟΥ· ΑΥΩ ΝΣΕΨΙΤΚ ΖΙΧΝ
 ΝΕΥΣΙΧ· ΜΗΠΟΤΕ ΝΓΧΩΡΠ ΕΥΩΝΕ ΖΝ ΤΕΚΟΥΕΡΗΤΕ·
 15 ΝΤΟΥ ΟΝ ΠΕ ΠΨΑΧΕ ΧΕ ΑΚΩΝ ΕΤΟΟΤΥ ΝΓΑΒΡΙΗΛ·
 ΜΝ ΜΙΧΑΗΛ· ΕΤΡΕΥΡΖΜΜΕ ΝΤΣΟΦΙΑ ΖΝ ΝΤΟΠΟΣ ΤΗ-
 ΡΟΥ ΜΠΕΧΑΟΣ· ΨΑΝΤΟΥΝΤΣ ΕΖΡΑΙ ΝΣΕΤΩΟΥΝ ΜΜΟΣ
 ΖΝ ΝΕΥΣΙΧ· ΧΕ ΝΝΕ ΝΕΣΟΥΕΡΗΤΕ ΧΙ ΕΠΚΑΚΕ ΜΠΕ-
 ΣΗΤ· ΝΣΕΔΜΑΣΤΕ ΖΩΟΥ ΜΜΟΣ ΝΒΙ ΝΑΠΚΑΚΕ ΜΠΕ-
 20 ΣΗΤ: ΑΥΩ ΠΨΑΧΕ ΕΝΤΑ ΤΕΚΔΟΜ ΝΟΥΘΕΙΝ ΧΟΟΥ
 ΖΙΤΝ ΔΑΥΕΙΔ· ΧΕ ΚΝΑΩΜ ΕΧΝ ΟΥΖΟΥ ΜΝ ΟΥΣΙΤ·
 ΑΥΩ ΚΝΑΩΜ ΕΧΝ ΟΥΜΟΥΙ ΜΝ ΟΥΔΡΑΚΩΝ· ΧΕ ΑΥ-
 ΝΑΣΤΕ ΕΡΟΙ ΤΝΑΤΟΥΧΟΥ· ΑΥΩ ΤΝΑΡΖΑΪΒΕΣ ΕΡΟΧ
 ΧΕ ΑΥΣΟΥΝ-ΠΑΡΑΝ· ΕΤΕ ΠΑΙ ΠΕ ΠΨΑΧΕ ΧΕ ΝΤΕΡΕ
 25 ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΙ' ΕΣΝΗΥ ΕΖΡΑΙ ΖΜ ΠΕΧΑΟΣ· ΑΣΩΜ
 ΕΧΝ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΔΗΣ· ΑΣΩΜ ΕΧΝ

ΡΛΕ

ΡΛΕ

9 see 147.1.

of the lights of the Sophia who *believed* in the light of the height. And *as* thy light-power said through David : 'Thou hast set the Most High as thy refuge. No evil will be able to approach thee, and no *scourge* will enter thy dwelling'* : that is, when the Pistis Sophia *believed* in the light and was oppressed, she *sang praises* to it, and the *emanations* of the Authades were not able to do any evil to her, *nor* were they able to ...¹ her, and they were not able to approach her at all. And the word which thy power said through David : 'He will command his *angels* concerning thee, that they guard thee in all thy ways; and they will bear thee upon their hands, *lest* thou strike a stone with thy foot'[□] : that is furthermore the word : 'Thou didst command Gabriel and Michael that they should guide the Sophia in all the *places* of the *Chaos* until they bring her up, and that they should raise her upon their hands, lest her feet touch the darkness below and those of the darkness below seize her'. And the word which thy light-power spoke through David : 'Thou wilt tread upon the serpent and basilisk, and thou wilt trample upon the lion and *dragon*. Because he has trusted in me, I will save him and I will overshadow him because he has known my name'[°] : that is the word : 'When the Pistis Sophia came to emerge from the *Chaos*, she trampled upon the *emanations* of the Authades. She trampled upon |

* Ps. 90.9, 10

□ Ps. 90.11, 12

° Ps. 90.13, 14

¹ (9) see 147, n. 1.

ΝΕΤΟ Ν2Ο Ν2Ο4 · ΑΥΩ ΕΧ̄Ν ΝΕΤΟ Ν2Ο ΝCIT' Ν2Ο4 ·
 ΕΡΕ CΑΨ4Ε ΝΑΠΕ ΜΜΟΟΥ · ΑΥΩ ΑC2ΩΜ ΕΧ̄Ν †6ΟΜ
 Ν2Ο ΜΜΟΥΙ Μ̄Ν ΤΗ ΕΤΟ Ν2Ο ΝΔΡΑΚΩΝ ΕΒΟΛ ΧΕ ΑC-
 ΠΙCΤΕΥΕ ΕΠΟΥΟῙΝ ΑCΝΟΥ2̄Μ ΕΒΟΛ ΖΙΤΟΟΤΟΥ ΤΗΡΟΥ ·
 5 ΠΑΙ ΠΕ ΠΑΧΟΕΙC ΠΒΩΛ Ν̄ΝΨΑΧΕ Ν̄ΤΑΚΧΟΟΥ ·

3 ΑCΨΩΠΕ 6Ε ΝΤΕΡΕ ΠΩΘ̄ΡΠ Μ̄ΜΥCΤΗΡΙΟΝ CΩΤ̄Μ Ρ̄ΛΖ
 ΕΝΕΪΨΑΧΕ · ΠΕΧΛ4 ΧΕ ΕΥΓΕ ΙΑΚΚΩΒΟC ΠΜΕΡΙΤ ·
 Α4ΟΥΩ2 ΔΕ ΟΝ ΕΤΟΟΤ̄4 2̄Μ ΠΨΑΧΕ Ν̄CΙ ΠΩΘ̄ΡΠ Μ-
 ΜΥCΤΗΡΙΟΝ ΠΕΧΛ4 Ν̄ΜΜΑΘΗΤΗC · ΧΕ ΑCΨΩΠΕ ΝΤΕ-
 10 ΡῙΝ-ΤΠΙCΤΙC CΟΦΙΑ Ε2ΡΑῙ 2̄Μ ΠΕΧΛΟC · ΑCΨΩ ΟΝ ΕΒΟΛ
 ΕCΧΩ Μ̄ΜΟC ΧΕ

1. ΑῙΝΟΥ2̄Μ 2̄Μ ΠΕΧΛΟC · ΑΥΩ ΑῙΒΩΛ ΕΒΟΛ 2̄Ν Μ-
 Μ̄ΡΡΕ Μ̄ΠΚΑΚΕ · ΑῙΕΙ' ΕΡΑΤ̄Κ ΠΟΥΟΕΙΝ ·

2. ΧΕ ΑΚΨΩΠΕ ΝΟΥΟΕΙΝ ΖΙ CΑ ΝΙΜ Μ̄ΜΟῙ ΕΚΝΟΥ2̄Μ
 15 Μ̄ΜΟῙ ΑΥΩ ΕΚ† ΝΤΟΟΤ ·

3. ΑΥΩ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥΘΑΔΗC ΝΑῙ ΕΥ†
 ΝΟΥΗῙ · ΑΚΚΩΛΥ Μ̄ΜΟΟΥ ΖΙΤ̄Μ ΠΕΚΟΥΟΕΙΝ · ΑΥΩ Μ-
 ΠΟΥΕΨΩΝ Ε2ΟΥΝ ΕΡΟῙ · ΧΕ ΝΕΡΕ ΠΕΚΟΥΟῙΝ ΨΟΟΠ
 Ν̄ΜΜΑῙ ΠΕ · ΑΥΩ Ε4ΝΟΥ2̄Μ Μ̄ΜΟῙ 2̄Ν ΤΕΚΑΠΟ2ΡΟΙΑ
 20 ΝΟΥΟῙΝ ·

4. ΕΒΟΛ ΓΑΡ ΧΕ Α ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄ΠΑΥΘΑΔΗC Ρ̄ΛΖ^b
 2ΩΧ Μ̄ΜΟῙ · ΑΥ4Ι-ΤΑ6ΟΜ Ν2ΗΤ · ΑΥΝΟ.ΧΤ̄ ΕΒΟΛ 2̄Ν
 ΝΕΧΛΟC ΕΜ̄Ν-ΟΥΟΕΙΝ Ν2ΗΤ · ΑῙΡ̄ΘΕ ΝΟΥ2ΥΛΗ ΕC2ΟΡ̄Ψ
 Ν̄ΝΑ2ΡΑΥ ·

25 5. ΑΥΩ Μ̄Ν̄ΝCΑ ΝΑῙ ΑΥ6ΟΜ Ν̄ΑΠΟ2ΡΟΙΑ ΕΙ' ΝΑῙ ΕΒΟΛ
 ΖΙΤΟΟΤ̄Κ ΕCΝΟΥ2̄Μ Μ̄ΜΟῙ · ΑCΡ̄ΟΥΟῙΝ ΖΙ 2ΒΟΥΡ Μ̄ΜΟῙ ·
 ΑΥΩ ΖΙ ΟΥΝΑΜ Μ̄ΜΟῙ · ΑΥΩ ΝΕCΚΩΤΕ ΕΡΟῙ ΠΕ · ΖΙ

17 MS Ν̄ΟΥΗῙ; read ΟΥΗῙ.

those with serpent-faces and upon those with basilisk-faces having seven heads. And she trampled upon the lion-faced power and that with a *dragon*-face, because she *believed* in the light she was saved from them all'. This, my Lord, is the interpretation of the words which thou hast spoken."

68. It happened when the First *Mystery* heard these words, he said: "*Excellent*, James, thou beloved one."

The First *Mystery* continued again, *however*, with the discourse. He said to the *disciples*: "It happened when I brought the Pistis Sophia forth from the *Chaos*, she cried out again saying:

1. 'I have been saved from the *Chaos* and released from the bonds of darkness. I have come to thee, O Light.

2. For thou hast been light on every side of me as thou didst save and help me.

3. And the *emanations* of the Authades, as they rose against me, thou didst *prevent* them through thy light. And they were not able to approach me, because thy light was with me, and saving me through thy *outpouring* of light.

4. *For* because the *emanations* of the Authades oppressed me, they took away my power from me, they cast me into the *Chaos(es)* there being no light in me. I became like *matter* which was heavy, before them.

5. And after these things an *outpouring* power came to me from thee, saving me; it gave light on my left and on my right, and it surrounded me on | every side of me, so that no *part* of me was without light.

GA NIM MMOI PE · XEKAC NNE AAY MMEPOC NTAI
 WONE ECHO NATOYON ·

6. AYW AKWBC EBOL EXWI MPOYON NTOKAPO-
 2POIA · AYW AKCTH EBOL NHT NMAZYHI THROY
 5 EΘOY · AYW AIP-CATHC NMAZYHI THROY CTBE PEK-
 OYON ·

7. AYW TEKAPOTPOIA NOYOEIN · NTOC TE NTAC-
 XICE MMOI · AYW ACII EBOL MMOI NNEPIBOLOYGE
 MPAΓOAAHC NA I EYAYEIBE MMOI ·

PLH

10 8. AYW AIWONE EITHK NHT ZM PEKOYOEIN · AYW
 (EIO) NOYOEIN ECTH NT TEKAPOTPOIA ·

9. AYW AYOE NCABOL MMOI NBI NEPIBOLOYGE
 MPAΓOAAHC NA I ENEYZWX MMOI · AYW AIPOYOEIN
 ZN TEKNOE NCOM · XE NTOC WAKNOY ZM NOYOEIW
 15 NIM ·

TAI TE METANOIA ENTACXOOC NBI TPCTIC CO-
 ΦIA NTPECEI' EPAI ZM PECHAC · AYW NTPE(C)BWA
 EBOL ZN MMPPE MPECHAC · TENOY CE PETE OYN-
 MAAXE MMOY ECWTM · MPECTWTM :

20 ACWONE CE NTPE PIWOP MMYCTHPION OYW EC-
 XW NNEIWAHE EMMATHHC · ACH' EON NBI ΘWMAE
 PECHAC XE PAHOEIC · OYN-MAAXE MPAPMNOYOEIN ·
 AYW A PAHOYC NOEI NNWAHE ENTACXOY · TE- PLH^b
 NOY CE KELEYE NA I TATAYE-PWA¹ NNWAHE ΦA-
 25 NEPOC · ACHOYWB AE NBI PIWOP MMYCTHPION PE-

1 omit PE.

11 supply EIO.

17 MS NTPEBWA.

6. And thou hast clothed me with the light of thy *outpouring*. And thou hast purified from me all my evil *materials*. And I have become raised over all my *materials* because of thy light.

7. And thy *outpouring* of light is that which has raised me, and it has taken away from me the *emanations* of the Authades, which *afflicted* me.

8. And in thy light I became courageous and a pure light of thy *outpouring*.

9. And the *emanations* of the Authades which oppressed me have gone far from me, and I have become lighted in thy great power, for thou dost save me at all times.'

This is the *repentance* which the Pistis Sophia said when she came out of the *Chaos* and was released from the bonds of the *Chaos*. Now at this time, he who has ears to hear, let him hear."*

69. Now it happened when the First *Mystery* finished saying these words to the *disciples*, Thomas came forward and said: "My Lord, my man of light has ears and my *mind* has *understood* the words which thou hast said. Now at this time *command* me that I give the interpretation of the words *clearly*."

But the First *Mystery* answered | and said to Thomas:

* Mk. 4.9

χαλκ ἡθωμας κε †κελεγε νακ ετρεκταγε-πρωλ
 ἡπ2υμνος · πεντα2υμνεγε ἡμο4 2ραϊ οϋηϊ ἡβι
 τπιστικ σοφια · α4οϋωϋβ δε ἡβι θωμας πεχαλ
 κε παχοεις ετβε φυμνος εντασχοο4 ἡβι τπιστικ
 5 σοφια κε ασνοϋ2μ εβολ 2μ πεχαλος · λ τεκδομ
 ἡοϋοειν προφhteγε 2αρο4 ἡπιοϋοειω · 2ιτἡ со-
 ломων πωhre ἡδαγεια · 2ἡ νε4ωδη κε

1. αἰνοϋ2μ εβολ 2ἡ ἡμῖρε αἰπωτ ερατκ πχοεις ·

2. κε ακωωπε ναϊ ἡοϋnam · "εκνοϋ2μ ἡμοϊ · ρλθ
 10 [αϋω εκνοϋ2μ ἡμοϊ] αϋω εκ† ἡτοοτ ·

3. ακκωλϋ ἡνετ†οϋβηϊ · αϋω ἡποϋοϋωἡ2 εβολ ·
 κε νερε πεκ2ο ωοοп ἡμἡαἰ πε ε4νοϋ2μ ἡμοϊ 2ἡ
 τεκχαρις ·

4. αἰχιωω ἡπεμτο εβολ ἡοϋμἡηωε · αϋω αϋ-
 15 νοxἡ εβολ · αἰϑε ἡοϋτα2τ ἡπεϋἡτο εβολ ·

5. ασωωπε ναϊ ἡβι οϋδομ εβολ 2ιτοοτκ · εκ†
 ἡτοοτ · κε ακκω ἡ2εν2ηβς ἡσα οϋnam ἡμοϊ ·
 αϋω ἡσα 2βοϋρ ἡμοϊ κεκας ἡνε αλαϋ ἡσα ἡμοϊ
 ωωπε ε4ο ἡατοϋοειν ·

20 6. ακκεπαζε ἡμοϊ 2α θαἰβес ἡπεκνα' αϋω αἰρ-
 петпе ἡνεωτηн ἡωλαρ ·

7. τεκοϋnam τε ἡτασχις ἡμοϊ αϋω ακχι-πωω-
 νε ἡσαβολ ἡμοϊ ·

ρλθ^b

2 MS πεντα2υπομνεγε; πο erased. MS 2ραϊ ἡοϋηϊ; η crossed out; read ε2ραϊ οϋηϊ.

10 αϋω εκνοϋ2μ ἡμοϊ: dittography.

"I *command* thee to give the interpretation of the *song of praise* in which the Pistis Sophia *sang praises* to me."

Thomas *however* answered and said: "My Lord, concerning the *song of praise* which the Pistis Sophia spoke because she was saved from the *Chaos*, thy light-power once *prophesied* about it through Solomon, the son of David, in his *Odes*, thus:

1. I have been saved from the bonds; I have fled to thee, O Lord.

2. For thou hast been a right hand to me; saving me [and saving me] and helping me.

3. Thou hast *prevented* those that rise against me; and they have not been revealed because thy face was with me, saving me with thy *grace*.

4. I was despised in the presence of a multitude; and they cast me forth; I became like lead in their presence.

5. There has been for me a power from thee, helping me; for thou hast placed lamps on my right side and on my left side, lest any side of me should be without light.

6. Thou hast *sheltered* me with the shadow of thy mercy, and I became raised above garments of skin.

7. It was thy right hand which raised me and thou hast taken away sickness from me. |

8. αἰψωπνε εἰς ἄνω ἡν τεκμήντημε εἰς τὴν βίην ἡν
τεκδικαιοσύνη.

9. ἀγογε εἰς ἄνω ἡμοῖ ἡνι νετ-|οὐβηῖ ἀγὼ αἰ-
τμαῖο ἡν τεκμήντηρηστος. καὶ πεκμήτον ὡοον
5 ὡαενεῖ ἡντε πιενεῖ.

παῖ δε ὡ' παχοεῖς πε πῶλα ἡν μετανοία ἐν-
ασχοος ἡνι τπιστικ σοφία ἡντερεσνογῶν ἡν πε-
χας. σὼτμ δε ταχοοῦ ἡν οὐπαρῆσια. πῶαχε
δε ἐντα τεκδομ ἡνογεῖν χοοῦ εἰτν σολομων.
10 καὶ αἰνογῶν εἰς ἄνω ἡν ἡμῶν αἰψωτ ἐρατκ πχοῖς
ἡντοῦ πε πῶαχε ἐντασχοοῦ ἡνι τπιστικ σοφία.
καὶ αἰβωλα εἰς ἄνω ἡν ἡμῶν ἡνκακε. αἰε' ἐρατκ
πογοῖν ἀγὼ πῶαχε ἐντασχοοῦ ἡνι τεκδομ καὶ ^{pm}
ακωπνε καὶ ἡνογῶν ἐκνογῶν ἡμοῖ. ἀγὼ ἐκ-|
15 ἡντοοτ. ἡντοῦ ὅν πε πῶαχε ἐντασχοοῦ ἡνι τπισ-
τικ σοφία καὶ ακωπνε ἡνογεῖν εἰ καὶ ἡν ἡμοῖ.
(ἐκνογῶν ἡμοῖ) ἀγὼ ἐκ-| ἡντοοτ. ἀγὼ πῶαχε
ἐντα τεκδομ ἡνογεῖν χοοῦ καὶ ακκωλγ ἡννετ-
|οὐβηῖ. ἀγὼ ἡπογογῶν εἰς ἄνω. ἡντοῦ πε πῶαχε
20 ἐντασχοοῦ ἡνι τπιστικ σοφία καὶ ἀγὼ νεπροβο-
λοογε ἡπαγῶλας καὶ ἐτ-|οὐβηῖ. ακκωλγ ἡμοοῦ
εἰτν πεκογοῖν. ἀγὼ ἡπογεῶν ἐροῖν ἐροῖ.
ἀγὼ πῶαχε ἐντα τεκδομ χοοῦ. καὶ νερε πεκσο
ὡοον ἡνμαῖ πε ἐκνογῶν ἡμοῖ ἡν τεκχαρις. ἡντοῦ

13 ^o in upper right-hand margin at end of quire.

17 supply ἐκνογῶν ἡμοῖ.

8. I have become powerful in thy truth and purified in thy *righteousness*.

9. Those that rose against me have gone far from me; and I have been justified in thy *beneficence*, for thy rest exists for ever and ever'. *

Now, O my Lord, this is the interpretation of the *repentance* which the Pistis Sophia spoke when she was saved from the *Chaos*. Hear now and I will say it *openly*.

Now the word which thy light-power spoke through Solomon: 'I have been saved from my bonds; I have fled to thee, O Lord': that is the word which the Pistis Sophia spoke: 'I have been released from the bonds of darkness; I have come to thee, O Light'. And the word which thy power spoke: 'Thou hast been a right hand to me; saving me and helping me': that again is the word which the Pistis Sophia said: 'Thou hast been a light on every side of me <saving me> and helping me'. And the word which thy light-power spoke: 'Thou hast *prevented* those that rise against me and they have not been revealed': that is the word which the Pistis Sophia said: 'And the *emanations* of the Authades, which rose against me, thou didst *prevent* them through thy light; and they were not able to approach me'. And the word which thy power spoke: 'For thy face was with me, saving me with thy *grace*': that is | the word

* Ode Sol. 25.1-11

ΠΕ ΠΩΛΧΕ ΝΤΑΣΧΟΟΧ ΝΒΙ ΤΠΙΣΤΙC CΟΦΙΑ· ΧΕ ΝΕΡΕ $\overline{\text{PM}}$ ^b
 ΠΕΚΟΥΘΕΙΝ ΨΟΟΠ $\overline{\text{MM}}$ ΑΙ ΠΕ ΕΥΝΟΥΖ $\overline{\text{M}}$ $\overline{\text{MM}}$ ΟΙ ΖΝ ΤΕΚ-
 ΑΠΟΖΡΟΙΑ ΝΟΥΟΙΝ· ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΘΟΜ
 ΧΟΟΧ ΧΕ ΛΙCΩΨ $\overline{\text{M}}$ ΠΕΜΤΟ ΕΒΟΛ ΝΟΥΜΗΗΨΕ ΑΥΩ
 5 ΑΥΝΟ $\overline{\text{XT}}$ ΕΒΟΛ· ΝΤΟΧ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟΧ ΝΒΙ
 ΤΠΙCΤΙC CΟΦΙΑ· ΧΕ ΑΥΖΩΧ $\overline{\text{M}}$ ΜΟΙ ΝΒΙ ΝΕΠΡΟΒΟ-
 ΛΟΟΥΕ $\overline{\text{M}}$ ΠΑΥΘΑΔΗC· [ΑΥΩ] ΑΥΩ ΑΥΧΙ-ΤΑΘΟΜ ΝΖΗΤ·
 ΑΥΩ ΛΙCΩΨ $\overline{\text{Y}}$ $\overline{\text{N}}$ ΝΑΖΡΑΥ· ΑΥΩ ΑΥΝΟ $\overline{\text{XT}}$ ΕΒΟΛ Ζ $\overline{\text{M}}$ ΠΕ-
 ΧΑΟC $\overline{\text{EMN}}$ -ΟΥΟΙΝ ΝΖΗΤ· ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΘΟΜ
 10 ΧΟΟΧ ΧΕ ΛΙΡΘΕ ΝΟΥΤΑΖ $\overline{\text{T}}$ $\overline{\text{M}}$ ΠΕΥ $\overline{\text{M}}$ ΤΟ ΕΒΟΛ· ΝΤΟΧ
 ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟΧ ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ· ΧΕ Ν-
 ΤΕΡΟΥΧΙ-ΝΑΟΥΟΙΝ ΝΖΗΤ· ΛΙΨΩΠΕ ΝΘΕ ΝΟΥΖΥΛΗ
 ΕCΖΟΡ $\overline{\text{W}}$ $\overline{\text{N}}$ ΝΑΖΡΑΥ· “ΑΥΩ ΠΩΛΧΕ ΟΝ ΕΝΤΑ ΤΕΚΘΟΜ $\overline{\text{PMA}}$
 ΧΟΟΧ ΧΕ ΑΥΩ ΛCΩΠΕ ΝΑΙ ΝΒΙ ΟΥΘΟΜ ΕΒΟΛ ΖΙ-
 15 ΤΟΟΤ $\overline{\text{K}}$ ΕC† ΝΤΟΟΤ· ΝΤΟΧ ΟΝ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣ-
 ΧΟΟΧ ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ ΧΕ ΑΥΩ $\overline{\text{MN}}$ ΝCΑ ΝΑΙ ΑΥ-
 ΘΟΜ ΝΟΥΘΕΙΝ ΕΙ’ ΝΑΙ ΕΒΟΛ ΖΙΤΟΟΤ $\overline{\text{K}}$ ΕCΝΟΥΖ $\overline{\text{M}}$ $\overline{\text{MM}}$ ΟΙ·
 ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΘΟΜ ΧΟΟΧ ΧΕ ΑΚΚΩ ΝΖΕΝ-
 ΖΗΒC $\overline{\text{NC}}$ Α ΟΥΝΑΜ $\overline{\text{M}}$ ΜΟΙ· ΑΥΩ CΑ ΖΒΟΥΡ $\overline{\text{M}}$ ΜΟΙ ΧΕ-
 20 ΚΑC $\overline{\text{NNE}}$ ΛΑΑΥ $\overline{\text{NC}}$ Α $\overline{\text{M}}$ ΜΟΙ ΨΩΠΕ ΕΥΟ ΝΑΤΟΥΘΕΙΝ·
 ΝΤΟΧ ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟΧ ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ·
 ΧΕ Α ΤΕΚΘΟΜ ΡΟΥΘΕΙΝ ΖΙ ΟΥΝΑΜ $\overline{\text{M}}$ ΜΟΙ· ΑΥΩ ΖΙ
 ΖΒΟΥΡ $\overline{\text{M}}$ ΜΟΙ· ΑΥΩ ΕCΚΩΤΕ ΕΡΟΙ ΖΙ CΑ ΝΙΜ $\overline{\text{M}}$ ΜΟΙ·
 ΧΕΚΑC $\overline{\text{NNE}}$ ΛΑΑΥ $\overline{\text{NC}}$ Α $\overline{\text{M}}$ ΜΟΙ ΨΩΠΕ ΕΥΟ ΝΑΤΟΥΘΕΙΝ·
 25 ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚΘΟΜ ΧΟΟΧ ΧΕ ΑΚCΚΕΠАЗΕ
 $\overline{\text{M}}$ ΜΟΙ Ζ $\overline{\text{N}}$ ΘΑΙΒΕC $\overline{\text{M}}$ ΠΕΚΝΑ’ ΝΤΟΧ ΟΝ ΠΕ ΠΩΛΧΕ ΕΝΤ- $\overline{\text{PMA}}$ ^b

2 first $\overline{\text{M}}$ in $\overline{\text{M}}$ ΜΟΙ inserted above.

7 ΑΥΩ: dittography.

13 $\overline{\text{T}}$ in upper left-hand margin at beginning of quire.

which the Pistis Sophia said : 'Because thy light was with me, saving me through thy *outpouring* of light'. And the word which thy power spoke : 'I was despised in the presence of a multitude and they cast me forth' : that is the word which the Pistis Sophia said : 'For the *emanations* of the Authades oppressed me [and] and they took away my power from me; and I was despised before them and they cast me into the *Chaos*, there being no light in me'. And the word which thy power spoke : 'I became like lead in their presence' : that is the word which the Pistis Sophia said : 'When they took away my lights from me I became like *matter* which was heavy, before them'. And the word which thy power spoke : 'There has been for me a power from thee, helping me' : that is the word which the Pistis Sophia said : 'And after these things a light-power came to me from thee, saving me'. And the word which thy power spoke : 'Thou hast placed lamps on my right side and on my left side, lest any side of me should be without light' : that is the word which the Pistis Sophia said : 'Thy power gave light on my right and on my left, and it surrounded me on every side of me, so that no part of me was without light'. And the word which thy power spoke : 'Thou hast *sheltered* me in the shadow of thy mercy' : that is the word | which

ΑΣΧΟΟϢ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΧΕ ΑΥΩ ΑΚΩΒ̄Σ ΕΒΟΛ
 ΕΧΩΪ ΜΠΟΥΟΕΙΝ ΝΤΕΚΑΠΟΖΡΟΙΑ· ΑΥΩ ΠΩΑΧΕ ΕΝΤΑ
 ΤΕΚΣΟΜ ΧΟΟϢ ΧΕ ΑΙΡ̄-ΣΑΤΠΕ ΝΝΕΩΤΗΝ ΝΨΑΔΡ·
 ΝΤΟϢ ΟΝ ΠΕ ΠΩΑΧΕ ΕΝΤΑΣΧΟΟϢ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟ-
 5 ΦΙΑ· ΧΕ ΑΥΩ ΑΥΣΩΤ̄Ϣ ΕΒΟΛ ΜΜΟΪ ΝΝΑΖΥΛΗ ΤΗΡΟΥ
 ΕΘΟΟΥ· ΑΥΩ ΑΪΧΙΣΕ ΕΡΟΟΥ ΕΒΟΛ Ζ̄Μ ΠΕΚΟΥΟΕΙΝ·
 ΑΥΩ ΠΩΑΧΕ ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟϢ ΖΙΤ̄Ν ΣΟΛΟΜΩΝ·
 ΧΕ ΤΕΚΟΥΝΑΜ ΤΕ ΝΤΑΣΧΙΣΕ ΜΜΟΪ· ΑΥΩ ΑΣΧΙ-
 ΠΩΩΝΕ ΝΣΑΒΟΛ ΜΜΟΪ· ΝΤΟϢ ΠΕ ΠΩΑΧΕ ΕΝΤΑΣ-
 10 ΧΟΟϢ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΧΕ ΑΥΩ ΤΕΚΑΠΟΖΡΟΙΑ
 ΝΟΥΟΕΙΝ· ΝΤΟΣ ΤΕ ΝΤΑΣΧΙΣΕ ΜΜΟΪ Ζ̄Μ ΠΕΚΟΥΟΪΝ·
 ΑΥΩ ΑΣΧΙ ΝΣΑΒΟΛ ΜΜΟΪ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘ̄Α- ^{PMB}
 ΛΗΣ ΝΑΪ ΕΝΕΥΘΑΙΒΕ ΜΜΟΪ· ΑΥΩ ΠΩΑΧΕ ΕΝΤΑ ΤΕΚ-
 ΣΟΜ ΧΟΟϢ ΧΕ ΑΪΩΩΠΕ ΕΙΘ̄ΜΣΟΜ Ζ̄Ν ΤΕΚΜΕ ΑΥΩ
 15 ΕΙΤ̄ΒΒΗΥ Ζ̄Ν ΤΕΚΔΙΚΑΙΟΣΥΝΗ· ΝΤΟϢ ΠΕ ΠΩΑΧΕ ΕΝΤ-
 ΑΣΧΟΟϢ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΧΕ ΑΪΩΩΠΕ ΕΙΘ̄ΜΣΟΜ
 Ζ̄Μ ΠΕΚΟΥΟΕΙΝ· ΑΥΩ ΕΙΟ ΝΟΥΟΕΙΝ ΕΨΟΤ̄Ϣ Ζ̄Ν ΤΕΚ-
 ΑΠΟΖΡΟΙΑ· ΑΥΩ ΠΩΑΧΕ ΕΝΤΑ ΤΕΚΣΟΜ ΧΟΟϢ ΧΕ
 ΑΥΟΥΕ ΕΒΟΛ ΜΜΟΪ ΝΒΙ ΝΕΤ̄ΟΥΒΗΪ· ΝΤΟϢ ΠΕ ΠΩΑ-
 20 ΧΕ ΕΝΤΑΣΧΟΟϢ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ· ΧΕ ΑΥΟΥΕ
 ΕΒΟΛ ΜΜΟΪ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΛΗΣ ΝΑΪ
 ΕΝΕΥΖΩΧ ΜΜΟΪ· ΑΥΩ ΠΩΑΧΕ ΕΝΤΑ ΤΕΚΣΟΜ ΝΟΥ-
 ΟΕΙΝ ΧΟΟϢ ΖΙΤ̄Ν ΣΟΛΟΜΩΝ ΧΕ ΑΥΩ ΑΪΤΜΑΪΟ Ζ̄Ν ΤΕΚ-
 ΜΝΤ̄ΧΡΗΣΤΟΣ ΧΕ ΠΕΚ̄ΜΤΟΝ ΨΟΟΠ ΨΑ ΕΝΕΖ ΝΕΝΕΖ· ^{PMB} ^b
 25 ΝΤΟϢ ΠΕ ΠΩΑΧΕ ΕΝΤΑΣΧΟΟϢ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ

5 MS ΑΥΣΩΤ̄Ϣ; Schmidt: read ΑΚΣΩΤ̄Ϣ.

the Pistis Sophia said : 'And thou hast clothed me with the light of thy *outpouring*'. And the word which thy power spoke : 'I became raised above garments of skin' : that is the word which the Pistis Sophia said : 'I have been purified ¹ from all my evil *materials*, and I have become raised over them in thy light'. And the word which thy power spoke through Solomon : 'It was thy right hand which raised me and it took away sickness from me' : that is the word which the Pistis Sophia spoke : 'And thy *outpouring* of light is that which has raised me in thy light, and it has taken away from me the *emanations* of the Authades which *afflicted* me'. And the word which thy power spoke : 'I have become powerful in thy truth and purified in thy *righteousness*' : that is the word which the Pistis Sophia said : 'And in thy light I became powerful and a pure light in thy *outpouring*'. And the word which thy power spoke : 'Those that rose against me have gone far from me' : that is the word which the Pistis Sophia said : 'And the *emanations* of the Authades which oppressed me have gone far from me'. And the word which thy light-power spoke through Solomon : 'And I have been justified in thy *beneficence*, for thy rest exists for ever and ever' : that is the word which the Pistis Sophia said : |

¹ (5) I have been purified; cf. 150, v. 6.

ΧΕ ΑΙΝΟΥΖΜ̄ ΖΝ̄ ΤΕΚΜΝΤ̄ΧΡΗΣΤΟΣ̄. ΧΕ ΝΤΟΚ ΟΥΑΚ-
ΝΟΥΖΜ̄ ΝΟΥΟΝ ΝΙΜ̄.

ΠΑῙ ΘΕ Ω' ΠΑΧΘΕΙΣ ΠΕ ΠΒΩΛ ΤΗΡ̄Ῡ ΝΤΜΕΤΑΝΟΙΑ
ΕΝΤΑΣΧΟΟΣ̄ ΝΒΙ ΤΠΙΣΤΙΣ̄ ΣΟΦΙᾹ ΝΤΕΡΕCΝΟΥΖΜ̄ ΖΜ̄
5 ΠΕΧΛΟΣ̄ ΑΥΩ ΑCΒΩΛ ΕΒΟΛ̄ ΖΝ̄ Μ̄ΜΡΡΕ̄ Μ̄ΠΚΑΚΕ̄.

ΑCΩΩΠΕ̄ ΘΕ ΝΤΕΡΕ ΠΙΩΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ̄ CΩΤ̄Μ̄
ΕΘΩΜΑΣ̄ ΕCΧΩ̄ ΝΝΕΪΩΑΧΕ̄. ΠΕΧΛῩ ΝΑῩ ΧΕ ΕΥΓΕ
ΚΑΛΩC̄ ΘΩΜΑΣ̄ ΠΜΑΚΑΡΙΟΣ̄. ΠΑῙ (ΠΕ) ΠΒΩΛ̄ Μ̄ΦΥΜΝΟΣ̄
ΕΝΤΑΣΧΟΟῩ ΝΒΙ ΤΠΙCΤΙC̄ ΣΟΦΙᾹ. ΑΥΟΥΩ2 ΔΕ ΟΝ
10 ΕΤΟΟΤ̄Ῡ ΝΒΙ ΠΙΩΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ̄ ΠΕΧΛῩ Ν̄ΜΜΑΘΗ-
ΤΗΣ̄. ΧΕ ΑCΟΥΩ2 ΔΕ ΟΝ ΕΤΟΟΤ̄C̄ ΝΒΙ ΤΠΙCΤΙC̄ CΟ- PMΓ
ΦΙᾹ. ΑCΖΥΜΝΕΥΕ̄ ΕΞΡΑῙ ΕΡΟῙ ΕCΧΩ̄ Μ̄ΜΟΣ̄. ΧΕ

1. †ΖΥΜΝΕΥΕ̄ ΕΞΡΑῙ ΕΡΟΚ̄ ΠΑῙ ΕΒΟΛ̄ ΖΙΤ̄Μ̄ ΠΕΚΤΩΩ
ΑΚΝ̄Τ̄ ΕΒΟΛ̄ ΖΙΤ̄Μ̄ ΠΛΙΩΝ̄ ΕΤΧΟCΕ̄ ΕΤ̄ΜΠCᾹ ΝΤΠΕ̄. ΑΥΩ
15 ΑΚΝ̄Τ̄ ΕΞΡΑῙ ΕΝΤΟΠΟC̄ ΕΤ̄ΜΠΕCΗΤ̄.

2. ΑΥΩ ΟΝ̄ ΖΙΤ̄Μ̄ ΠΕΚΤΩΩ̄ ΑΚΝΑ2ΜΕΤ̄ ΕΒΟΛ̄ ΖΕΝ̄
ΝΤΟΠΟC̄ ΕΤ̄ΜΠΕCΗΤ̄. ΑΥΩ ΕΒΟΛ̄ ΖΙΤΟΟΤ̄Κ̄ ΑΚΧΙ-ΘΥ-
ΛΗ̄ Μ̄ΜΑῩ ΕΤΩΟΟΠ̄ ΖΝ̄ ΝΑΒΟΜ̄ ΝΟΥΟῙΝ̄ ΑΥΩ ΑΙΝΑῩ
ΕΡΟC̄.

20 3. ΑΥΩ ΝΤΟΚ̄ ΠΕΤΧΩΩΡΕ̄ CΑΒΟΛ̄ Μ̄ΜΟῙ Ν̄ΝΕΠΡΟΒΟ-
ΛΟΟΥΕ̄ Μ̄ΠΑΥΘΑΔΗΣ̄ ΝΑῙ ΕΝΕΥ2ΩΧ̄ Μ̄ΜΟῙ. ΑΥΩ ΕΥΟ
ΝΧΑΧΕ̄ ΕΡΟῙ. ΑΥΩ ΑΚ†̄ ΝΑῙ ΝΤΕΞΟΥCΙᾹ ΕΤΡΑΒΩΛ̄
ΕΒΟΛ̄ Ν̄Μ̄ΜΡΡΕ̄ Ν̄ΝΕΠΡΟΒΟΛΟΟΥΕ̄ Μ̄ΠΑΔΑΜΑΣ̄.

PMΓ^b

2 in the ode ΝΟΥΟῙΩ̄ ΝΙΜ̄; see 150.14, 15.

8 MS ΠΑῙ ΠΒΩΛ̄.

14 MS ΖΙΤ̄Μ̄; read ΖΝ̄.

17 MS originally CΠΤΟΠΟC̄; emended to ΖΕΝ̄ ΠΤΟΠΟC̄; read ΖΝ̄ ΠΤΟΠΟC̄.

20 MS ΠΕΤΧΩΩΡΕ̄; read ΠΕΝΤΑΚΧΩΩΡΕ̄.

'I have been saved in thy *beneficence*, for thou dost save everyone'.¹

Now *O* my Lord, this is the whole interpretation of the *repentance* which the Pistis Sophia spoke when she was saved from the *Chaos*, and she was released from the bonds of the darkness."

70. Now it happened when the First *Mystery* heard Thomas saying these words, he said to him: "*Excellent, well done* Thomas, thou *blessed one*. This is the interpretation of the *song of praise* which the Pistis Sophia spoke."

The First *Mystery*, *however*, continued again. He said to the *disciples*: "*But* the Pistis Sophia continued again, she *sang praises* to me, saying:

1. 'I *sing praise* to thee; through thy ordinance thou didst bring me forth from the *aeon* on high, which is above, and thou didst bring me to the *places* below.

2. And again through thy ordinance thou didst save me from the *places* below; and through thyself thou hast there taken the *matter* which is in my light-power, and I saw it.

3. And thou hast dispelled from me the *emanations* of the Authades which oppressed me, and they were hostile to me; and thou didst give to me the *authority* that I should be released from the bonds² of the *emanations* of the Adamas. |

¹ (2) save everyone; in the ode: save me at all times; (see 150.14, 15).

² (22) that I should be released from the bonds; Till: that I should release the bonds.

4. ΛΥΩ ΑΚΠΑΤΑССЕ ΜΦΟϢ ΝCIT· ΠΑΤ-CAΩϢΕ ΝΑΠΕ·
ΑΚΝΟΧ³ ΕΒΟΛ ΖΝ ΝΑΒΙΧ· ΛΥΩ ΑΚΤΑ2ΟΙ ΕΡΑΤ ΕΧΝ
ΤΕ42ΥΛΗ· ΑΚΤΑΚΟC ΧΕΚΑC ΕΝΝΕ ΠΕϢCΠΕΡΜΑ ΤΩ-
ΟΥΝ ΧΙΝ ΜΠΕΙΝΑΥ·

5 5. ΛΥΩ ΝΤΟΚ ΠΕΤΕ ΝΕΚΩΟΠ ΝΜΜΑΙ ΕΚΤ-6ΟΜ ΝΑΙ
ΖΝ ΝΑΙ ΤΗΡΟΥ· ΛΥΩ Α ΠΕΚΟΥΟΕΙΝ ΚΩΤΕ ΕΡΟΙ ΖΝ
ΤΟΠΟC ΝΙΜ [ΤΗΡΟΥ] ΛΥΩ ΕΒΟΛ ΖΙΤΟΟΤΚ ΑΚΡ-ΝΕΠΡΟ-
ΒΟΛΟΟΥΕ ΤΗΡΟΥ ΜΠΑΥΘΑΔΗC ΝΑΤ6ΟΜ·

6. ΧΕ ΑΚϢΙ-Τ6ΟΜ ΜΠΕΥΟΥΟΙΝ ΖΡΑΙ ΝΖΗΤΟΥ· ΛΥΩ
10 ΑΚCΟΟΥΤΝ ΝΤΑ2ΙΗ ΕΝΤ ΕΒΟΛ ΖΜ ΠΕΧΑΟC·

7. ΛΥΩ ΑΚΠΟΟΝΕΤ ΕΒΟΛ ΖΝ ΝΙΚΑΚΕ ΝΖΥΛΙΚΟΝ·
ΛΥΩ ΑΚϢΙ-ΝΑ6ΟΜ ΤΗΡΟΥ ΝΤΟΟΤΟΥ· "ΝΑΙ ΕΝΤΑΥϢΙ- ΡΜΑ
ΠΕΥΟΥΟΕΙΝ·

8. ΑΚΝΟΥΧΕ Ε2ΟΥΝ ΕΡΟΥ ΝΟΥΟΥΟΕΙΝ ΕϢCΟΤ⁴·
15 ΛΥΩ ΝΑΜΕΛΟC ΤΗΡΟΥ ΝΑΙ ΕΤΕ ΜΝ-ΟΥΟΕΙΝ ΝΖΗΤΟΥ·
ΑΚΤ- ΝΑΥ ΝΟΥΟΥΟΕΙΝ ΕϢCΟΤ⁴· ΕΒΟΛ ΖΜ ΠΟΥΟΕΙΝ
ΜΠΧΙCΕ·

9. ΛΥΩ ΑΚCΟΥΤΝ-ΤΕ2ΙΗ ΝΑΥ· ΛΥΩ ΠΟΥΟΕΙΝ Μ-
ΠΕΚ2Ο· ΑϢΩΩΠΕ ΝΑΙ ΝΟΥΩΝ2 ΝΑΤΤΑΚΟ·

10 10. ΑΚΝΤ Ε2ΡΑΙ ΜΠΕΤΠΕ ΜΠΕΧΑΟC· ΠΤΟΠΟC ΜΠΕ-
ΧΑΟC ΜΝ ΠΤΑΚΟ ΧΕΚΑC ΕΥΕΒΩΛ ΕΒΟΛ Ν6Ι ΝΖΥΛΗ
ΤΗΡΟΥ ΕΤΝ2ΗΤ⁴ ΝΑΙ ΕΤΩΟΠ ΖΜ ΠΤΟΠΟC ΕΤΜΜΑΥ·
ΛΥΩ ΝCΕΡΒΡΡΕ Ν6Ι ΝΑ6ΟΜ ΤΗΡΟΥ ΖΜ ΠΕΚΟΥΟΕΙΝ·
ΛΥΩ ΝΤΕ ΠΕΚΟΥΟΕΙΝ ΩΩΠΕ ΝΖΗΤΟΥ ΤΗΡΟΥ·

25 11. ΑΚΚΑ-ΠΟΥΟΕΙΝ ΝΤΕΚΑΠΟ2ΡΟΙΑ ΝΖΗΤ· ΑΙΩΩΠΕ
ΝΟΥΟΥΟΕΙΝ ΕϢCΟΤ⁴·

3 MS ΑΚΤΑΚΟC; read ΑΚΤΑΚΟΥ.

7 omit ΤΗΡΟΥ after ΝΙΜ.

4. And thou hast *smitten* the basilisk with seven heads, thou hast cast it out with my hands; and thou hast set me up over its *matter*. Thou hast destroyed it, lest its *seed* rise up from this hour.

5. And thou wast with me giving power to me in all these things; and thy light surrounded me in all *places*, and through thyself thou hast made all the *emanations* of the Authades powerless.

6. For thou hast taken away from them the power of their light; and thou hast made straight my way to bring me forth from the *Chaos*.

7. And thou hast removed me out of the *material* darkness(es) and thou hast taken away from them all my powers, the light of which had been taken.

8. Thou hast cast into them (my powers) pure light; and to all my *members*, in which there was no light, thou hast given pure light out of the light of the height.

9. And thou hast made straight the way for them (my members); and the light of thy face has become for me imperishable life.

10. Thou hast brought me above the *Chaos*, the *place* of the *Chaos* and the destruction, so that all the *materials* within it which are in that *place* should be released, so that all my powers should be renewed in thy light and that thy light should be within them all.

11. Thou hast placed the light of thy *outpouring* in me. I have become purified light'. |

ἡ παῖ ON ΠΕ ΠΜΕΣCNAΥ ΝΖΥΜNOC ΕΝΤΑCΧΟΟC ΝΒΙ ^{PMΔ} ^b
 ΤΠΙCΤΙC CΟΦΙΑ· ΠΕΤNΟΒΙ ΔΕ ΝΤΕΙΜΕΤΑΝΟΙΑ ΜΑΡΕCΕΙ'
 ΕΘΗ ΝCΧΟΟC· ΑCΩΩΠΕ ΔΕ ΝΤΕΡΕ ΠΙΩΟΡΠ ΜΜΥCΤΗ-
 ΡΙΟΝ ΟΥΩ ΕCΧΩ ΝΝΕΪΩΑΧΕ ΑCΕΙ' ΕΘΗ ΝΒΙ ΜΑΘΑΙΟC
 5 ΠΕΧΑC ΧΕ ΑΙΝΟΪ ΜΠΒΩΛ ΜΠΖΥΜNOC ΠΑΪ ΕΝΤΑCΧΟΟC
 ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ· ΤΕΝΟΥ ΔΕ ΚΕΛΕΥΕ ΝΑΪ ΤΑΧΟΟC
 ΖΝ ΟΥΠΑΡΡΗCΙΑ· ΑCΟΥΩΩΒ ΔΕ ΝΒΙ ΠΙΩΟΡΠ ΜΜΥCΤΗ-
 ΡΙΟΝ ΠΕΧΑC ΧΕ †ΚΕΛΕΥΕ ΝΑΚ ΜΑΘΑΙΟC ΕΤΡΕΚΤΑΥΕ-
 ΠΒΩΛ ΜΠΖΥΜNOC ΕΝΤΑCΧΟΟC ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ·
 10 ΑCΟΥΩΩΒ ΔΕ ΝΒΙ ΜΑΘΑΙΟC ΠΕΧΑC ΧΕ ΕΤΒΕ ΠΒΩΛ
 ΜΦΥΜNOC ΕΝΤΑCΧΟΟC ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ· Α ΤΕΚ-
 CΟΜ ΝΟΥΟΕΙΝ· ΠΡΟΦΗΤΕΥΕ ΖΑΡΟC ΜΠΙΟΥΟΕΙΩ ΖΙΤΝ ^{PMΕ}
 ΤΩΔΗ ΝCΟΛΟΜΩΝ ΧΕ

1. ΠΕΝΤΑCΗΝΤ ΕΠΕCΗΤ ΕΒΟΛ ΖΝ ΜΜΑ ΕΤΧΟCΕ (Ε)Τ-
 15 CΑΤΠΕ· ΑΥΩ ΑCΗΝΤ ΕΖΡΑΪ ΖΝ ΜΜΑ ΕΤΜΠCΟΝ ΜΠΕCΗΤ·

2. ΠΕΝΤΑCΗ ΜΜΑΥ ΝΝΕΤΖΝ ΤΜΗΤΕ· ΑΥΩ ΑΥΤCΑΒΟΟΥ
 ΕΡΟΟΥ·

3. ΠΕΝΤΑCΧΩΩΡΕ ΕΒΟΛ ΝΝΑΧΑΧΕ ΜΝ ΝΑΑΝΤΙ-
 ΔΙΚΟC· ΠΕΝΤΑC† ΝΑΪ ΝΟΥΕΞΟΥCΙΑ ΕΖΡΑΪ ΕΧΝ ΖΕΝ-
 20 ΜΡΡΕ ΕΒΟΛΟΥ ΕΒΟΛ·

4. ΠΕΝΤΑCΠΑΤΑCCE ΜΦΟC ΕΤΟ ΝCΑΩCΕ ΝΑΠΕ ΖΝ
 ΝΑCΙC· ΑΥΤΑΖΟΪ ΕΡΑΤ ΖΙΧΝ ΤΕCΗΝΟΥΝΕ ΧΕΚΑC ΕΪΕ-
 CΩΤΕ ΕΒΟΛ ΜΠΕCΠΕΡΜΑ·

5. ΑΥΩ ΝΤΟΚ ΝΕΚΝΜΜΑΪ ΠΕ ΕΚ† ΝΤΟΟΤ· ΖΡΑΪ ΖΜ
 25 ΜΑ ΝΙΜ· ΑΥΚΩΤΕ ΕΡΟΪ ΝΒΙ ΠΕΚΡΑΝ·

8 MS originally ΕΤΡΕΚΧΩ Μ; ΧΩ Μ crossed out, ΤΑΥC inserted.

14 ΕΒΟΛ in margin. MS ΕΤΧΟCΕ ΤCΑΤΠΕ.

This again is the second *song of praise* which the Pistis Sophia spoke. Now let him who *understands* this *repentance* come forth and say it.”

71. Now it happened when the First *Mystery* finished saying these words, Matthew came forward and said : “I have *understood* the interpretation of the *song of praise* which the Pistis Sophia spoke. Now at this time *command* me that I say it *openly*.

The First *Mystery*, *however*, answered and said : “I *command* thee, Matthew, to give the interpretation of the *song of praise* which the Pistis Sophia spoke.”

Matthew, *however*, answered and said : “Concerning the interpretation of the *song of praise* which the Pistis Sophia spoke, thy light-power once *prophesied* about it through the *Ode* of Solomon, thus :

1. ‘He who brought me down from the high places which are above has brought me up from the places in the depth below.

2. He who there has taken those that are in the midst has taught me¹ of them.

3. He who has dispelled my enemies and my *adversaries* has given me *authority* over bonds, to release them.

4. He who has *smitten* the serpent with seven heads with my hands has set me up over its root, so that I might wipe out its *seed*.

5. And thou wast with me, helping me. In all places thy name surrounded me. |

¹ (16) taught me; MS : taught them.

6. Α ΤΕΚΟΥΝΑΜ ΤΑΚΕ-ΤΜΑΤΟΥ ΜΠΡΕΥΧΕ-ΠΕΘΟΥ· $\overline{\text{PME}}^b$
 Α ΤΕΚΕΙΧ ΚΕ2-ΤΕ2ΙΗ ΝΝΕΚΠΙΣΤΟΣ·

7. ΑΚCOTOY ΕΒΟΛ 2N ΝΤΑΦΟΣ ΑΥΩ ΑΚΠΟΟΝΟΥ
 ΕΒΟΛ 2N ΤΜΗΤΕ ΝΝΚΩΩC·

5 8. ΑΚΧΙ Ν2ΕΝΚΑΣ ΕΥΜΟΟΥΤ· ΑΚ† ΖΙΩΟΥ ΝΟΥCΩ-
 ΜΑ· ΑΥΩ ΝΕΤΕ ΝCΕΚΙΜ ΑΝ· ΑΚ† ΝΑΥ ΝΟΥΕΝΕΡΓΙΑ
 ΝΩΝ2·

9. Α ΤΕΚ2ΙΗ ΩΩΠΕ ΝΟΥΜΝΤΑΤΤΑΚΟ· ΑΥΩ ΜΝ
 ΠΕΚ2Ο·

10 10. ΑΚN-ΠΕΚΑΙΩΝ ΕΧM ΠΤΑΚΟ· ΧΕΚΑΣ ΕΥΕΒΩΛ
 ΕΒΟΛ ΤΗΡΟΥ· ΑΥΩ ΝCΕΡΒΡΡΕ· ΑΥΩ ΝΤΕ ΠΕΚΟΥΟΙΝ
 Ρ-CΝΤΕ ΝΑΥ ΤΗΡΟΥ·

11. ΑΚΚΕΤ-ΤΕΚMΝΤΡMMAO ΖΙΩΟΥ· ΑΥΩ ΑΥΡ-ΟΥΜΑ-
 ΝΩΩΠΕ Ε4ΟΥΑΑΒ·

15 ΠΑΙ 6Ε ΠΑΧΟΕΙC ΠΕ ΠΒΩΛ ΜΦΥΜΝΟC ΕΝΤΑCΧΟΟ4
 Ν6Ι ΤΠΙCΤΙC CΟΦΙΑ· CΩTМ 6Ε ΤΑΧΟΟ4 2N ΟΥΟΥ-
 ΩN2 ΕΒΟΛ· ΠΩΑΧΕ ΕΝΤΑ ΤΕΚ6ΟМ ΧΟΟ4 ΖΙΤN CΟ-
 ΛΟΜΩΝ· ΧΕ ΠΕΝΤΑ4NТ ΕΠΕCНТ ΕΒΟΛ 2N MMA ΕΤ- $\overline{\text{PME}}$
 ΧΟCΕ ΕΤ2ΠCΑNТΠΕ· ΑΥΩ ΟΝ ΑΚNТ Ε2ΡΑΙ 2N MMA
 20 ΕΤ2N Π6ΟΝ MΠΕCНТ· ΝΤΟ4 ΠΕ ΠΩΑΧΕ ΕΝΤΑCΧΟΟ4
 Ν6Ι ΤΠΙCΤΙC CΟΦΙΑ ΧΕ (†)2ΥΜΝΕΥΕ Ε2ΡΑΙ ΕΡΟΚ ΠΑΙ
 ΕΒΟΛ ΖΙТM ΠΕΚΤΩΩ ΑΚNТ ΕΒΟΛ 2M ΠΕΙΛΙΩΝ ΕΤΧΟCΕ
 ΕТMΠCΑ ΝТΠΕ ΑΥΩ ΑΚNТ ΕΝΤΟΠΟC MΠΕCНТ· ΑΥΩ
 ΟΝ ΑΚΝΑ2ΜΕТ ΖΙТN ΠΕΚΤΩΩ ΑΚNТ Ε2ΡΑΙ 2N ΝΤΟΠΟC
 25 ΕТMΠΕCНТ· ΑΥΩ ΠΩΑΧΕ ΕΝΤΑ ΤΕΚ6ΟМ ΧΟΟ4 ΖΙТN
 CΟΛΟΜΩΝ ΧΕ ΠΕΝΤΑ4ЧΙ MMAΥ ΝΝΕΤ2N ΤΜΗΤΕ· ΑΥΩ

21 MS 2ΥΜΝΕΥΕ.

6. Thy right hand has destroyed the poison of the slanderer; thy hand has made the way for thy *faithful ones*.

7. Thou hast freed them from the *graves* and hast removed them from the midst of the corpses.

8. Thou hast taken dead bones and thou hast clothed them with a *body*; and to those that do not move thou hast given *energy* of life.

9. Thy way has become indestructible, and thy face.

10. Thou hast brought thy *aeon* to destruction that all things should be dissolved and be made new and that thy light should become a foundation for them all.

11. Thou hast built thy wealth upon them, and they have become a holy dwelling place'. *

This now, my Lord, is the interpretation of the *song of praise* which the Pistis Sophia spoke. Hear now that I say it openly. The word which thy power spoke through Solomon: 'He who brought me down from the high places which are above also brought me forth¹ from the places in the depth below': that is the word which the Pistis Sophia said: 'I *sing praise* to thee; through thy ordinance thou didst bring me forth from the *aeon* on high which is above, and thou didst bring me to the *places* below. And again through thy ordinance thou didst save me and bring me out of the *places* below'. And the word which thy power spoke through Solomon: 'He who there has taken those that are in the midst | has taught me of them': that is the word which

* Ode Sol. 22.1-12

¹ (18, 19) he who ... also brought me forth; MS: he who ... and thou didst also bring me forth.

ΛΗΤΕΛΑΒΟΪ ΕΡΟΟΥ· ΝΤΟϢ ΠΕ ΠΩΛΑΧΕ ΕΝΤΑΣΧΟΟϢ ΝΒΙ
 ΤΠΙCΤΙC CΟΦΙΑ· ΧΕ ΑΥΩ ΟΝ ΕΒΟΛ ΖΙΤΟΟΤΚ ΑΚΤΡΕC-
 CΩΤϢ ΕΒΟΛ ΝΒΙ ΘΥΛΗ ΕΤ2Ν ΤΜΗΤΕ ΝΤΑΒΟΜ· ΑΥΩ
 ΑΙΝΑΥ* ΕΡΟC· ΑΥΩ ΟΝ ΠΩΛΑΧΕ ΕΝΤΑ ΤΕΚΔΟΜ ΧΟΟϢ ^{PMZ}
 5 ΖΙΤΝ CΟΛΟΜΩΝ ΧΕ ΠΕΝΤΑϢΧΩΩΡΕ ΕΒΟΛ ΝΝΑΧΑΧΕ
 ΜΝ ΝΑΛΑΝΤΙΑΙΚΟC· ΝΤΟϢ ΠΕ ΠΩΛΑΧΕ ΕΝΤΑΣΧΟΟϢ ΝΒΙ
 ΤΠΙCΤΙC CΟΦΙΑ ΧΕ ΑΥΩ ΝΤΟΚ ΠΕ ΝΤΑΚΧΩΩΡΕ ΝCΑ-
 ΒΟΛ ΜΜΟΪ ΝΝΕΠΡΟΒΟΛΟΟΥΓΕ ΤΗΡΟΥ ΜΠΑΥΘΑΛΗC ΝΑΪ
 ΕΝΕΥΖΩΧ ΜΜΟΪ· ΑΥΩ ΝΑΪ ΕΝΕΥΟ ΝΧΑΧΕ ΕΡΟΪ· ΑΥΩ
 10 ΠΩΛΑΧΕ ΕΝΤΑ ΤΕΚΔΟΜ ΧΟΟϢ ΧΕ ΠΕΝΤΑϢ† ΝΑΪ Ν-
 ΤΕϢCΟΦΙΑ ΕΖΡΑΪ ΕΧΝ ΖΕΝΜΡΡΕ ΕΒΟΛΟΥ ΕΒΟΛ· ΝΤΟϢ
 ΠΕ ΠΩΛΑΧΕ ΕΝΤΑΣΧΟΟϢ ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ ΧΕ ΑΥΩ
 ΑϢ† ΝΑΪ ΝΤΕϢCΟΦΙΑ· ΕΤΡΑΒΩΛ ΕΒΟΛ 2Ν ΜΜΡΡΕ ΝΝΕ-
 ΠΡΟΒΟΛΟΟΥΓΕ ΕΤΜΜΑΥ· ΑΥΩ ΠΩΛΑΧΕ ΕΝΤΑ ΤΕΚΔΟΜ
 15 ΧΟΟϢ ΧΕ ΠΕΝΤΑϢΠΑΤΑCCE ΜΦΟϢ ΕΤΟ ΝCΑΩϢΕ ΝΑΠΕ
 2Ν ΝΑΒΙΧ· ΑΥΩ ΑϢΤΑ2ΟΪ ΕΡΑΤ ΖΙΧΝ ΤΕϢΝΟΥΝΕ ΧΕ- ^{PMZ}
 ΚΑC ΕΙΕϢΩΤΕ ΕΒΟΛ ΜΠΕϢCΠΕΡΜΑ· ΝΤΟϢ ΠΕ ΠΩΛΑΧΕ
 ΕΝΤΑΣΧΟΟϢ ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ ΧΕ ΑΥΩ ΑΚΠΑΤΑCCE
 ΜΠ2ΟϢ ΠΑ†CΑΩϢΕ ΝΑΠΕ ΕΒΟΛ ΖΙΤΝ ΝΑΒΙΧ· ΑΥΩ ΑΚ-
 20 ΤΑ2ΟΪ ΕΡΑΤ ΕΖΡΑΪ ΕΧΝ ΤΕϢ2ΥΛΗ· ΑΚΤΑΚΟϢ ΧΕΚΑC
 ΝΝΕ ΠΕϢCΠΕΡΜΑ ΤΩΟΥΝ ΧΙΝ ΜΠΕΙΝΑΥ· ΑΥΩ ΠΩΛΑΧΕ
 ΕΝΤΑ ΤΕΚΔΟΜ ΧΟΟϢ ΧΕ ΑΥΩ ΝΤΟΚ ΝΕΚΝΜΜΑΪ ΠΕ
 ΝΕΚ† ΝΤΟΟΤ· ΝΤΟϢ ΠΕ ΠΩΛΑΧΕ ΕΝΤΑΣΧΟΟϢ ΝΒΙ
 ΤΠΙCΤΙC CΟΦΙΑ ΧΕ ΑΥΩ ΝΤΟΚ ΝΕΚΝΜΜΑΪ ΠΕ ΕΚ†-
 25 ΒΟΜ ΝΑΪ 2Ν ΝΑΪ ΤΗΡΟΥ· ΑΥΩ ΠΩΛΑΧΕ ΕΝΤΑ ΤΕΚΔΟΜ
 ΧΟΟϢ ΧΕ ΑΥΩ Α ΠΕΚΡΑΝ ΚΩΤΕ ΕΡΟΪ ΖΡΑΪ 2Μ ΜΑ ΝΙΜ·

11 MS ΠΤΕϢCΟΦΙΑ; read ΠΤΕϢCΟΥCΙΑ; see 157.19.

23 MS ΑΥΩ ΝΕΚ†; ΑΥΩ crossed out, but not Ν; read ΕΚ†.

the Pistis Sophia said : 'And again through thyself thou hast caused the *matter* in the midst of my power to be purified, and I saw it'. And again the word which thy power spoke through Solomon : 'He who has dispelled my enemies and my *adversaries*' : that is the word which the Pistis Sophia said : 'And thou hast dispelled from me the *emanations* of the Authades which oppressed me, and were hostile to me'. And the word which thy power said : 'He who gave to me his *wisdom*¹ over bonds, to release them' : that is the word which the Pistis Sophia said : 'And he gave to me his *wisdom* to release me from the bonds of those *emanations*'. And the word which thy power spoke : 'He who has *smitten* the serpent with seven heads with my hands, has set me up over its root, that I should wipe out its *seed*' : that is the word which the Pistis Sophia said : 'And thou hast *smitten* the serpent with seven heads with my hands; and thou hast set me up over its *matter*. Thou hast destroyed it that its *seed* may not rise up from this hour'. And the word which thy power spoke : 'And thou wast with me helping me' : that is the word which the Pistis Sophia said : 'And thou wast with me giving power to me in all these things'. And the word which thy power spoke : 'In all places thy name surrounded me' : | that is the word which the Pistis

¹ (11) wisdom; compare 157.19 : authority.

Sophia said : 'And thy light surrounded me in all their *places*'. And the word which thy power spoke : 'Thy right hand has destroyed the poison of the slanderer' : that is the word which the Pistis Sophia said : 'And through thyself the *emanations* of the Authades were made powerless. For thou hast taken away from them the light of their power'. And the word which thy power spoke : 'Thy hand has made the way for thy *faithful ones*' : that is the word which the Pistis Sophia spoke : 'Thou hast made straight my way, to bring me forth from the *Chaos* because I have *believed* in thee'. And the word which thy power spoke : 'Thou hast freed them from the *graves* and hast removed them from the midst of the corpses' : that is the word which the Pistis Sophia said : 'And thou hast freed me from the *Chaos* and thou hast removed me out of the *material* darknesses which are the dark *emanations* in the *Chaos*, the light of which thou hast taken away from them'. And the word which thy power spoke : 'Thou hast taken dead bones and thou hast clothed them with a *body*; and to those that do not move thou hast given *energy* of life' : that is the word which the Pistis Sophia said : 'Thou hast taken all my powers in which there was no light, thou hast put into them pure light. And to all my *members* in which no light moved, thou hast given living light from thy height'. And the word which thy power spoke : | 'Thy way has become indestructible, and

Α ΤΕΚ2ΙΗ ΨΩΠΕ ΝΟΥΜΝΤΑΤΤΑΚΟ · ΜΝ ΠΕΚ2Ο · ΝΤΟ4 ^{PMH} b
 ΠΕ ΠΩΛΧΕ ΕΝΤΑΣΧΟΟ4 Ν6Ι ΤΠΙCΤΙC CΟΦΙΑ ΧΕ ΑΥΩ
 ΑΚCΟΥΤΝ-ΤΕΚ2ΙΗ ΝΑΪ · ΜΝ ΠΟΥΟΪΝ ΜΠΕΚ2Ο ΑΥΩΠΕ
 ΝΑΪ ΝΟΥΩΝ2 ΝΑΤΤΑΚΟ · ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚ6ΟΜ
 5 ΧΟΟ4 ΧΕ ΑΚΝ-ΠΕΚΑΙΩΝ ΕΧΜ ΠΤΑΚΟ · ΧΕΚΑC ΕΥ-
 ΕΒΩΛ ΕΒΟΛ ΝCΕΡΒΡΡΕ ΤΗΡΟΥ · ΝΤΟ4 ΠΕ ΠΩΛΧΕ ΕΝΤ-
 ΑCΧΟΟ4 Ν6Ι ΤΠΙCΤΙC CΟΦΙΑ · ΧΕ ΑΚΝΤ ΑΝΟΚ ΤΕΚ-
 6ΟΜ Ε2ΡΑΪ ΕΧΜ ΠΕΧΑΟC · ΑΥΩ ΕΧΜ ΠΤΑΚΟ · ΧΕΚΑC
 ΕΥΕΒΩΛ ΕΒΟΛ Ν6Ι Ν2ΥΛΗ ΤΗΡΟΥ ΕΤΩΟΠ 2Μ ΠΤΟ-
 10 ΠΟC ΕΤΜΜΑΥ · ΑΥΩ ΝCΕΡΒΡΡΕ Ν6Ι ΝΑ6ΟΜ ΤΗΡΟΥ 2Μ
 ΠΟΥΟΪΝ · ΑΥΩ ΠΩΛΧΕ ΕΝΤΑ ΤΕΚ6ΟΜ ΧΟΟ4 ΧΕ
 ΑΥΩ ΠΕΚΟΥΟΕΙΝ Ρ-CΝΤΕ ΝΑΥ ΤΗΡΟΥ · ΝΤΟ4 ΠΕ
 ΠΩΛΧΕ ΕΝΤΑΣΧΟΟ4 Ν6Ι ΤΠΙCΤΙC CΟΦΙΑ ΧΕ ΑΥΩ Α
 ΠΕΚΟΥΟΪΝ ΨΩΠΕ Ν2ΗΤΟΥ ΤΗΡΟΥ · ΑΥΩ ΠΩΛΧΕ ^{PMG}
 15 ΕΝΤΑ ΤΕΚ6ΟΜ ΝΟΥΟΕΙΝ ΧΟΟ4 2ΙΤΝ CΟΛΟΜΩΝ ΧΕ
 ΑΚΚΑ-ΤΕΚΜΝΤΡΜΜΑΟ 2ΙΧΩ4 · ΑΥΩ Α4Ρ-ΟΥΜΑΝΨΩΠΕ
 Ε4ΟΥΛΛΒ · ΝΤΟ4 ΠΕ ΠΩΛΧΕ ΝΤΑΣΧΟΟ4 Ν6Ι ΤΠΙCΤΙC
 CΟΦΙΑ ΧΕ ΑΚΤΑΧΡΕ-ΠΟΥΟΕΙΝ ΝΤΕΚΑΠΟ2ΡΟΙΑ 2ΙΧΩΪ ·
 ΑΥΩ ΑΪΨΩΠΕ ΝΟΥΟΕΙΝ Ε4CΟΤ4 · ΠΑΪ 6Ε ΠΑΧΟΕΙC
 20 ΠΕ ΠΒΩΛ ΜΦΥΜΝΟC ΕΝΤΑΣΧΟΟ4 Ν6Ι ΤΠΙCΤΙC CΟΦΙΑ ·
 3 ΑCΩΠΕ 6Ε ΝΤΕΡΕ ΠΨΩΡΠ ΜΜΥCΤΗΡΙΟΝ CΩΤΜ
 ΕΝΕΪΨΑΧΕ Ε4ΧΩ ΜΜΟΟΥ Ν6Ι ΜΑΘΑΙΟC ΠΕΧΑ4 ΧΕ
 ΕΥΓΕ ΜΑΘΑΙΟC · ΑΥΩ ΚΑΛΩC ΠΜΕΡΙΤ · ΠΑΪ ΠΕ ΠΒΩΛ
 ΜΦΥΜΝΟC ΕΝΤΑΣΧΟΟ4 Ν6Ι ΤΠΙCΤΙC CΟΦΙΑ · Α4ΟΥΩ2
 25 ΔΕ ΟΝ ΕΤΟΟΤ4 Ν6Ι ΠΨΩΡΠ ΜΜΥCΤΗΡΙΟΝ ΠΕΧΑ4 ΧΕ
 ΑCΟΥΩ2 ΔΕ ΟΝ ΕΤΟΟΤC Ν6Ι ΤCΟΦΙΑ 2Μ ΠΕΪ2ΥΜΝΟC ·
 ΠΕΧΑC ΧΕ

3 MS ΑΥΩΠΕ; read Α4ΩΠΕ.

thy face': that is the word which the Pistis Sophia said: 'And thou hast made straight thy way for me, and the light of thy face has become for me imperishable life'. And the word which thy power spoke: 'Thou hast brought thy *aeon* to destruction, that all things should be dissolved and made new': that is the word which the Pistis Sophia said: 'Thou hast brought me, thy power, above the *Chaos* and above the destruction, so that all the *materials* which are in that *place* should be dissolved, and that all my powers should be renewed in the light'. And the word which thy power spoke: 'And thy light becomes a foundation for them all': that is the word which the Pistis Sophia spoke: 'And thy light has been in them all'. And the word which thy light-power spoke through Solomon: 'Thou hast placed thy wealth upon it, and it has become a holy dwelling place': that is the word which the Pistis Sophia said: 'Thou hast made fast the light of thy *outpouring* upon me, and I have become purified light'. This now, my Lord, is the interpretation of the *song of praise* which the Pistis Sophia said."

72. Now it happened when the First *Mystery* heard these words which Matthew spoke, he said: "*Excellent, Matthew, and well done, thou beloved one. This is the interpretation of the song of praise* which the Pistis Sophia spoke."

The First *Mystery* however continued again, he said: "The Pistis Sophia, however, continued again in this *song of praise*. She said: |

1. †ΝΑΧΟΟΣ ΧΕ ΝΤΟΚ ΠΕ ΠΟΥΘΕΙΝ ΠΕΤΧΟСЕ ΧΕ $\overline{\text{PMΘ}}$ ^b
 ΑΚΝΟΥ $\overline{\text{ZM}}$ ΜΜΟΪ· ΑΥΩ ΑΚΝΤ̄ ΕΡΑΤΚ̄ ΑΥΩ ΜΠΚΤΡΕΥЧИ-
 ΠΑΟΥΟΪΝ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΘΑΛΗΣ ΝΑΪ ΕΤΟ
 ΝΧΑΧΕ ΕΡΟΪ·

5 2. ΠΟΥΟΪΝ ΝΤΕ ΝΙΟΥΟΪΝ· ΑΪΖΥΜΝΕΥΕ ΕΞΡΑΪ ΟΥΒΗΚ·

3. ΑΚΝΑΖΜΕΤ ΠΟΥΘΕΙΝ ΑΚΝ-ΤΑΘΟМ ΕΞΡΑΪ $\overline{\text{ZM}}$ ΠΕ-
 ΧΑΟΣ· ΑΚΝΑΖΜΕΤ ΕΒΟΛ ΖΙΤ̄Ν ΝΕΤΒΗΚ ΕΠΕСНТ ЕΠΚΑΚΕ·

ΝΕΪΩΑΧΕ ΟΝ ΑΣΧΟΟΥ ΝΒΙ ΤΠΙСТΙC CΟΦΙΑ· ΤΕΝΟΥ
 CΕ ΠΕΝΤΑ ΠΕЧНОУC РНОЕРОC ΕΛЧНОΪ ΝΝΩΑΧΕ ΕΝΤ-
 10 ΑCΧΟΟΥ ΝΒΙ ΤΠΙСТΙC CΟΦΙΑ· ΜΑΡΕЧЕΙ' ΕΘΗ ΝЧТАУЕ-
 ΠΕΥΒΩΛ·

3 ΑC(У)ΩΠΕ CΕ ΝΤΕΡΕ ΠΙΩΟΡ̄Π̄ ΜΜΥCΤΗΡΙΟΝ ΟΥΩ
 ΕЧΧΩ ΝΝΕΪΩΑΧΕ ΕΜΜΑΘΟΗΤΗΣ· ΑCΕΙ' ΕΘΗ ΝΒΙ ΜΑ-
 ΡΙΑ· ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙC· ΠΑΝΟΥC ΟΥΝΟΕРОC ΠΕ
 15 ΝΟΥΟΪΩ ΝΙМ ΕΤΡΑΕΙ' ΕΘΗ ΝCΟП ΝΙМ· ΤΑΤΑУЕ-ΠΒΩΛ
 ΝΝΩΑΧΕ ΕΝΤΑCΧΟΟΥ· ΑΛΛΑ *ΕΪРЗОТЕ ΖΗТ̄Ч̄ ΜΠΕ- $\overline{\text{PI}}$
 ΤΡΟC ΧΕ ΩΛЧΑΠΙΛΕΙ ΕΡΟΪ· ΑΥΩ ЧМОСТЕ ΜΠЕНГЕ-
 НОC· ΝΑΪ ΔΕ ΝΤΕРЕCΧΟΟΥ ΠΕΧΛЧ ΝΑC ΝΒΙ ΠΙΩΟΡ̄Π̄
 ΜΜΥCΤΗΡΙΟΝ ΧΕ ΟΥΟΝ ΝΙМ ΕΤНАМОУZ ΕΒΟΛ $\overline{\text{ZM}}$ ΠΕ-
 20 ΠΝΑ ΝΟΥΘΕΙΝ ΕΤРЕЧЕИ' ΕΘΗ ΝЧТАУЕ-ΠΒΩΛ ΝНЕ†ΧΩ
 ΜΜΟΟΥ· ΜН-ΑΛΛΥ ΝΑΩΚΩΛΥ ΜМОЧ· ΤΕΝΟΥ CΕ ΝΤΟ
 Ω' ΜΑΡΙΑ· ΤΑУЕ-ΠΒΩΛ ΝΝΩΑΧΕ ΝΑΪ ΝТАCΧΟΟΥ ΝΒΙ
 ΤΠΙСТΙC CΟΦΙΑ· ΑCΟΥΩΨ̄В CΕ ΝΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΜΠΙ-

7 MS ΕΒΟΛ ΖΙТ̄Н; read ΕΒΟΛ $\overline{\text{ZM}}$.

20 MS ΠΙΠΩΑΧΕ; read ΠΠC·†ΧΩ.

1. 'I will say that thou art the light which is on high, for thou didst save me, and thou hast brought me to thyself. And thou didst not allow the *emanations* of the Authades, which are my enemies, to take away my light.

2. O Light of Lights, I have *sung praises* to thee; thou hast saved me¹.

3. O Light, thou hast brought my power up from the *Chaos*; thou hast saved me from among those that go down to the darkness.'

The Pistis Sophia said these words also. Now at this time, he whose *mind* has become *understanding* to *understand* the words which the Pistis Sophia spoke, let him come forward and give their interpretation."

Now it happened when the First Mystery finished saying these words to the *disciples*, Maria came forward. She said: "My Lord, my *mind* is *understanding* at all times that I should come forward at any time and give the interpretation of the words which she spoke, *but* I am afraid of Peter, for he *threatens* me and he hates our *race*."

But when she said these things, the First *Mystery* said to her: "Everyone who will be filled with the *Spirit* of light to come forward and give the interpretation of those things which I say, him will no one be able to *prevent*. Now at this time, thou *O Maria*, give the interpretation of the words which the Pistis Sophia said."

Now Maria answered and said to the | First *Mystery*

¹ (5, 6) Verse division differs from Coptic text; cf. 163.7-9, 164.

ωορῖ ἡμῡστηριον ἡτμητε ἡμῡμαθητης· κε πα-
 χοῖς· ετβε πωλ ἡνῡαχε εντасχοοῡ ἡσι тπис-
 тис σοφια· λ τεκδομ ἡοῡοειν προφηтеуе ἡμοοῡ
 ἡπιοῡοειω зιτῡ ἀαγεια· κε

5 1. †ἡαχαστῡ πχοεис· κε ακωοῡτ̄ εροκ· λῡω
 ἡπῡεγφρανε ἡηααχε εзраῖ εχωῖ·

2. πχοεис πανοῡτε λῡω εзраῖ εροκ· λῡω ακ- ^{pi}
 ταλδοῖ·

3. πχοῖς ακῡ-ταψγχη εзраῖ ἡν ἡμῡτε· ακτοῡ-
 10 χοῖ ενετβηк ενеснт επωῡῖ·

ἡλῖ δε ἡтересχοοῡ ἡσι μαρια πεχαγ ἡас ἡσι
 πωορῖ ἡμῡστηριον κε εῡге калωс μαρια тма-
 карιος· λчоῡω2 δε οῡ ¹ετοοτῡ ἡм πωαχε πεχαγ
 ἡμῡμαθητης κε λσοῡω2 οῡ ετοοτс ἡσι тпистис

15 соφια ἡм πείζγμнос· πεχас κε

1. λ ποῡοειν ωωπε ἡλῖ ἡρεчноῡτ̄м·

2. λῡω λчкте-πακαке ἡλῖ εῡοῡοειн· λῡω λч-
 пез-пexac еткωте εροῖ· λчмор̄т ἡοῡοῡοειн·

асωωπε δε ἡтере πωορῖ ἡμῡστηριον οῡω εч-
 20 ωω ἡνεῖωαχε· λсеῖ' εөн ἡσι μαρθα πεχас κε
 παχοεис· ἡта τεκδομ προφηтеуе ἡπῡοῡοειω ^{pi}
 зιτῡ ἀαγῖα· εтβε νεῖωαχε κε

10. λ πχοεис ωωπε ἡλῖ ἡβонθос·

11. λчкте-панезпe ἡλῖ εῡραωе· λчпез-тадооῡне
 25 λчмор̄т ἡн оῡοῡноч·

9 MS 2N.

in the midst of the *disciples*: “My Lord, concerning the interpretation of the words which the Pistis Sophia spoke, thy light-power once *prophesied* through David thus :

1. ‘I will exalt thee, O Lord, for thou hast received me and thou hast not given to my enemies *to rejoice* over me.

2. O Lord, my God, I cried to thee and thou didst heal me.

3. O Lord thou hast brought my *soul* up from Amente; thou hast saved me from those who go down to the pit’.*

73. *However*, when Maria had said these things, the First *Mystery* said to her: “*Excellent, well done*, Maria, thou *blessed one*.”

But he (the First *Mystery*) continued again with the discourse. He said to the *disciples*: “The Pistis Sophia continued again with this *song of praise*, she said :

1. ‘The Light has become my Saviour.

2. And it has turned my darkness into light for me. And it has rent the *Chaos* which surrounded me. It has girded me with light’.”

Now it happened when the First *Mystery* finished speaking these words, Martha came forward and said: “My Lord, thy power *prophesied* once, through David, concerning these words, saying :

10. ‘The Lord has become my *helper*.

11. He has turned my lament into rejoicing for me, he has rent my sackcloth; he has girded me with gladness’[□].” |

* Ps. 29.1-3

□ Ps. 29.10, 11

ΑΣΩΩΠΕ ΔΕ ΝΤΕΡΕ ΠΙΩΟΡΙΠ ΜΜΥCΤΗΡΙΟΝ ΟΥΩ
 ΕCΩΩΤΜ ΕΝΕΪΩΛΧΕ ΕCΧΩ ΝΜΟΟΥ ΝΒΙ ΜΑΡΘΑ· ΠΕ-
 ΧΛΑ ΧΕ ΕΥΓΕ ΑΥΩ ΚΑΛΩC ΜΑΡΘΑ· ΑΧΟΥΩ2 ΔΕ ΟΝ
 ΕΤΟΟΤΨ ΝΒΙ ΠΙΩΟΡΙΠ ΜΜΥCΤΗΡΙΟΝ ΠΕΧΛΑ ΝΜΜΛΟΗ-
 5 ΤΗC· ΧΕ ΑCΟΥΩ2 ΟΝ ΕΤΟΟΤC 2Μ ΦΥΜΝΟC ΝΒΙ
 ΤΠΙCΤΙC CΟΦΙΑ ΑΥΩ ΠΕΧΛΑC ΧΕ

1. ΤΑΘΟΜ 2ΥΜΝΕΥΕ ΕΠΟΥΟΪΝ ΑΥΩ ΜΠΡΡ-ΠΩΒΩ
 ΝΝΘΟΜ ΤΗΡΟΥ ΜΠΟΥΟΕΙΝ ΝΑΪ ΕΝΤΑΥΤΑΛΥ ΝΕ·

2. ΑΥΩ ΝΘΟΜ ΤΗΡΟΥ ΕΤΝ2ΗΤ· 2ΥΜΝΕΥΕ ΕΠΡΑΝ
 10 ΜΠΕCΜΥCΤΗΡΙΟΝ ΕΤΟΥΛΑΒ·

3. ΠΕΤΚΩ ΕΒΟΛ ΝΤΟΥΠΑΡΑΒΑCΙC ΤΗΡC· ΠΕΤΝΟΥ2Μ
 ΜΜΟ ΕΒΟΛ 2Ν ΝΟΥ2ΩΧ ΤΗΡΟΥ· ΝΑΪ ΕΝΤΑΥΟΛΙΒC ΓΜΑ¹
 ΜΜΟ Ν2ΗΤΟΥ ΝΒΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΑΥΟΛΑΔΗC·

4. ΠΕΝΤΑΧΝΟΥ2Μ ΜΠΟΥΟΥΟΕΙΝ ΕΒΟΛ 2Ν ΝΕΠΡΟΒΟ-
 15 ΛΟΟΥΕ ΜΠΑΥΘΑΔΗC ΝΑΪ ΕΤΗΠ ΕΠΤΑΚΟ· ΠΕΝΤΑΨ-
 ΝΟΥΚΛΟΜ ΝΟΥΟΪΝ ΕΧΩ 2Ν ΤΕCΜΝΤΨΑΝ2ΤΗC ΨΑΝ-
 ΤΨΝΑ2ΜΕ·

5. ΠΕΝΤΑΧΜΑ2Ε ΝΟΥΟΕΙΝ ΕCΟΤΨ· ΑΥΩ ΤΟΥΑΡΧΗ
 ΝΑΡΒΡΡΕ· ΝΘΕ ΝΟΥΑ2ΟΡΑΤΟC ΝΤΕ ΠΧΙCΕ·

20 ΝΕΪΩΛΧΕ ΝΕΡΕ ΤΠΙCΤΙC (CΟΦΙΑ) 2ΥΜΝΕΥΕ ΜΜΟΟΥ
 ΠΕ ΧΕ ΑCΝΟΥ2Μ· ΑΥΩ ΕCΡΠΜΕΕΥΕ ΝΝΕ2ΒΗΥΕ ΤΗ-
 ΡΟΥ ΕΝΤΑΪΑΛΥ ΝΑC· ΑCΩΩΠΕ ΘΕ ΝΤΕΡΕ ΠΙΩΟΡΙΠ
 ΜΜΥCΤΗΡΙΟΝ ΟΥΩ ΕΤΑΥΟ ΝΝΕΪΩΛΧΕ ΕΜΜΛΟΗΤΗC·
 ΠΕΧΛΑ ΝΑΥ ΧΕ ΠΕΝΤΑΧΝΟΪ ΕΠΒΩΛ ΝΝΕΪΩΛΧΕ· ΜΑ-
 25 ΡΕCΕΙ' ΕΘΗ· ΝΨΧΟΟΥ 2Ν ΟΥΠΑΡ2ΗCΙΑ· ΑCΕΙ' ΟΝ ΕΘΗ ΓΜΒ

It happened, *however*, when the First *Mystery* finished hearing these words which Martha spoke, he said : “*Excellent and well done, Martha.*”

But the First *Mystery* continued again, he said to the *disciples* : “The Pistis Sophia continued again with the *song of praise* and she said :

1. ‘My power, *sing praise* to the Light and forget not all the powers of the light which he has given to thee.

2. And all the powers within me, *sing praise* to the name of his holy *mystery*.

3. Who forgives all thy *transgressions*, who saves thee from all thy oppressions with which the *emanations* of the Authades have *afflicted* thee.

4. Who has saved thy light from the *emanations* of the Authades which belong to destruction; who has crowned thee with light in his compassion until he saves thee.

5. Who has filled thee with pure light; and thy *beginning* will be renewed like an *invisible one* of the height.’

With these words the Pistis Sophia *sang praises* because she was saved. And she remembered all the things which I had done for her.”

74. Now it happened when the First *Mystery* finished saying these words to the *disciples*, he said to them : “He who *understands* the interpretation of these words, let him come forward and speak *openly*.” |

ἄνθρωποι μαρία πεχας χε παχογίς · εἴς γε νεγίωλαχε
 ενταςζυμνεγε ἄμμοοῦ ἄνθρωποι τῆς τῆς σοφίας · ἀ τῆς
 σομ νόγοειν προφητεύε ἄμμοοῦ ζιτῆν ἀλγεία ·
 χε

5 1. τὰ ψυχὴ σμοῦ ἐπιχογίς · νετῆ πασανζοῦν τῆ-
 ροῦ σμοῦ ἐπεφραν εἰογὰλβ ·

2. τὰ ψυχὴ σμοῦ ἐπιχογίς · ἀγὼ ἄπρρ-πὼβω ἄ-
 νεφτωβε τῆροῦ ·

3. πετκω νε εβολ ἄνογανomia τῆροῦ · πετταλ-
 10 60 ἄνογῶνε τῆροῦ ·

4. πετσωτε ἄπογῶνζ εβολ ζῆμ πτακο · πεττῆ ἄ-
 οὔκλωμ ἄνα' ζιχω ζι ἄντῶανστῆι ·

5. πετσιο ἄπογῶγῶ ἄαλαοον · τοῦ ἄντῶκοῦ
 ἄρβρρε ἄθε ἄταογῶτος ·

15 6. εἰς παῖ πε χε τσοφία ἄρθε ἄναζορατος εἰ-
 ἄπῆς · ἄταχοος 66 χε ἄθε ἄογῶτος · εβολ
 χε ερε πἄντῶπε ἄνῶτος ζῆμ πῆς · ἀγὼ ερε πῆς^b
 ἄναζορατος ζωοῦ ζῆμ πῆς εἰς παῖ πε χε τσοφία
 ἄρογοειν ἄθε ἄναζορατος · ἄθε ἐνεσο' ἄμοσ
 20 7. εἰς τῆς παρῆς :

ἀσῶπε 66 ἄτερε πῶρρ ἄμῦστηριον σῶτῆ
 ἐνεῖωλαχε ἐσχω ἄμμοοῦ ἄνθρωποι μαρία · πεχας χε
 εὔγε ὡ' μαρία τῆς καρίος · ἀσῶπε 66 ἄνῶς ἄνῶ

12 ζιχω should precede ἄνα.

13 MS πετσιο; read πεττσιο.

Maria came forward again and said: "My Lord, concerning these words with which the Pistis Sophia *sang praises*, thy lightpower *prophesied* them through David thus:

1. Bless the Lord, my *soul*, and all that is within me, bless his holy name.

2. Bless the Lord, my *soul*, and forget not all his rewards.

3. Who forgives all thy *iniquities* and who heals all thy sicknesses.

4. Who saves thy life from destruction, who crowns thee with mercy and compassion.

5. Who satisfies thy desire with *good things*; thy youth will be renewed like that of an *eagle*.'*

That is¹, the Sophia will become like the *invisible ones* in the height. He has now said: 'like an *eagle*', because the dwelling place of the *eagles* is in the height, and the *invisible ones* are also in the height; that is, the Sophia will be lighted like the *invisible ones* as she was from her *beginning*."

Now it happened when the First *Mystery* heard these words which Maria spoke, he said: "*Excellent, O Maria, thou blessed one.*"

Now it happened after these things, | the First *Mystery*

* Ps. 102.1-5

¹ (15) MS: explanation of the first four verses of the psalm is lacking.

- ΑΥΟΥΩΣ ΟΝ ΕΤΟΟΤΥ ΖΜ ΠΩΑΧΕ ΝΒΙ ΠΩΟΡΠ ΜΜΥΣ-
 ΤΗΡΙΟΝ ΠΕΧΛΑ ΝΜΜΛΟΗΤΗΣ ΧΕ ΑΪΧΙ-ΤΠΙΣΤΙΣ ΣΟΦΙΑ
 ΑΙΝΤΕ ΕΣΡΑΪ ΕΥΤΟΠΟΣ ΕΥΣΑΠΕΣΗΤ ΜΠΜΕΖΜΝΤΩΟΜΤΕ
 ΝΑΙΩΝ· ΑΥΩ ΑΪΤ ΝΑΣ ΝΟΥΜΥΣΤΗΡΙΟΝ ΝΒΡΡΕ ΝΤΕ
 5 ΠΟΥΟΕΙΝ ΕΜΠΑΠΕΣΑΙΩΝ ΑΝ ΠΕ ΠΤΟΠΟΣ ΝΝΑΖΟΡΑ-
 ΤΟΣ· ΑΥΩ ΟΝ ΑΪΤ ΝΑΣ ΝΟΥΖΥΜΝΟΣ ΝΤΕ ΠΟΥΟΕΙΝ ^{ΠΠ}
 ΧΕ ΝΝΕΥΕΩΘΜΩΟΜ ΕΡΟΣ ΧΙΝ ΜΠΕΪΝΑΥ ΝΒΙ ΝΑΡ-
 ΧΩΝ ΝΑΙΩΝ· ΑΥΩ ΑΙΚΑΛΣ ΖΜ ΠΤΟΠΟΣ ΕΤΜΜΑΥ·
 ΩΑΝΤΕΙ ΝΣΩΣ ΝΤΑΧΙΤΕ ΕΠΕΣΤΟΠΟΣ ΕΤΜΠΧΙΣΕ·
 10 ΑΣΩΩΠΕ ΣΕ ΝΤΕΡΙΚΑΛΣ ΖΜ ΠΤΟΠΟΣ ΕΤΜΜΑΥ· ΑΣΧΩ
 ΟΝ ΜΠΕΪΖΥΜΝΟΣ ΕΣΧΩ ΜΜΟΣ ΝΤΕΪΣΕ ΧΕ
 1. ΖΝ ΟΥΠΙΣΤΙΣ ΑΪΠΙΣΤΕΥΕ ΕΠΟΥΟΕΙΝ· ΑΥΩ ΑΥΡ-
 ΠΑΜΕΕΥΕ ΑΥΣΩΤΜ ΕΠΑΖΥΜΝΟΣ·
 2. ΑΥΝ-ΤΑΩΟΜ ΕΣΡΑΪ ΖΜ ΠΕΧΛΟΣ· ΜΝ ΠΚΑΚΕ ΜΠΕ-
 15 ΣΗΤ ΝΤΕ ΘΥΛΗ ΤΗΡΣ· ΑΥΩ ΑΥΝΤ ΕΣΡΑΪ ΑΥΚΑΛΤ ΖΝ
 ΟΥΑΙΩΝ ΕΥΧΟΣΕ· ΑΥΩ ΕΥΤΑΧΡΗΥ· ΑΥΚΑΛΤ ΖΙ ΤΕ-
 ΖΙΗ ΕΤΒΗΚ ΕΠΑΤΟΠΟΣ·
 3. ΑΥΩ ΑΥΤ ΝΑΪ ΝΟΥΜΥΣΤΗΡΙΟΝ ΝΒΡΡΕ· ΕΜΠΑ-
 ΠΛΑΙΩΝ ΑΝ ΠΕ· ΑΥΩ ΑΥΤ ΝΑΪ ΝΟΥΖΥΜΝΟΣ ΝΤΕ ^{ΠΠ}^b
 20 ΠΟΥΟΕΙΝ· ΤΕΝΟΥ ΣΕ ΠΟΥΟΪΝ ΝΑΡΧΩΝ ΤΗΡΟΥ ΝΑ-
 ΝΑΥ ΕΝΕΝΤΑΚΑΛΥ ΝΜΜΑΪ· ΝΣΕΡ¹ΣΟΤΕ· ΑΥΩ ΝΣΕ-
 ΠΙΣΤΕΥΕ ΕΠΟΥΟΕΙΝ·
 ΠΕΪΖΥΜΝΟΣ ΣΕ ΑΣΧΟΟΥ ΝΒΙ ΤΠΙΣΤΙΣ ΣΟΦΙΑ ΕΣ-
 ΡΑΩΕ ΧΕ ΑΥΝΤΕ ΕΣΡΑΪ ΖΜ ΠΕΧΛΟΣ· ΑΥΩ ΑΥΝΤΕ

8 MS ΝΑΙΩΝ; read ΝΝΑΙΩΝ.

11 ΧΕ inserted in margin.

19 ΑΙΩΝ: dittography, expunged.

continued again with the discourse, he said to the disciples :
 “I took the Pistis Sophia, I brought her out to a *place* which is below the thirteenth *aeon*. And I gave to her a new *mystery* of the light, which is not that of her *aeon*, the *place* of the *invisible ones*. And I gave to her a *song of praise* of the light so that from this time the *archons* of the *aeons* would not be able to have power over her. And I set her in that *place* until I should come for her and take her to her *place* which is in the height.

Now it happened when I set her in that *place*, she spoke again this *song of praise*, saying thus :

1. ‘In *faith* I have *believed* in the Light ; and he remembered me, he heard my *song of praise*.

2. He brought my power out of the *Chaos* of all the *matter*, and the darkness below. And he brought me out, he placed me in an *aeon* on high which is strong ; he has set me on the way which leads to my *place*.

3. And he gave me a new *mystery* which is not that of my *aeon* ; and he gave me a *song of praise* of the light. Now at this time, O Light, all the *archons* of the light will see what thou hast done for me, and they will be afraid, and they will *believe* in the light.’

Now the Pistis Sophia spoke this *song of praise*, rejoicing because she was brought out of the *Chaos*, and she was brought | to the *places* which are below the thirteenth *aeon*.

ΕΝΤΟΠΟΣ ΕΤ̄ΜΠΕCΗΓ' Μ̄ΠΜΕ2Μ̄ΝΤΨΟΜΤΕ Ν̄ΛΙΩΝ · ΤΕ-
 ΝΟΥ ΔΕ ΠΕΤΕΡΕ ΠΕCΗΟΥC ΚΙΜ ΕΡΟC ΕΤΡΕCΗΟΪ Μ̄-
 ΠΒΩΛ Μ̄ΠΝΟΗΜΑ Μ̄ΦΥΜΝΟC ΠΕΝΤΑCΧΟΟC Ν̄ΒΙ ΤΠΙCΤΙC
 CΟΦΙΑ · ΜΑΡΕCΕΙ' ΕΘΗ Ν̄ΥΧΟΟC · ΑΥΕΙ' ΕΘΗ Ν̄ΒΙ ΑΝ-
 5 ΔΡΕΑC ΠΕΧΛΑC ΧΕ ΠΑΧΟΕΙC · ΠΑΪ ΠΕ Ν̄ΤΑ ΤΕΚCΟΜ
 ΝΟΥΟΕΙΝ ΠΡΟΦΗΤΕΥΕ ΖΑΡΟC Μ̄ΠΙΟΥΟΕΙΩ ΖΙΤ̄Ν ΔΑΥ-
 ΕΙΑ · ΧΕ

1. 2̄Ν ΟΥΖΥΠΟΜΟΝΗ ΑΪΖΥΠΟΜΙΝΕ ΕΠΧΟΪC ** ΑΥ†ΖΤΗC <Ρ̄ΝΔ>
 ΕΡΟΪ ΑΥΩ ΑΥCΩΤ̄Μ ΕΠΑCΟΠ̄C ·

10 2. ΑῩΝ-ΤΑΨΥΧΗ ΕΖΡΑΪ 2̄Μ ΠΩΗΪ Ν̄Τ̄ΤΑΛΛΙΠΩΡΙΑ Μ̄Ν
 ΠΟΜΕ Ν̄ΤΛΟΪ2Ε · ΑΥΤΑ2Ε-ΝΑΟΥΕΡΗΤΕ ΕΡΑΤΟΥ ΖΙΧ̄Ν
 ΟΥΠΕΤΡΑ · ΑΥΩ ΑΥCΟΥΤ̄Ν-ΝΑΤΑΔCΕ ·

3. ΑΥΝΟΥΧΕ ΕΡΩΪ ΝΟΥΧΩ Ν̄Β̄ΡΡΕ ΟΥCΜΟΥ Μ̄ΠΕΝ-
 ΝΟΥΤΕ · ΟΥΝ-ΖΑ2 ΝΑΝΑΥ Ν̄CΕΡ̄2ΟΤΕ ΑΥΩ Ν̄CΕ2ΕΛΠΙΖΕ
 15 ΕΠΧΟΕΙC ·

ΑCΩΩΠΕ ΔΕ Ν̄ΤΕΡΕ ΑΝΔΡΕΑC ΤΑΥΕ-ΠΝΟΗΜΑ Ν̄Τ-
 ΠΙCΤΙC CΟΦΙΑ ΠΕΧΛΑC ΝΑΥ Ν̄ΒΙ ΠΙΩΟΡ̄Π Μ̄ΜΥCΤΗΡΙΟΝ
 ΧΕ ΕΥΓΕ ΑΝΔΡΕΑC ΠΜΑΚΑΡΙΟC · ΑΥΟΥΩ2 ΔΕ ΟΝ
 ΕΤΟΟΤ̄Υ 2̄Μ ΠΩΑΧΕ ΠΕΧΛΑC Ν̄ΜΜΛΟΗΤΗC ΧΕ ΝΑΪ ΝΕ
 20 Ν̄ΩΑΧΕ ΤΗΡΟΥ ΕΝΤΑΥΩΩΠΕ Ν̄ΤΠΙCΤΙC CΟΦΙΑ · ΑC-
 ΩΩΠΕ ΔΕ Ν̄ΤΕΡΙΝ̄ΤC ΕΠΤΟΠΟC ΕΤ̄ΜΠΕCΗΤ Μ̄ΠΜΕ2-
 Μ̄ΝΤΨΟΜΤΕ Ν̄ΝΑΙΩΝ · ΑΪΕΙ' ΕΪΝΑΒΩΚ ΕΠΟΥΟΕΙΝ Ν̄ΤΑ- <Ρ̄ΝΔ> ^{b)}
 ΛΟ ΖΑΡΟC · ΠΕΧΛΑC ΝΑΪ ΧΕ ΠΟΥΟΕΙΝ Ν̄ΝΟΥΟΕΙΝ ΕΚ-

1 MS Μ̄ΠΜΕ2Μ̄Μ̄ΝΤΨΟΜΤΕ.

20 MS Ν̄Π̄ΤΠΙCΤΙC ; second π expunged.

22 MS Ν̄ΝΑΙΩΝ; read Ν̄ΛΙΩΝ.

Now at this time, he whose *mind* moves him to *understand* the interpretation of the *thought* in the *song of praise* which the Pistis Sophia spoke, let him come forward and say it."

Andrew came forward, he said: "My Lord, this is what thy light-power once *prophesied* through David, saying:

1. 'I *waited* with *endurance* for the Lord; he gave heed to me and he heard my supplication.

2. He brought my *soul* up from the pit of *wretchedness* and the miry clay; he has set my feet upon a *rock* and he has directed my steps.

3. He has put a new song into my mouth, a blessing for our God. Many will see and will be afraid, and will *hope* in the Lord' *."

Now it happened when Andrew gave the *thought* of the Pistis Sophia, the First *Mystery* said to him: "*Excellent, Andrew, thou blessed one.*"

75. *However* he (the First Mystery) continued again with the discourse. He said to the *disciples*: "These are all the events which happened to the Pistis Sophia. Now it happened when I brought her to the *place* which is below the thirteenth *aeon*, I was about to go to the light and to abandon her, she said to me: 'O Light of Lights, thou | wilt go to the

* Ps. 39.1-3

ΝΑΒΩΚ ΕΠΟΥΟΪΝ ΝΓΛΟ ΖΑΡΟΪ· ΑΥΩ ΝΨΕΙΜΕ ΝΒΙ ΠΛ-
 ΔΑΜΑΣ ΠΤΥΡΑΝΝΟC ΧΕ ΑΚΛΟ ΖΑΡΟΪ· ΑΥΩ ΝΨΕΙΜΕ
 ΧΕ ΝΨΩΟΟΠ ΑΝ ΝΒΙ ΠΕΤΝΑΝΑΖΜΕΤ· ΨΝΗΥ ΟΝ ΕΡΟΪ
 ΕΠΕΪΤΟΠΟC ΝΤΟΨ ΜΝ ΝΕΨΑΡΧΩΝ ΤΗΡΟΥ ΕΤΜΟCΤΕ
 5 ΜΜΟΪ ΑΥΩ ΟΝ ΠΑΥΘΑΔΗC ΝΑΨ-ΒΟΜ ΝΤΕΨΠΡΟΒΟΛΗ
 ΝΖΟ ΜΜΟΥΪ ΝCΕΕΙ' ΤΗΡΟΥ ΝCΕΖΩΧ ΜΜΟΪ ΖΙ ΟΥCΟΠ·
 ΑΥΩ ΝCΕΨΙ-ΠΑΟΥΟΕΙΝ ΤΗΡΨ ΖΡΑΪ ΝΖΗΤ· ΑΥΩ ΝΤΑ-
 ΨΩΠΕ ΝΑΤΒΟΜ· ΑΥΩ ΟΝ ΤΑΨΩΠΕ ΝΑΤΟΥΟΕΙΝ· ΤΕ-
 ΝΟΥC ΔΕ ΠΟΥΟΕΙΝ[†] ΑΥΩ ΠΑΟΥΟΕΙΝ ΨΙ-ΤΒΟΜ ΜΠΕΨΟΥ-^(PHE)
 10 ΟΪΝ ΝΖΗΤΟΥ· ΧΕΚΑΛC ΝΝΕΨΕΨΩΒΜΒΟΜ ΝΖΩΧ ΜΜΟΪ
 ΧΙΝ ΜΠΕΪΝΑΨ· ΑCΨΩΠΕ ΔΕ ΝΤΕΡΙCΩΤΜ ΕΝΕΪΨΑΧΕ
 ΕCΧΩ ΜΜΟΟΥ ΝΒΙ ΤΠΙCΤΙC CΟΦΙΑ· ΑΪΟΥΨΩΒ ΝΑC
 ΕΪΧΩ ΜΜΟC ΧΕ ΜΠΑΤΕ ΠΑΪΩΤ ΚΕΛΕΨΕ ΝΑΪ ΠΕΝΤ-
 ΑΨΠΡΟΒΑΛΕ ΜΜΟΪ ΕΒΟΛ· ΕΤΡΑΨΙ-ΠΕΨΟΥΟΪΝ ΝΖΗΤΟΥ·
 15 ΑΛΛΑ ΨΝΑCΦΡΑΓΙΖΕ ΝΝΤΟΠΟC ΜΠΑΥΘΑΔΗC ΜΝ ΝΕΨ-
 ΑΡΧΩΝ ΤΗΡΟΥ ΝΑΪ ΕΤΜΟCΤΕ ΜΜΟ· ΧΕ ΑΡΕΠΙCΤΕΨΕ
 ΕΠΟΥΟΕΙΝ· ΑΥΩ ΟΝ ΨΝΑCΦΡΑΓΙΖΕ ΝΝΤΟΠΟC ΜΠΑ-
 ΔΑΜΑC ΜΝ ΝΕΨΑΡΧΩΝ ΧΕ ΝΝΕΨ ΟΥΟΝ ΜΜΟΟΥ ΒΜ-
 ΒΟΜ ΕΠΟΛΕΜΕΙ ΜΜΜΕ· ΨΑΝΤΕ ΠΕΨΟΕΨ ΧΩΚ ΕΒΟΛ·
 20 ΑΥΩ ΨΑΝΤΨΕΪ' ΝΒΙ ΠΚΑΙΡΟC ΝΨΚΕΛΕΨΕ ΝΑΪ ΝΒΙ ΠΛ-^{(PHE)'}
 ΕΪΩΤ· ΝΤΑΨΙ-ΠΕΨΟΥΟΕΙΝ ΝΖΗΤΟΥ· ΜΝΝCΩC ΔΕ ΟΝ
 ΠΕΧΑΪ ΝΑC· ΧΕ CΩΤΜ ΤΑΨΑΧΕ ΜΜΜΕ ΕΠΕΨΟΥΟΕΨ
 ΕΤΕΡΕ ΝΑΪ ΝΑΨΩΠΕ ΝΖΗΤΨ ΕΤΕ ΝΕΝΤΑΪΧΟΟΥ ΝΕ·
 †

13 MS ΜΠΑΤΕΠΑΤΕ; last four letters crossed out.

24 MS ΝΕΝΕ.

light and abandon me, and Adamas, the *Tyrant*, will know that thou hast abandoned me, and he will know that there is no one who will save me. He will come again to me to this *place*, he and all his *archons* which hate me. And the Authades will again give power to his lion-faced *emanation*, that they all come and oppress me at the same time and take away all my light from me, so that I become powerless, and I also become without light. Now at this time, O Light and my Light, take the power of their light from them, so that they have not the power to oppress me from this time.'

Now it happened when I heard these words which the Pistis Sophia said, I answered her, saying: 'My Father who *emanated* me has not yet *commanded* me to take away their light from them, *but* I will *seal* the *places* of the Authades and all his *aeons* which hate thee, because thou hast *believed* in the light. And furthermore I will *seal* the *places* of Adamas and his *archons*, so that none of them are able to *wage war* on thee until their time is completed, and until the *appointed time* comes when my Father *commands* me to take away their light from them.'

76. *But* after this I said to her again: 'Hear that I speak with thee about their time, in which these things will happen which I have said to thee. | They will happen when the three times are completed.'

ΕΥΝΑΩΩΠΙΕ ΕΡΕΩΑΝ ΨΟΜΝΤ̄ ΝΟΥΟΕΙΩ ΧΩΚ ΕΒΟΛ.
 ΑΣΟΥΩΨΒ̄ Ν̄ΒΙ ΤΠΙΣΤΙC CΟΦΙΑ· ΠΕΧΑΣ ΝΑΪ· ΧΕ ΠΟΥ-
 ΟΕΙΝ· ΕΪΝΑΕΙΜΕ ΤΩΝ ΕΥΩΑΝΩΩΠΙΕ Ν̄ΒΙ ΠΨΟΜΝΤ̄
 ΝΟΥΟΕΙΩ· ΧΕΚΑΣ ΕΪΕΟΥΝΟC Μ̄ΜΟΪ· ΑΥΩ ΝΤΑΡΑΩΕ
 5 ΧΕ Α42ΩΝ Ε2ΟΥΝ Ν̄ΒΙ ΠΕΟΥΟΕΙΩ ΕΤΡΕΚΧΙΤ ΕΠΑΤΟ-
 ΠΟC· ΑΥΩ ΟΝ †ΝΑΡΑΩΕ ΧΕ Α4ΕΙ' Ν̄ΒΙ ΠΕΟΥΟΕΙΩ
 ΕΚΝΑCΙ-Ν̄CΟΜ ΝΟΥΟΕΙΝ 2̄Ν ΝΗ ΤΗΡΟΥ ΕΤΜΟCΤΕ Μ̄ΜΟΪ·
 ΧΕ ΑΪΠΙCΤΕΥΕ ΕΠΕΚΟΥΟΕΙΝ· ΑΝΟΚ ΔΕ ΑΪΟΥΩΨΒ̄ ΠΠΕ
 ΠΕΧΑΪ ΝΑC ΧΕ ΕΡΕΩΑΝΝΑΥ ΕΤΠΥΛΗ Μ̄ΠΕΘΗCΑΥΡΟC
 10 Μ̄ΠΙΝΟC ΝΟΥΟΪΝ ΤΑΪ ΕΤΟΥΗΝ ΕΠΜΕ2ΜΝΤΨΟΜΤΕ Ν-
 ΛΙΩΝ ΕΤΕ ΤΕ2ΒΟΥΡ ΤΕ ΕΥΩΑΝΟΥΩΝ ΝΤΠΥΛΗ ΕΤΜ-
 ΜΑΥ· ΕΪΕ ΑΥΧΩΚ ΕΒΟΛ Ν̄ΒΙ ΠΨΟΜΝΤ̄ ΝΟΥΟΕΙΩ·
 ΑCΟΥΩΨΒ̄ ΟΝ Ν̄ΒΙ ΤCΟΦΙΑ ΠΕΧΑΣ ΧΕ ΠΟΥΟΕΙΝ·
 ΕΪΝΑΕΙΜΕ ΤΩΝ ΕΪ2̄Μ ΠΕΪΤΟΠΟC· ΧΕ ΑΥΟΥΩΝ ΝΤΠΥ-
 15 ΛΗ ΕΤΜΜΑΥ· ΑΝΟΚ ΔΕ ΑΪΟΥΩΨΒ̄ ΠΕΧΑΪ ΝΑC ΧΕ
 ΕΥΩΑΝΟΥΩΝ ΝΤΠΥΛΗ ΕΤΜΜΑΥ· CΕΝΑΕΙΜΕ Ν̄ΒΙ ΝΕΤ-
 ΨΟΟΠ 2̄Ν ΝΑΙΩΝ ΤΗΡΟΥ ΕΤΒΕ ΠΝΟC ΝΟΥΟΪΝ ΕΤΝΑ-
 ΩΩΠΙΕ 2̄Ν ΝΕΥΤΟΠΟC ΤΗΡΟΥ· ΠΛΗΝ CΕ ΕΙC2̄ΗΗΤΕ
 ΑΪΚΑΛC ΧΕ Ν̄ΝΕΥΤΟΛΜΑ ΕΡΟ 2̄Ν ΑΛΛΥ Μ̄ΠΕΘΟΟΥ·
 20 ΨΑΝΤΟΥΧΩΚ ΕΒΟΛ Ν̄ΒΙ ΠΨΟΜΝΤ̄ ΝΟΥΟΕΙΩ· ΝΤΟ ΠΠΕ^b
 ΔΕ ΤΕΡΑΩΩΠΙΕ ΕῩΝΤΕ ΤΕ2ΟΥCΙΑ Μ̄ΜΑΥ ΕΒΩΚ Ε2ΡΑΪ
 ΕΠΕῩΜΝΤCΝΟΟΥC ΝΑΙΩΝ Μ̄ΠΕΟΥΟΕΙΩ ΕΤΕ2ΝΕ· ΑΥΩ
 ΟΝ ΝΤΕΚΟΤΕ ΝΤΕΕΙ' ΕΠΟΥΤΟΠΟC· ΠΑΪ ΕΤΜ̄ΠΕCΗΤ
 Μ̄ΠΜΕ2ΜΝΤΨΟΜΤΕ ΝΑΙΩΝ· ΠΑΪ ΕΡΕΨΟΟΠ Ν2̄ΗΤ4 ΤΕ-

1 MS ΨΟΜΠΤ̄; read ΠΨΟΜΠΤ̄.

8 Π in upper right-hand margin at end of quire.

16 Ν̄ΒΙ ΝΕΤΨΟΟΠ in margin.

The Pistis Sophia answered, she said to me : 'O Light, by what shall I know when the three times will happen, that I may rejoice and be glad, because the time has arrived that thou takest me to my *place*? And furthermore I will rejoice because the time has come that thou wilt take away the light-power from all those that hate me because I *believed* in thy light.'

However, I answered and said to her : 'When thou seest the *gate* of the *Treasury* of the great Light — this which opens to the thirteenth *aeon*, namely the left — when that *gate* is opened the three times are completed.'

The Pistis Sophia answered again, she said : 'O Light, by what shall I know, when I am in this *place*, that *gate* has been opened?'

But I answered and said to her : 'When that *gate* is opened, those who are in all the *aeons* will know, because of the great light which will happen in all their *places*. *Nevertheless* see, I have now established it that they (the archons) will not *dare* anything evil against thee, until the three times are completed. *But* thou wilt have the *authority* there to go to their twelve *aeons* at the time which pleases thee, and to return again, and to come to thy *place* in which thou art at this time, which is below the thirteenth *aeon*. | *But* thou

ΝΟΥ· ΑΛΛΑ ΝΤΕΡΑΨΩΠΕ ΑΝ ΕΥΝ-ΤΕΞΟΥCΙΑ ΜΜΑΥ·
 ΕΒΩΚ ΕΖΟΥΝ ΕΤΠΥΛΗ ΜΠΧΙCΕ· ΤΑΪ ΕΤΨΟΟΠ ΖΜ
 ΠΜΕΖΜΝΤΨΟΜΤΕ ΝΛΙΩΝ· ΕΤΡΕΒΩΚ ΕΖΟΥΝ ΕΠΟΥΤΟ-
 ΠΟC ΠΑΪ ΝΤΑΡΕΕΙ' ΕΒΟΛ ΝΖΗΤΨ· ΠΛΗΝ CΕ ΕΥΨΑΝ-
 5 ΧΩΚ ΕΒΟΛ ΝCΙ ΠΨΟΜΝΤ' ΝΟΥΟΕΙΨ· CΗΛΖΩΧ ΜΜΟ
 ΟΝ ΝCΙ ΠΑΥΘΑΔΗC ΜΝ ΝΕCΑΡΧΩΝ ΤΗΡΟΥ ΕΤΡΕΥCΙ-
 ΠΟΥΟΥΟΙΝ ΝΖΗΤΕ· ΕCΘΟΝΤ' ΕΡΟ· ΕCΜΕΕΥΕ ΧΕ ΝΤΟ ΠΙΖ
 ΑΡΕΚΑΤΕΧΕ ΝΤΕCΘΟΜ ΖΜ ΝΕΧΛΟC· ΑΥΩ ΕCΜΕΕΥΕ
 ΧΕ ΝΤΟ ΑΡΕCΙ-ΠΕCΟΥΟΕΙΝ ΝΖΗΤC· CΗΛΑΝΟΥC CΕ
 10 ΕΡΟ ΕΤΡΕCΙ-ΠΟΥΟΥΟΕΙΝ ΝΖΗΤΕ ΧΕ ΕCΕΧΟΟΥC ΕΠΕ-
 ΧΛΟC· ΝCΕΤΑΔ CΖΟΥΝ ΕΤΕCΠΡΟΒΟΛΗ ΕΤΜΜΑΥ ΧΕ-
 ΚΑC ΕCΕΨCΘΜCΟΜ ΝΕΙ' ΕΖΡΑΪ ΖΜ ΝΕΧΛΟC· ΑΥΩ ΝCΕΙ'
 ΕΠΕCΤΟΠΟC· ΝΑΪ ΔΕ CΗΛΖΙΤΟΟΤΨ ΕΡΟΟΥ ΝCΙ ΠΑΔΑ-
 ΜΑC· ΑΝΟΚ ΔΕ ΨΝΑCΙ-ΝΟΥCΟΜ ΤΗΡΟΥ ΝΖΗΤΨ· ΤΑ-
 15 ΤΑΔΥ ΝΕ· ΑΥΩ ΨΝΑCΙ' ΝΤΑCΙΤΟΥ· ΤΕΝΟΥ CΕ ΕΥ-
 ΨΑΝΖΩΧ ΜΜΟ ΜΠΕΟΥΟΕΙΨ ΕΤΜΜΑΥ· ΖΥΜΝΕΥΕ ΕΖΡΑΪ
 ΕΠΟΥΟΕΙΝ· ΑΥΩ ΑΝΟΚ ΝΨΝΑΩCΚ ΑΝ ΕΤΡΑΒΟΗΘΕΙ
 ΕΡΟ· ΑΥΩ ΨΝΗΥ ΕΡΑΤΕ ΖΝ ΟΥCΕΠΗ· ΕΒΟΛ ΖΝ ΝΤΟ-
 ΠΟC ΕΤΜΠΟΥΕCΗΤ· ΑΥΩ ΨΝΗΥ ΕΖΡΑΪ ΕΝΕΥΤΟΠΟC· ΠΙΖ⁶
 20 ΤΑCΙ-ΠΕΥΟΥΟΕΙΝ ΝΖΗΤΟΥ· ΑΥΩ ΨΝΗΥ ΕΠΕΪΤΟΠΟC
 ΕΝΤΑΪΚΑΔΤΕ ΝΖΗΤΨ ΠΑΪ ΕΤΝΠΕCΗΤ ΜΠΜΕΖΜΝΤΨΟΜΤΕ
 ΝΛΙΩΝ· ΨΑΝΨΧΙΤΕ ΕΠΟΥΤΟΠΟC ΠΑΪ ΝΤΑΡΕΕΙ' ΕΒΟΛ
 ΝΖΗΤΨ·

1 MS ΕΥΝ ΤΕΞΟΥCΙΑ; read ΕΥΝΤΕ ΤΕΞΟΥCΙΑ.

7 Π in upper left-hand margin at beginning of quire.

18 MS ΕΒΟΛ ΖΝ ΠΤΟΠΟC; read ΕΝΤΟΠΟC.

21 MS ΕΤΝΠΕCΗΤ; read ΕΤΜΠΕCΗΤ.

wilt not have *authority* there to go within the *gate* of the height which is in the thirteenth *aeon*, to go within to thy *place* from which thou didst come forth. *Nevertheless*, when the three times are now completed, the Authades and all his *archons* will oppress thee again to take away thy light from thee. He will be angry with thee, thinking that thou hast *restrained* his power in the *Chaos*, and thinking that thou hast taken away the light (of his power) from it. He will now be infuriated against thee to take away thy light from thee, so that he may send it down to the *Chaos* and put it into those *emanations* of his, so that they should have power to come out of the *Chaos*, and to come to his (the Authades) *place*. *But* Adamas will begin these things. *But* I will take away all thy powers from him and give them to thee, and I will come and take them. Now at the moment when they oppress thee at that time, *sing praises* to the light and I will not delay to *help* thee. And I will come to thee in haste to the *places*¹ below thee. And I will come down to their *places* to take their light from them. And I will come to this *place* in which I have established thee, which is below the thirteenth *aeon*, until I take thee to thy *place* from which thou didst come forth.' |

¹ (18) to the places; MS : out of the places.

Now it happened when the Pistis Sophia heard these words which I spoke to her, she rejoiced with great joy. *But* I set her in the *place* which is below the thirteenth *aeon*, I went to the light, I abandoned her.”

77. The First *Mystery* *however* spoke to the *disciples* of all these events, for they happened to the Pistis Sophia. And he was sitting on the Mount of Olives, speaking all these words in the midst of the *disciples*. He continued again *however*, he said to them : “*But* it happened again after all these things, as I was in the *world* of mankind, as I was sitting by the wayside that is this *place*, namely the Mount of Olives, before I had yet been sent my *garment* — which I had left behind in the 24th *mystery* from within, *but* the first from without, which is the great *incomprehensible one* in which I shone — and before I went to the height to receive my second *garment*, as I was sitting before you¹ in this *place* which is the Mount of Olives, the time was completed of which I had spoken to the Pistis Sophia thus : ‘Adamas and all his *archons* will oppress thee.’

Now it happened when that time came — I *however* was in the *world* of mankind, sitting before you in this *place* which is the Mount of Olives — Adamas looked forth from the twelve *aeons*. He looked down to the *places* of the *Chaos*, he saw his *demonic* power which was in the *Chaos* with no light | at all in it, for I had taken away its light

¹ (17, 23) before you; Till : with you (see 173.4).

2117C 6117P4 XE NEAI4I-ΠΕCΟΥΟΙΝ 2PAI 22117C AYW
 A4NAΓ EPOC ECO' NKAKE. AYW EMΠCΕΩ6M6OM EEI'
 EΠE4TOΠOC. ETE ΠMNTCNOOYC ΠE NAIΩN. A4P-
 ΠMEEYE ON NI ΠAΔAMAC NTΠICTIC COΦIA AYW A4-
 5 6ΩNT EPOC EMAYO EMAYO. E4MEEYE XE NTOC TE
 NTACKATEXE NTΕ46OM 2PAI 2M ΠEXAC³ AYW E4- P10
 MEEYE XE NTOC TE NTAC4I-ΠΕCΟΥΟΕΙΝ N2HTC AYW
 A4NOY6C EMATE AYW A4OYΕ2-6ΩNT E4N 6ΩNT.
 A4ΠPOBAΛE EBOL N2HT4 NOYΠPOBOLH NKAKE. AYW
 10 MN KEOYI NXAC MΠONHPOH ECNAOT. XE E4E-
 OTPTP-TΠICTIC COΦIA 2PAI N2HTOY. AYW A4TAMIO
 NOYTOΠOC NKAKE 2PAI 2M ΠE4TOΠOC. XE E4E2OX
 NTCOΦIA 2PAI N2HT4. AYW A4XI N2ENMHHOYE NAP-
 XΩN NTAC AYΠOT NCA TCOΦIA. ETPEYNTC EΠIXAC
 15 NKAKE ENTAC4TAMIO4. AYW NCCE2OX MMOC 2M ΠTO-
 ΠOC ETMMAY. AYW NCCEOTPTOPC NI 4ΠPOBOLH
 CNT E NKAKE. NAI ENTACΠPOBAΛE MMOOY EBOL NI
 ΠAΔAMAC⁴ OANTOY4I-ΠΕCΟΥΟΕΙΝ THP4 N2HTC AYW P10^b
 NTE ΠAΔAMAC 4I-ΠΟΥΟΕΙΝ NTΠICTIC COΦIA. N4TAA4
 20 N4ΠPOBOLH CNT E NKAKE ETNAOT. NCCEXIT4 EΠNO6
 NXAC ETMΠECHT PAI ETO¹ NKAKE. AYW NCENOX4
 E2OYN ETΕ46OM NKAKE ETO NXAC. XE MEWA K
 ECCEOT6M6OM EEI' EΠE4TOΠOC. EBOL XE NEACPKAKE
 ΠE EMATE. XE AI4I-TEC6OM NOYOEIN N2HTC.
 25 ACOTΠE 6E NTepOYΠOT NCA TΠICTIC COΦIA.
 ACOT ON EBOL AC2YMNEYE E2PAI EΠOYOEIN EΠEIDH

3 MS ΠE NAIΩN; read NAIΩN ΠE.

from it. And he saw it, that it was dark and not able to come to his *place*, namely the twelve *aeons*. Adamas again remembered the Pistis Sophia and he was exceedingly angry with her, for he thought that it was she who had *restrained* his power in the *Chaos*, and he thought that it was she who had taken away its light from it (the power of Adamas). And he was very wrathful and added anger to anger. He *emanated* forth a dark *emanation* and another *chaotic* and *wicked* one which was powerful, so that through them he should agitate the Pistis Sophia. And he created a dark *place* in his *place*, so that he should oppress the Sophia within it. And he took many of his *archons*, they pursued the Pistis Sophia to bring her to the dark *Chaos* which he had created. And the two dark *emanations* which Adamas had *emanated* oppressed her in that *place*, and they agitated her until they took away all her light from her. And Adamas took the light of the Pistis Sophia, and he gave it to the two dark and powerful *emanations* to take to the great *Chaos* below, which is dark, and to cast it within to his dark power which is *chaotic*, so that perhaps it (the power) would be able to come to his *place*, for it had become very dark because I had taken away its light-power from it.

Now it happened when they pursued the Pistis Sophia, she cried out again, she *sang praises* to the light *since* |

Αἰ̅χοο̅ς ν̅ας χ̅ε ε̅ψω̅αν̅ω̅χ̅ μ̅μο̅ ν̅τε̅ς̅υ̅μ̅νε̅υ̅ε̅ ε̅-
 2 ρ̅αι̅ ε̅ροῖ̅ †̅νη̅υ̅ 2̅ν̅ ο̅υ̅β̅ε̅π̅η̅· ν̅τα̅βο̅η̅οῖ̅ ε̅ρο̅· λ̅ε̅-
 ω̅π̅ε̅ β̅ε̅ ν̅τε̅ρο̅υ̅2̅ω̅χ̅ μ̅μο̅ς· λ̅νο̅κ̅ Δ̅ε̅ ν̅εῖ̅ς̅μο̅ο̅ς 1̅3̅
 η̅ε̅ 2̅α̅τ̅ν̅τ̅η̅νο̅υ̅ 2̅μ̅ π̅εῖ̅το̅πο̅ς· ε̅τε̅ π̅το̅ο̅υ̅ ν̅ν̅χοῖ̅τ̅
 5 η̅ε̅ λ̅ε̅ς̅υ̅μ̅νε̅υ̅ε̅ ε̅ρ̅αι̅ ε̅πο̅υ̅ο̅εῖν̅ ε̅ς̅χ̅ω̅ μ̅μο̅ς χ̅ε

1. πο̅υ̅ο̅εῖν̅ ν̅ν̅ο̅υ̅ο̅εῖν̅ λ̅ι̅π̅ι̅ς̅τε̅υ̅ε̅ ε̅ρο̅κ̅· ν̅α̅2̅μ̅ε̅τ̅
 ε̅ν̅εῖ̅α̅ρ̅χ̅ω̅ν̅ τ̅η̅ρο̅υ̅ ε̅τ̅π̅η̅τ̅ ν̅ς̅ωῖ̅· λ̅υ̅ω̅ ν̅τ̅β̅ο̅η̅οῖ̅ ε̅ροῖ̅·

2. μ̅η̅πο̅τε̅ ν̅ς̅ε̅Ϸ̅ι̅-π̅α̅ο̅υ̅ο̅εῖν̅ ν̅2̅η̅τ̅· ν̅ο̅ε̅ ν̅†̅β̅ο̅μ̅
 ν̅2̅α̅ μ̅μο̅υῖ̅ χ̅ε̅ π̅ε̅κο̅υ̅οῖ̅ν̅ ω̅ο̅ο̅π̅ λ̅ν̅ ν̅μ̅μ̅αι̅ μ̅ν̅ τ̅ε̅κ̅-
 10 λ̅πο̅2̅ρο̅ι̅α̅ ν̅ο̅υ̅ο̅εῖν̅ ε̅τ̅ρ̅ε̅υ̅ν̅α̅2̅μ̅ε̅τ̅· ε̅μ̅μ̅ο̅ν̅· λ̅Ϸ̅ω̅ν̅τ̅
 ε̅ροῖ̅ ν̅β̅ι̅ π̅α̅Δ̅α̅μ̅α̅ς̅ ε̅Ϸ̅ω̅ μ̅μο̅ς̅ ν̅αι̅ χ̅ε̅ ν̅τ̅ο̅ λ̅ρ̅ε̅κα̅τ̅-
 ε̅Ϸ̅ε̅ ν̅τ̅α̅β̅ο̅μ̅ 2̅μ̅ π̅ε̅χ̅α̅ο̅ς̅·

3. τ̅ε̅νο̅υ̅ β̅ε̅ πο̅υ̅ο̅εῖν̅ ν̅ν̅ο̅υ̅ο̅εῖν̅ ε̅ω̅χ̅ε̅ λ̅νο̅κ̅
 λ̅ι̅ρ̅-π̅αι̅· λ̅ι̅κα̅τ̅ε̅Ϸ̅ε̅ μ̅μο̅ς̅· ε̅ω̅χ̅ε̅ λ̅ι̅ρ̅-λ̅α̅λ̅υ̅ ν̅χ̅ι̅ν̅ς̅ο̅ν̅ς̅
 15 ν̅τ̅β̅ο̅μ̅ ε̅τ̅μ̅μ̅α̅υ̅·

4. ἡ̅ ε̅ω̅χ̅ε̅ λ̅ι̅2̅ω̅χ̅ μ̅μο̅ς̅ ν̅θ̅ε̅ ν̅τ̅α̅ς̅2̅ω̅χ̅ μ̅μοῖ̅·
 ε̅υ̅ε̅Ϸ̅ι̅-π̅α̅ο̅υ̅ο̅εῖν̅ ν̅2̅η̅τ̅· ν̅β̅ι̅ ν̅εῖ̅α̅ρ̅χ̅ω̅ν̅ τ̅η̅ρο̅υ̅ ε̅τ̅π̅η̅τ̅ 1̅3̅^b
 ν̅ς̅ωῖ̅· λ̅υ̅ω̅ ε̅υ̅ε̅κα̅λ̅α̅τ̅ ε̅β̅ο̅λ̅ εῖ̅ω̅ο̅υ̅εῖτ̅·

5. λ̅υ̅ω̅ ε̅ρ̅ε̅ π̅χ̅α̅χ̅ε̅ π̅α̅Δ̅α̅μ̅α̅ς̅ ε̅Ϸ̅ε̅π̅ω̅τ̅ ν̅ς̅α̅ τ̅α̅-
 20 β̅ο̅μ̅ ν̅Ϸ̅τ̅α̅2̅ο̅ς̅· λ̅υ̅ω̅ ε̅Ϸ̅ε̅Ϸ̅ι̅-π̅α̅ο̅υ̅ο̅εῖν̅ ν̅τ̅ο̅ο̅τ̅· ν̅Ϸ̅-
 νο̅χ̅Ϸ̅ ε̅2̅ο̅υ̅ν̅ ε̅τ̅ε̅Ϸ̅β̅ο̅μ̅ ν̅κα̅κε̅ τ̅αι̅ ε̅τ̅2̅μ̅ π̅ε̅χ̅α̅ο̅ς̅·
 λ̅υ̅ω̅ ε̅Ϸ̅ε̅κα̅-τ̅α̅β̅ο̅μ̅ 2̅μ̅ π̅ε̅χ̅α̅ο̅ς̅·

6. τ̅ε̅νο̅υ̅ β̅ε̅ πο̅υ̅ο̅εῖν̅ τ̅α̅2̅οῖ̅ 2̅μ̅ π̅ε̅κ̅β̅ω̅ν̅τ̅· λ̅υ̅ω̅
 χ̅ι̅ς̅ε̅ ν̅τ̅ε̅κ̅β̅ο̅μ̅ ε̅χ̅ν̅ ν̅α̅χ̅α̅χ̅ε̅· ν̅αι̅ ε̅ν̅τ̅α̅υ̅τ̅ω̅ο̅υ̅ν̅
 25 ε̅χ̅ωῖ̅ ν̅2̅α̅ε̅·

7. β̅ε̅π̅η̅ μ̅α̅τ̅α̅ν̅2̅οῖ̅· κα̅τ̅α̅ ο̅ε̅ ε̅ν̅τ̅α̅κ̅χ̅ο̅ο̅ς̅ χ̅ε̅ †̅να̅-
 βο̅η̅οῖ̅ ε̅ρο̅ :

I had said to her : 'When thou art oppressed and dost *praise* me, I will come in haste to *help* thee.'

Now it happened when she was oppressed — *but* I sat before you in this *place* which is the Mount of Olives — she *sang praises* to the light, saying :

1. 'O Light of Lights, I have *believed* in thee. Save me from all these *archons* which pursue me, and *help* me.

2. *Lest* they take away my light from me, like the lion-faced power, for thy light and thy *outpouring* of light are not with me to save me. Rather Adamas was angry with me, saying to me : It is thou who hast *restrained* my power in the *Chaos*.

3. Now O Light of Lights, if I have done this — if I have *restrained* it, if I have done anything unjust to that power.

4. If I have oppressed it as it has oppressed me — may all these *archons* which pursue me take away my light from me and leave me empty.

5. And may the enemy Adamas pursue my power and seize it and take away my light from me, and cast it into his dark power which is in the *Chaos*; and may he place my power in the *Chaos*.

6. Now O Light, seize me in thy anger, and raise thy power against my enemies which have risen against me at last.

7. Save me quickly, *according to* what thou hast said : I will *help* thee'." |

- 5 ἡ ἀσφωπὴ δὲ νῦν πωρῶν μῦσθηριον οὕτως
 ἐφῆκεν ἡμεῖς ἀφῆκεν ἐμμελοῦς· περὶ αὐτῆς
 ἀφῆκεν ἡμεῖς ἀφῆκεν ἐνταῖς οὐ· μαρτυρεῖ ὅτι νῦν
 10 παρὸς· ἔτι περὶ γένος ἐνταῖς γένος νῦν ἡ
 νῦν τῆς σοφίας· ἀπεκδοῖς νόσους προφητείας
 μῦσθηριον μῦσθηριον 21 τὴν ἀφῆκεν· 22 μῦσθηριον
 ψαλμοὺς αὐτῆς
 1. παρὸς ἀφῆκεν ἀφῆκεν ἐκ· μαρτυρεῖ
 10 ἐνταῖς νῦν ἀφῆκεν ἡμεῖς·
 2. μηδὲ πωρῶν νῦν ἀφῆκεν ἡμεῖς νόσους· ἐμμε-
 λοῦς αὐτῆς περὶ γένος·
 3. παρὸς ἀφῆκεν αὐτῆς· αὐτῆς οὐ-
 χῆς 23 ἀφῆκεν·
 15 4. αὐτῆς ἀφῆκεν ἡμεῖς ἀφῆκεν ἀφῆκεν·
 ἐφῆκεν ἐκ 24 ἀφῆκεν ἀφῆκεν·
 5. νῦν ἀφῆκεν πωρῶν ἀφῆκεν ἀφῆκεν· ἀφῆκεν
 νῦν ἀφῆκεν ἀφῆκεν ἀφῆκεν· ἀφῆκεν ἀφῆκεν
 αὐτῆς 25 ἀφῆκεν· ἀφῆκεν ἀφῆκεν·
 20 6. τῶν παρὸς(1) 26 ἀφῆκεν ἀφῆκεν ἀφῆκεν ἀφῆκεν
 ἀφῆκεν·
 τῶν παρὸς 27 ἀφῆκεν ἀφῆκεν ἀφῆκεν·

4 MS ἀφῆκεν ὅτι.

5 MS ἐνταῖς γένος; read ἐνταῖς γένος.

20 MS παρὸς.

78. Now it happened when the First *Mystery* finished saying these words to the *disciples*, he said : “He who has *understood* these words which I have said, let him come forward and give their explanation.” James came forward and said : “My Lord, concerning this *song of praise* which the Pistis Sophia has *sung*, thy light-power once *prophesied* it, through David, in the 7th *Psalms*, thus :

1. ‘O Lord my God, I have trusted thee; save me from those that pursue me, and deliver me.

2. Lest he seize my *soul* like a lion; while there is no one who delivers and saves.

3. O Lord my God, if I have done this; if there is injustice at my hands;

4. If I have repaid those who repaid me with evil things, may I fall down empty through my enemies.

5. And may the enemy pursue my *soul* and seize it, and trample my life upon the earth, and make my glory to be in the *dust*. *Pause*.

6. Arise, O Lord, in thy *wrath*, be exalted in the boundary of my enemies. Arise in the commandment which thou hast decreed’*.” |

* Ps. 7.1-6.

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 3 ΛCΩΩΠΕ ΔΕ ΝΤΕΡΕ ΠΙΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ CΩΤΜ
 ΕΝΕΪΩΑΧΕ ΕCΧΩ ΜΜΟΟΥ ΝΔΙ ΙΑΚΚΩΒΟC· ΠΕΧΛΑC ΧΕ
 ΕΥΓΕ ΙΑΚΚΩΒΟC ΠΜΕΡΙΤ· ΛCΟΥΩ2 ΔΕ ΟΝ ΕΤΟΟΤ4
 ΝΔΙ ΠΙΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΠΕΧΛΑC ΝΜΜΑΘΗΤΗC· ΧΕ
 5 ΛCΩΩΠΕ ΔΕ ΝΤΕΡΕ ΤΠΙCΤΙC CΟΦΙΑ ΟΥΩ ΕCΧΩ ΝΝ-
 ΩΑΧΕ ΜΠΕΙ2ΥΜΝΟC· ΑCΚΟΤC ΕΠΑ2ΟΥ ΕΝΑΥ ΧΕ Α
 ΠΑΔΑΜΑC ΚΟΤ4 ΕΠΑ2ΟΥ ΜΝ ΝΕCΑΡΧΩΝ ΕΤΡΕΥΒΩΚ
 ΕΠΕΥΑΙΩΝ· ΑΥΩ ΑCΝΑΥ ΕΡΟΟΥ ΕΥΠΗΤ ΝCΩC· ΑC-
 ΚΟΤC ΕΡΟΟΥ ΠΕΧΛΑC ΝΑΥ ΧΕ
 10 1. Α2ΡΩΤΝ ΤΕΤΝΠΗΤ ΝCΩΙ ΕΤΕΤΝΧΩ ΜΜΟC ΧΕ
 ΜΝΤΑΙ ΟΥΒΟΗΘΙΑ ΜΜΑΥ· ΕΤΡΕCΝΑ2ΜΕΤ ΝΤΕΤΗΥΤΝ·
 2. ΤΕΝΟΥ ΔΕ ΟΥΡΕ4Τ2ΑΠ (ΜΜΕ) ΠΕ**ΠΟΥΟΕΙΝ· ΑΥΩ Ρ2Β
 ΟΥΧΩΩΡΕ ΠΕ· ΑΛΛΑ CΟ Ν2ΑΡΩ2ΗΤ· ΩΑ ΠΕΟΥΟΕΙΩ
 ΕΝΤΑ4ΧΟΟ4 ΝΑΙ ΧΕ ΤΝΗΥ ΤΑΒΟΗΘΙ ΕΡΟ· ΑΥΩ Ν4-
 15 ΝΛΕΙΝC ΑΝ ΝΤΕCΟΡΓΗ ΕΧΝ ΤΗΥΤΝ ΝΝΑΥ ΝΙΜ· ΑΥΩ
 ΠΑΙ ΠΕ ΠΕΟΥΟΕΙΩ ΕΝΤΑ4ΧΟΟ4 ΝΑΙ·
 3. ΤΕΝΟΥ ΔΕ ΕΤΕΤΝΤΜΚΕΤΤΗΥΤΝ ΕΠΑ2ΟΥ ΑΥΩ
 ΝΤΕΤΝΛΟ ΕΤΕΤΝΠΗΤ ΝCΩΙ· ΠΟΥΟΕΙΝ ΝΑCΒΤΕ-ΤΕC-
 CΟΜ· ΑΥΩ CΝΑCΟΒΤΕ 2Ν ΝΕCΔΟΜ ΤΗΡΟΥ·
 20 4. ΑΥΩ ΑCΟΒΤΕ 2Ν ΤΕCΔΟΜ ΕΤΡΕC4Ι ΝΝΕΤΝΟΥ-
 ΟΕΙΝ ΕΤΝ2ΗΤΤΗΝΟΥ ΑΥΩ ΝΤΕΤΝΩΩΠΕ ΝΚΑΚΕ· ΑΥΩ
 ΝΕCΔΟΜ ΑCΤΑΜΙΟΥ ΕΤΡΕC4Ι ΝΤΕΤΝCΟΜ Ν2ΗΤΤΗΝΟΥ
 ΝΤΕΤΝΤΑΚΟ·
 ΝΑΙ ΔΕ ΝΤΕΡΕCΧΟΟΥ ΝΔΙ ΤΠΙCΤΙC CΟΦΙΑ· ΑCΩΩΥΤ
 25 ΕΠΤΟΠΟC ΜΠΑΔΑΜΑC ΑCΝΑΥ ΕΠΤΟΠΟC ΝΚΑΚΕ* ΑΥΩ Ρ2Β^b

4 MS ΧΕ expunged follows ΠΕΧΛΑC.

8 MS ΑΥΤΙΑΥ; Υ altered to C.

12 ΜΜΕ omitted in MS.

25 MS ΕΕΠΤΟΠΟC; read ΕΠΤΟΠΟC.

Now it happened when the First *Mystery* heard these words which James spoke, he said : “*Excellent*, James, thou beloved one.”

79. *However*, the First *Mystery* continued, he said to the *disciples* : “Now it happened when the Pistis Sophia finished saying the words of this *song of praise*, she turned back to see whether Adamas and his *archons* had turned back to go to their *aeon*. And she saw them as they were pursuing her. She turned to them and said to them :

1. ‘Why do you pursue me and say : there is no one to be a *help* to me, to save me from you?

2. Now at this time the light is a (true) judge and a strong one. *But* he is long-suffering until the time of which he has spoken to me thus : I will come and *help* thee; and he will not bring his *wrath* upon you at all times. And this is the time of which he has spoken to me.

3. Now at this time, if you do not turn yourselves back and cease to pursue me, the light will prepare his power, and he will prepare with all his powers.

4. And he has prepared with his power, that he may take away your light which is within you, so that you become dark; and he has created his powers, that he may take away your power from you and you be destroyed.’

But when the Pistis Sophia had said these things, she looked to the *place* of Adamas. She saw the dark and *chaotic place* | which he had created. And she saw further-

ἄλᾱος παῖ ἡταχταμιοϋ ἁγῶ ὀν ἁσναγ ἑτεπρο-
 βολῆ ὀντῆ ἡκακε· ἑτῆαῳτ ἑματε παῖ ἑνταχπρο-
 βαλε ἡμοοϋ εβολ ἡβι παλαμας· ἡεкас εὔελαςτε
 ἡτῆιςτις σοφία· ἁγῶ ἡσenoχс εἰεснт εἰεχλᾱος
 5 ἑνταχταμιοϋ· ἡсεωх ἡмос ἡм πῆα ἑτῆμαγ· ἁγῶ
 ἡсeῳτῖρτῶρс ῳαντοϋчи-песoϋoεin ἡηтс· ἁсῳ-
 пe δe ἡтере τῆιςτις σοφία ἡγ ἑτεπροβολῆ ὀнτῆ
 ἡκακε ἑтῆμαγ· ἁγῶ ἡптопос ἡκαке παῖ ἑнταч-
 таμιοοϋ ἡβι παλαμας· ἁсῖзote ἁγῶ ἁсῳ εῖрлῖ
 10 εἰoϋoεin εсхῳ ἡмос· ἡe

1. ποϋoεin εicηηте ἁсῳнт ἡβι παλαμαςпρεч-
 хинδoнс ἁчтаμιο ἡoϋпpовoлῆ ἡκαке· ἁγῶ ὀн ῖп
 ἁчпpовaлe εβολ ἡкеoϋεi ἡχλᾱος·

2. ἁγῶ ἁчтаμiε-кeοϋεi ἡκαке ἁγῶ ἡχλᾱος· ἁγῶ
 15 ἁсῖβтῳтῳ·

3. теноϋ δe ῳ' ποϋoεin пeчлᾱος ἡтачтаμιοϋ e-
 тpечнoхт epῳ ἡччi-таδoм ἡoϋoεin ἡηт· чi-тῳч
 ἡηтῳ·

4. ἁγῶ пῆeεγe ἑнταчῆeεγe epῳч eтpеччi-пaοϋ-
 20 oεin· сeнa(чi-)пῳч ἡηтῳ· ἁγῶ пxинδoнс eн-
 тахooч eтpеччi-пaοϋoεin ἡηт· чi-пoϋч тῆpοϋ·

παῖ пe ἡῳαхе eнταсхooϋ ἡβι τῆιςτις σοφία·
 зрлῖ ἡм пeсзγмнoс· теноϋ δe пeтннфe ἡм пeчпῆa·
 маpечeи' eῳн ἡчтаγe-пῳa ἡἡῳαхе (παῖ eнταс-
 25 хooϋ) ἡβι τῆιςτις σοφία зрлῖ ἡм пeсзγмнoс ἁсeи'
 ὀн eῳн ἡβι маpῶa пeчлᾱс· ἡe пaχoεic· †ннфe

20 чi omitted in MS.

24 παῖ eнταсхooϋ omitted in MS.

more the two dark *emanations*, of exceeding strength, which Adamas had *emanated*, so that they should seize the Pistis Sophia and should cast her down to the *Chaos* which he had created, and should oppress her in that place, and should agitate her until they took her light away from her. Now it happened when the Pistis Sophia saw those two dark *emanations* and the dark *place* which Adamas had created, she was afraid and she cried out to the light, saying :

1. ‘O Light, behold Adamas the violent is angry. He has created a dark *emanation*, and furthermore he has *emanated* another *chaotic* one.

2. And he has created another dark and *chaotic* one; and he has prepared it.

3. Now at this time O Light, the *Chaos* which he has created so that he should cast me into it and take away my light-power from me — take away his (light) from him.

4. And the thought which he conceived to take away my light, let his be (taken) from him. And the violence which he has spoken, to take away my lights from me — take away all his (lights).’

These are the words which the Pistis Sophia spoke in her *song of praise*. Now at this time he who is *sober* in his *spirit*, let him come forward and give the interpretation of the words <which the Pistis Sophia spoke> in her *song of praise*.”

80. Martha came forward again and said : “My Lord, I am *sober* | in my *spirit*, and I *understand* the words which

2M' ΠΑΠΝΑ· ΑΥΩ †ΝΟΕΙ ΝΝΩΛΧΕ ΕΤΚΧΩ ΜΜΟΟΥ· P2Γ^b
 ΤΕΝΟΥ 6Ε ΚΕΛΕΥΕ ΝΑΪ ΤΑΤΑΥΕ-ΠΕΥΒΩΛ 2N ΟΥΠΑΡ-
 ΡΗCΙΑ· ΑΥΟΥΩΨΒ ΔΕ ΝΒΙ ΠΙΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΠΕ-
 ΧΛ4 ΜΜΑΡΘΑ. ΧΕ †ΚΕΛΕΥΕ ΝΕ ΜΑΡΘΑ ΕΤΡΕΤΑΥΕ-
 5 ΠΕΩΛ ΝΝΩΛΧΕ ΝΑΪ ΕΝΤΑΣΧΟΟΥ ΝΒΙ ΤCΟΦΙΑ 2M ΠΕC-
 2ΥΜΝΟC· ΑCΟΥΩΨΒ ΔΕ ΝΒΙ ΜΑΡΘΑ ΠΕΧΛC ΧΕ ΠΛ-
 ΧΟCIC· ΝΑΪ ΝΕ ΝΩΛΧΕ ΝΤΑ ΤΕΚ6ΟΜ ΝΟΥΟΕΙΝ ΠΡΟ-
 ΦΗΤΕΥΕ ΜΜΟΟΥ ΜΠΙΟΥΟΕΙΩ 2ΙΤN ΛΑΥΕΙΑ· 2M ΠΜΕ2-
 CΛΩΨ ΜΨΛΛΜΟC ΧΕ

10 11. ΠΝΟΥΤΕ ΟΥΚΡΙΤΗC ΜΜΕ ΠΕ ΝΧΩΩΡΕ Ν2ΑΡΩ-
 2ΗΤ· ΕΜΕ4ΕΙΝΕ ΝΤΕ4ΟΡΓΗ ΜΜΗΝΕ·

12. ΕΤΕΤNΤΜΚΕΤΤΗΥ(ΤN) 4ΝΑΧΩΡ ΝΤΕ4CΗ4Ε· Α4-
 CΩΜΤ' ΝΤΕ4ΠΙΤΕ Α4CΒΤΩΤC·

13. Α4CΟΒΤΕ Ν2ΗΤC' Ν2ΕΝCΚΕΥΟC ΜΜΟΥ· ΝΕ4CΟΤΕ P2Λ
 15 Α4ΤΑΜΙΟΥ ΝΝΕΤΟΥΝΑΡΟΚ2ΟΥ·

14. ΕΙC2ΗΗΤΕ Λ ΠΧΙΝ6ΟΝC †ΝΑΛΚΕ Α4Ω'Ω' ΜΠ2ΙCΕ
 Α4ΧΠΕ-ΤΑΝΟΜΙΑ·

15. Α4ΩΕΚΤ-ΟΥΨΗΪ· Α46ΡΗ ΜΜΟΥ 4ΝΑ2Ε Ε2ΡΑΪ ΕΠΕ-
 2ΙCΙΤ ΕΝΤΑ4ΤΑΜΙΟΥ·

20 16. ΠΕ42ΙCΕ ΝΑΚΟΤ' ΕΧN ΤΕ4ΑΠΕ ΑΥΩ ΠΕ4ΧΙΝ6ΟΝC
 ΝΗΥ ΕΧN ΤΜΗΤΕ ΝΧΩ4·

ΝΑΪ ΔΕ ΝΤΕΡΕCΧΟΟΥ ΝΒΙ ΜΑΡΘΑ ΠΕΧΛ4 ΝΛC ΝΒΙ
 ΠΙΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΕΤ6ΩΨΤ' ΕΒΟΛ ΧΕ ΕΥΓΕ ΚΛ-
 ΛΩC ΜΑΡΘΑ ΤΜΑΚΑΡΙΑ·

10 MS επε.

12 MS ΕΤΕΤNΤΜΚΕΤΤΗΥ.

thou dost speak. Now at this time *command* me that I give their interpretation *openly*.”

The First *Mystery*, *however*, answered and said to Martha : “I *command* thee, Martha, that thou givest the interpretation of the words which the Sophia said in her *song of praise*.”

Martha, *however*, answered and said : “My Lord, these are the words which thy light-power once *prophesied* through David in the 7th *Psalms* :

11. ‘God is a righteous *judge*, and strong and long-suffering, who does not bring down his *wrath* every day.

12. If you do not turn round he will sharpen his sword ; he has bent his bow and made it ready.

13. He has prepared in it *instruments* of death ; he has made his arrows for those who will be burnt.

14. Behold, violence has travailed ; he has conceived trouble, he has given birth to *iniquity*.

15. He has dug a pit, he has hollowed it ; he will fall into the hole which he has made.

16. His trouble will return upon his head and his violence will come down upon the crown of his head’*.”

But when Martha had spoken these things, the First *Mystery* which looks forth said to her : “*Excellent, well done* Martha, thou *blessed one*.” |

* Ps. 7.11-16

- ζ αςωωπε δε ντερε ις ογω εχχω ενεεμαλη-
 της ννεεβηγε τηρου ενταγωωπε ντηπικτικ σοφια
 εςζμ πεχλος. αγω μν θε εντα¹ςγμνεγε ερπαι
 επογοειν ψαντε²νογζμ μμοc ν³χεινε μμοc ερπαι
 5 ζμ πεχλος. *ν⁴χεινε μμοc εζογν επμεζμν⁵τcноοуc ^{pxa}^b
 ναιων. αγω μν θε εντα⁶να⁷μεc εβολ ζν νεc⁸ωx
 τηρου να⁹ νταγ¹⁰εx¹¹ωx¹²τ ν¹³ητογ ν¹⁴ει ν¹⁵αρχων ντε
 νεxλος εβολ xε αcεπι¹⁶θυμει εβωκ ερα¹⁷τ¹⁸ μ¹⁹πογ-
 ο²⁰ιν.
 10 ζ αχογω²¹ on ετοο²²τ²³ ζμ πωα²⁴χε ν²⁵ει ις πεxλα²⁶
 ννεεμαλητης xε αςωωπε δε μν²⁷νca να²⁸ι τηρου
 αι²⁹χι ντηπικτικ σοφια αι³⁰ν³¹τc εζογν επμεζμν³²τω³³омте
 ναιων ει³⁴ο νογ³⁵ο³⁶ιν εμα³⁷ωο εμα³⁸ωο. εμ³⁹ν-ω⁴⁰ι επογ-
 οειν ενε⁴¹εω⁴²οοп μμο⁴³ι αι⁴⁴ει' εζογν επτο⁴⁵пoc μ⁴⁶пμε⁴⁷-
 15 xογ⁴⁸τα⁴⁹τε ν⁵⁰α⁵¹зо⁵²pa⁵³тoc ει⁵⁴ο νογ⁵⁵οειν εμα⁵⁶ωο εμα-
 ωο. αγω αγω⁵⁷το⁵⁸рт⁵⁹ ζν ογ⁶⁰ноc ν⁶¹ω⁶²το⁶³рт⁶⁴ αγ⁶⁵ω⁶⁶ω⁶⁷т
 αγ⁶⁸наγ⁶⁹ ε⁷⁰тcо⁷¹φ⁷²ia ενε⁷³εc⁷⁴н⁷⁵м⁷⁶м⁷⁷αι⁷⁸ αγ⁷⁹coγ⁸⁰ω⁸¹н⁸²c** α⁸³но⁸⁴к Δε ^{pxg}
 μ⁸⁵πογ⁸⁶coγ⁸⁷ω⁸⁸н⁸⁹т xε α⁹⁰но⁹¹к н⁹²и⁹³м. α⁹⁴λλα νεγ⁹⁵μ⁹⁶ε⁹⁷εγε ε⁹⁸ρο⁹⁹ι
 πε ν¹⁰⁰εε νογ¹⁰¹п¹⁰²ρο¹⁰³βo¹⁰⁴лн ν¹⁰⁵те п¹⁰⁶к¹⁰⁷α¹⁰⁸2 μ¹⁰⁹πογ¹¹⁰οειν. αc-
 20 ωωπε δε ντερε тcо¹¹¹φ¹¹²ia наγ¹¹³ ενε¹¹⁴εω¹¹⁵β¹¹⁶ε¹¹⁷ε¹¹⁸р¹¹⁹ ν¹²⁰α¹²¹зо¹²²pa-
 тoc. αc¹²³pa¹²⁴ωε ζν ογ¹²⁵ноc н¹²⁶pa¹²⁷ωε. αγω αc¹²⁸т¹²⁹ε¹³⁰л¹³¹н¹³²
 εμα¹³³ωο. αcογ¹³⁴ωω ε¹³⁵т¹³⁶α¹³⁷мooγ¹³⁸ ενε¹³⁹εω¹⁴⁰п¹⁴¹н¹⁴²ре ε¹⁴³нт¹⁴⁴αι¹⁴⁵αγ¹⁴⁶
 н¹⁴⁷м¹⁴⁸м¹⁴⁹αc μ¹⁵⁰п¹⁵¹εc¹⁵²н¹⁵³т ζμ п¹⁵⁴к¹⁵⁵α¹⁵⁶2 ν¹⁵⁷те т¹⁵⁸м¹⁵⁹н¹⁶⁰т¹⁶¹pω¹⁶²м¹⁶³ε з¹⁶⁴ω¹⁶⁵c

7 MS νταγ²εx²ωx²τ; final τ inserted above and expunged; read νταγ²εx²ωx²с.

23 c in з²ω²c inserted above.

81. Now it happened when Jesus finished saying to his *disciples* all the events which had happened to the Pistis Sophia when she was in the *Chaos*, and the manner in which she had *sung praises* to the Light until he saved her and brought her out from the *Chaos*, and brought her into the twelfth *aeon*, and the manner in which he had saved her from all her oppressions with which the *archons* of the *Chaos(es)* had oppressed her, because she *desired* to go to the light, Jesus continued again with the discourse. He said to his *disciples*: “Now it happened after all these things, I took the Pistis Sophia, I brought her into the thirteenth *aeon*. And I was shining exceedingly, there being no measure to the light which I had. I came into the *place* of the 24 *invisible ones* and I was shining exceedingly. And they were agitated with great agitation. They looked and saw the Sophia who was with me. They recognised her, *but* as for me they did not recognise who I was. *But* they thought of me as being like an *emanation* of the Land of the Light.

Now it happened when the Sophia saw her fellow *invisible ones* she rejoiced with great joy and she was very glad. She wished to tell them the wonders which I had done for her on the earth of mankind below, | *until* I saved her. She came

ΩΑΝ·|·ΝΟΥΖΜ̄ ΜΜΟC· ΑCΓΙ' ΕΞΡΑΪ ΕΤΜΗΤΕ Ν̄ΝΑΖΟΡΑ·
ΤΟC ΑCΖΥΜΝΕΥΕ ΕΡΟΪ Ζ̄Ν ΤΕΥΜΗΤΕ ΕCΧΩ ΜΜΟC ΧΕ

1. |·ΝΑΟΥΩΝ̄² ΝΑΚ ΕΒΟΛ ΠΟΥΟΕΙΝ ΧΕ Ν̄ΤΚ ΟΥCΩ·
ΤΗΡ· ΑΥΩ Ν̄ΤΚ ΟΥΡΕΥCΩΤΕ ΝΟΥΟΕΙΩ ΝΙΜ·

5 2. |·ΝΑΧΩ ΜΠΕΪΖΥΜΗΟC ΕΠΟΥΟΕΙΝ ΧΕ ΑΥΝΟΥΖΜ̄
ΜΜΟΪ· ΑΥΩ ΑΥΝΑΖΜΕΤ ΕΒΟΛ Ζ̄Ν ΤΕΙΧ Ν̄ΝΑΡΧΩΝ Ν·
ΝΑΧΙΧΕΕΥ·

ῥ̄ε^b

3. ΑΥΩ ΑΚΝΑΖΜΕΤ Ζ̄Ν Ν̄ΤΟΠΟC ΤΗΡΟΥ· ΑΥΩ ΑΚ·
ΝΑΖΜΕΤ Ζ̄Μ ΠΧΙCΕ Μ̄Ν Η̄ΖΒΒΕ Ν̄ΤΕ ΝΕΧΛΟC· ΑΥΩ Ζ̄Ν
10 ΝΑΙΩΝ Ν̄ΝΑΡΧΩΝ Ν̄ΤΕ ΤΕCΦΕΡΑ·

4. ΑΥΩ Ν̄ΤΕΡΙΕΙ' ΕΒΟΛ Ζ̄Μ ΠΧΙCΕ· ΑΪCΩΡ̄Μ Ζ̄Ν Ζ̄CΗ·
ΤΟΠΟC ΕΜ̄Ν-ΟΥΟΕΙΝ Ν̄ΖΗΤΟΥ· Μ̄ΠΙCΩΚΟΪΤ̄ ΕΠΜΑΖ·
Μ̄ΝΤΩΟΜΤΕ ΝΑΙΩΝ ΠΑΜΑΝΩΩΠΕ·

5. ΧΕ Μ̄Ν-ΟΥΟΕΙΝ Ν̄ΖΗΤ ΟΥΤΕ ΘΟΜ· Α ΤΑΘΟΜ
15 ΜΟΥΚ ΕΠΤΗΡ̄·

6. ΑΥΩ Α ΠΟΥΟΕΙΝ ΝΑΖΜΕΤ Ζ̄Ν ΝΑΟΛΙΨΙC ΤΗΡΟΥ·
ΑΪΖΥΜΝΕΥΕ ΕΞΡΑΪ ΕΠΟΥΟΪΝ· ΑΥCΩΤ̄Μ ΕΡΟΪ Ν̄ΤΕΡΟΥ·
ΟΛΙΒΕ ΜΜΟΪ·

7. ΑΥΧΙΜΟΕΙΤ ΖΗΤ Ζ̄Μ ΠCΩΝΤ̄ Ν̄ΤΕ ΝΑΙΩΝ ΕΤΡΕΥΝΤ̄
20 ΕΞΡΑΪ ΕΠΜΕΖΜ̄ΝΤΩΟΜΤΕ ΝΑΙΩΝ ΠΑΜΑΝΩΩΠΕ·

8. |·ΝΑΟΥΩΝ̄² ΝΑΚ ΕΒΟΛ ΠΟΥΟΕΙΝ ΧΕ ΑΚΝΑΖΜΕΤ·
ΑΥΩ ΝΕΚΩΠΗΡΕ Ζ̄Μ ΠΓΕΝΟC Ν̄ΤΕ²² Τ̄Μ̄ΝΤΡΩΜΕ·

ῥ̄ε

9. Ν̄ΤΕΡΙΩΩΤ̄ Ν̄ΤΑΘΟΜ ΑΚ·|·ΘΟΜ ΝΑΪ· ΑΥΩ Ν̄ΤΕ·
ΡΙΩΩΤ̄ Μ̄ΠΛΟΥΟΕΙΝ ΑΚΜΑΖ̄Τ̄ ΝΟΥΟΕΙΝ ΕΥCΟΤ̄·

25 10. ΑΪΩΠΕ Ζ̄Μ ΠΚΑΚΕ Μ̄Ν ΘΑΪΒΕC Ν̄ΤΕ ΠΕΧΛΟC·

7 MS Ν̄ΝΑΧΙΧΕΕΥ· read ΝΑΧΙΧΕΕΥ.

15 MS ΜΟΥΚ· read ΜΟΥΚ̄.

to the midst of the *invisible ones*, she *sang praises* to me in their midst, saying :

1. 'I will give thanks to thee, O Light, for thou art a *Saviour*, and thou art a deliverer at all times.

2. I will speak this *song of praise* to the light, for he has saved me and he has delivered me out of the hand of the *archons*, my enemies.

3. And thou hast saved me from all the *places*. And thou hast saved me from the height and the depth of the *Chaos*, and from the *aeons* of the *archons* of the *sphere*.

4. And when I came forth from the height I went astray in *places* in which there was no light. And I was not able to return to the thirteenth *aeon*, my dwelling place.

5. For there was no light in me, *nor* power. For my power had weakened ¹ completely.

6. And the light saved me from all my *afflictions*. I *sang praises* to the light; he heard me when I was *afflicted*.

7. He guided me in the creation of the *aeons* in order to bring me to the thirteenth *aeon*, my dwelling place.

8. I will give thanks to thee, O Light, for thou hast saved me, and for thy wonders among the *race* of mankind.

9. When I lacked my power thou didst give power to me; and when I lacked my light thou didst fill me with purified light.

10. I have been in the darkness and the shadow of the

¹ (15) weakened; Till : disappeared.

ΕΙΜΗΡ 2N MMRPΓ ΕΥΝΑΩΤ̄ ΝΤΕ ΠΕΧΛΟΣ ΕΜΝ-ΟΥΟΙΝ
N2HT̄.

11. ΧΕ ΑΙΤ-ΝΟΥ6C ΜΗΤΩΩ ΜΠΟΥΟΕΙΝ ΑΠΑΡΑΒΑ.
ΑΥΩ ΑΙΤ-6ΩΝΤ̄ ΜΗΤΩΩ ΜΠΟΥΟΕΙΝ ΧΕ ΑΙΕΙ' ΕΒΟΛ
5 2M ΠΑΤΟΠΟΣ.

12. ΑΥΩ ΝΤΕΡΙΕΙ' ΕΠΕCΗΤ̄. ΑΙΩΩΩΤ̄ ΝΤΑ6ΟΜ. ΑΥΩ
ΑΙΡ-ΑΤΟΥΟΕΙΝ. ΑΥΩ ΝΕΜΠΕ ΑΛΑΥ ΒΟΗΟΙ ΕΡΟΙ ΠΕ.

13. ΑΥΩ 2M ΠΤΡΕΥΟΛΙΒΕ ΜΜΟΙ. ΑΙ2ΥΜΝΕΥΕ Ε2ΡΑΙ
ΕΠΟΥΟΕΙΝ ΑΥΩ ΑΧΝΑ2ΜΕΤ ΕΒΟΛ 2N ΝΑΟΛΙΨΙC ΤΗΡΟΥ.

10 14. ΑΥΩ ΟΝ ΑΥCΩΛΠ̄ ΝΝΑΜΡΡΕ ΤΗΡΟΥ. ΑΥΝΤ̄ Ε2ΡΑΙ
2M ΠΚΑΚΕ ΜΝ Π2ΟΧ2Χ̄ ΝΤΕ ΠΕΧΛΟΣ.

15. Τ̄ΝΑΟΥΩΝ2 ΝΑΚ ΕΒΟΛ ΠΟΥΟΕΙΝ ΧΕ ΑΚΝΑ2ΜΕΤ 13E^b
ΑΥΩ Α ΝΕΚΩΠΗΡΕ ΩΩΠΕ 2M ΠΓΕΝΟΣ ΝΤΕ ΤΜΝΤΡΩΜΕ.

16. ΑΥΩ ΑΚΟΥΩ6Π̄ ΝΜΠΥΛΗ ΕΤΧΟCΕ ΝΤΕ ΠΚΑΚΕ.

15 ΑΥΩ ΜΝ ΜΜΟΧΛΟΣ ΕΤΝΑΩΤ̄ ΝΤΕ ΠΕΧΛΟΣ.

17. ΑΥΩ ΑΚΤΡΑΡΑΚΤ̄ ΕΒΟΛ ΜΠΤΟΠΟΣ ΕΝΤΑΙΠΑΡΑΒΑ
N2HT̄4 ΑΥΩ ΟΝ ΝΤΑΥ4Ι ΝΤΑ6ΟΜ ΧΕ ΑΙΠΑΡΑΒΑ.

18. ΑΥΩ ΑΙΛΟ 2N ΜΜΥCΤΗΡΙΟΝ. ΑΙΕΙ' Ε2ΡΑΙ 2N ΜΠΥΛΗ
ΜΠΕΧΛΟΣ.

20 19. ΑΥΩ ΝΤΕΡΟΥΘΛΙΒΕ ΜΜΟΙ. ΑΙ2ΥΜΝΕΥΕ Ε2ΡΑΙ Ε-
ΠΟΥΟΕΙΝ ΑΧΝΑ2ΜΕΤ ΕΒΟΛ 2N ΝΑΘΛΙΨΙC ΤΗΡΟΥ.

20. ΑΚΤ̄ΝΝΟΟΥ ΝΤΕΚΑΠΟ2ΡΟΙΑ ΑCΤ-6ΟΜ ΝΑΙ ΑΥΩ
ΑCΝΑ2ΜΕΤ ΕΒΟΛ 2N ΝΑ2ΟΧ2Χ̄ ΤΗΡΟΥ.

21. Τ̄ΝΑΟΥΩΝ2 ΝΑΚ ΕΒΟΛ ΠΟΥΟΕΙΝ ΧΕ ΑΚΝΑ2ΜΕΤ.

25 ΑΥΩ ΝΕΚΩΠΗΡΕ 2M^{**} ΠΓΕΝΟΣ ΝΤΕ ΤΜΝΤΡΩΜΕ:

132

1 MS ΕΥΝΑΩΤ̄; read ΕΤΝΑΩΤ̄.

16 MS ΕΒΟΛ ΜΠΤΟΠΟΣ; read ΕΒΟΛ 2M ΠΤΟΠΟΣ.

Chaos, | bound with the strong bonds of the *Chaos*, and there was no light in me.

11. I have caused wrath to the ordinance of the light, I have *transgressed*; I have caused anger to the ordinance of the light, for I came forth from my *place*.

12. And when I came down I lacked my power, and I was without light; and there was no one to *help* me.

13. And when I was *afflicted* I *sang praises* to the light, and he saved me from all my *afflictions*.

14. And furthermore he broke all my bonds, he brought me out of the darkness and the oppression of the *Chaos*.

15. I will thank thee, O Light, for thou hast saved me; and thy wonders exist among the *race* of mankind.

16. Thou hast broken the high *gates* of the darkness and the strong *bars* of the *Chaos*.

17. And thou didst cause me to turn away from the *place* in which I *transgressed*; and furthermore my power was taken because I *transgressed*.

18. And I desisted from the *mysteries*; I went down to the *gates* of the *Chaos*.

19. And when they *afflicted* me I *sang praises* to the light; he saved me from all my *afflictions*.

20. Thou didst send thy *outpouring* (of light); it gave power to me and it saved me from all my oppressions.

21. I will thank thee, O Light, for thou hast saved me; and thy wonders are among the *race* of mankind.' |

11ΑΪ ΔΕ ΠΕ ΠΙΣΤΥΜΝΟC ΕΝΤΑCΧΟΟC ΝΒΙ ΤΗΠΙCΤΙC CΟ-
 ΦΙΑ ΕC2Ν ΤΗΜΤΕ ΜΠΙΧΟΥΤΑCΤΕ ΝΑ2ΟΡΑΤΟC ΕCΟΥΩΩ
 ΕΤΡΕΥCΙΜΕ ΤΗΡΟΥ ΕΝΕΩΠΗΡΕ ΤΗΡΟΥ ΕΝΤΑΪΛΑΥ ΝΜ-
 ΜΑC· ΑΥΩ ΕCΟΥΩΩ ΕΤΡΕΥCΙΜΕ ΧΕ ΑΪΒΩΚ ΕΠΚΟC-
 5 ΜΟΕ ΝΤΕ ΤΜΝΤΡΩΜΕ ΑΪ† ΝΑΥ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΧΙ-
 CΕ· ΤΕΝΟΥ ΔΕ ΠΕΤΧΟCΕ 2Μ ΠΕCΝΟΗΜΑ ΜΑΡΕCΕΙ' ΕΘΗ
 Ν4ΧΩ ΜΠΒΩΛ ΕΒΟΛ ΜΠ2ΥΜΝΟC ΕΝΤΑCΧΟΟC ΝΒΙ ΤCΟ-
 ΦΙΑ·

ΑCΩΩΠΕ ΔΕ ΝΤΕΡΕ ΙC¹ ΟΥΩ Ε4ΧΩ ΝΝΕΪΩΛΑΧΕ·
 10 Α4CΙ' ΕΘΗ ΝΒΙ ΦΙΛΙΠΠΟC ΠΕΧΛ4 ΧΕ ΙC ΠΑΧΟΕΙC·
 4ΧΟCΕ ΝΒΙ ΠΑΝΟΗΜΑ· ΑΥΩ ΑΪΝΟΪ ΜΠΒΩΛ ΕΒΟΛ Μ-
 ΠΙΣΤΥΜΝΟC ΝΤΑCΧΟΟC ΝΒΙ ΤCΟΦΙΑ ΝΤΑ4ΠΡΟΦΗΤΕΥΕ
 'ΟΝ 2ΑΡΟC ΜΠΙΟΥΟΪΩ ΝΒΙ ΔΑΥΕΙΔ ΠΕΠΡΟΦΗΤΗC· Ε4- p2z^b
 ΧΩ ΝΜΟC 2Μ ΠΜΕ2ΩΕCΟΟΥ ΜΨΑΛΜΟC· ΧΕ
 15 1. ΟΥΩΝ2 ΕΒΟΛ ΜΠΙΧΟΕΙC ΧΕ ΟΥΧΡΗCΤΟC ΠΕ ΧΕ
 ΟΥΩΛΕΝΕ2 ΠΕ ΠΕ4ΝΑ'·

2. ΜΑΡΕ ΝΕΝΤΑ ΠΙΧΟΕΙC CΟΤΟΥ ΧΕ-ΠΑΪ [ΠΕ] Α4-
 CΟΤΟΥ ΕΒΟΛ 2Ν Τ6ΙΧ ΝΝΕΥΧΑΛΧΕ·

3. Α4CΟΟ2ΟΥ C2ΟΥΝ 2Ν ΝΕΥΧΩΡΑ ΕΒΟΛ 2Μ ΠΕΪΒΤ
 20 ΜΝ ΠΕΜΝΤ ΜΝ ΠΕΜ2ΙΤ· ΜΝ ΘΑΛΑCCA·

3 ΤΗΡΟΥ after CΙΜΕ expunged. MS originally ΕΝΤΑ ΝΜΜΑC; ΪΛΑΥ inserted above in another hand.

7 MS originally ΝΝΕ ΠΙΣΤΥΜΝΟC; Μ written over erasure.

10 ΧΕ erased before ΠΑΧΟΕΙC.

17 omit ΠΕ.

20 MS ΠΕΜΜ2ΙΤ; CΜ inserted in margin and second Μ crossed out.

Now this is the *song of praise* which the Pistis Sophia spoke as she was in the midst of the 24 *invisible ones*, wishing that they should know all the wonders which I had done for her. And she wished that they should know that I went to the *world* of mankind, I gave them the *mysteries* of the height. Now at this time, he who is elevated in his *thought*, let him come forward and say the interpretation of the *song of praise* which the Pistis Sophia spoke."

82. Now it happened when Jesus finished saying these words, Philip came forward. He said: "Jesus, my Lord, my *thought* is elevated and I have *understood* the interpretation of the *song of praise* which the Sophia spoke. David, the *prophet*, once also *prophesied* about it, saying in the 106th *Psalms*:

1. 'Give thanks to the Lord, for he is *beneficent*; for his mercy is eternal.

2. May those whom the Lord has saved say this; he has saved them out of the hands of their enemies.

3. He has gathered them together out of their *countries*; from the east, and from the west, and from the north, and from the *sea*. |

4. ΑΥΗΛΑΝΑ ΖΙ ΗΧΑΪΕ ΖΝ ΟΥΜΑ ΕΜΝ-ΜΟΟΥ ΝΖΗΤΓ·
 ΜΠΟΥΓΝ-ΤΕΖΗΗ ΝΤΠΟΛΙΣ ΜΠΕΥΜΑΝΩΩΠΕ·

5. ΕΥΖΚΑΕΙΤ· ΕΥΟΒΕ Α ΤΕΥΨΥΧΗ ΩΧΝ ΝΖΗΤΟΥ·

6. ΑΧΝΑΖΜΟΥ ΕΒΟΛ ΖΝ ΝΕΥΑΝΑΓΚΗ· ΑΥΧΙΩΚΑΚ
 5 ΕΖΡΑΪ ΕΠΧΟΕΙΣ· ΑΥΩΤΜ ΕΡΟΟΥ ΖΜ ΠΤΡΕΥΖΩΩ·

7. ΑΥΧΙΜΟΕΙΤ ΖΗΤΟΥ ΕΥΖΗΗ ΕΣΣΟΥΤΩΝ ΕΤΡΕΥΒΩΚ ΡΖΗ
 ΕΖΡΑΪ ΕΠΤΟΠΟΣ ΜΠΕΥΜΑΝΩΩΠΕ·

8. ΜΑΡΟΥΟΥΩΝΖ ΕΒΟΛ ΜΠΧΟΕΙΣ ΖΝ ΝΕΧΝΑ'· ΑΥΩ
 ΝΕΩΠΗΡΕ ΖΝ ΝΩΗΡΕ ΝΝΡΩΜΕ·

10 9. ΧΕ ΑΥΤCΙΟ ΝΟΥΨΥΧΗ ΕΣΚΑΪΤ· ΟΥΨΥΧΗ ΕC-
 ΖΚΑΪΤ ΑΥΜΑΖC ΝΑΓΛΘΟΝ·

10. ΝΕΤΖΜΟΟΣ ΖΜ ΠΚΑΚΕ ΜΝ ΟΛΪΒΕC ΜΠΜΟΥ ΝΕΤ-
 ΜΗΡ ΖΝ ΟΥΜΝΤΖΗΚΕ ΜΝ ΠΠΕΝΙΠΕ·

11. ΧΕ ΑΥΤΝΟΥC ΜΠΩΑΧΕ ΜΠΜΟΥΤΕ ΑΥΤCΩΝΤ
 15 ΜΠΩΟΧΝΕ ΜΠΕΤΧΟCΕ·

12. Α ΠΕΥΖΗΤ ΘΒΒΙΟ ΖΝ ΝΕΥΖΙCΕ· ΑΥΡCΩΒ· ΑΥΩ
 ΜΝ-ΠΕΤΒΟΗΘΙ ΕΡΟΟΥ·

13. ΑΥΧΙΩΚΑΚ ΕΖΡΑΪ ΕΠΧΟΕΙΣ ΖΜ ΠΤΡΕΥΖΩΩ ΑΧ-
 ΝΑΖΜΟΥ ΕΒΟΛ ΖΝ ΝΕΥΑΝΑΓΚΗ·

20 14. ΑΥΝΤΟΥ ΕΒΟΛ ΖΜ ΠΚΑΚΕ ΜΝ ΟΛΪΒΕC ΜΠΜΟΥ
 ΑΥΩ ΑΥCΩΛΠ ΝΝΕΥΜΡΕ·

15. ΜΑΡΟΥΟΥΩΝΖ ΕΒΟΛ ΜΠΧΟΕΙΣ ΖΝ ΝΕΧΝΑ'· ΑΥΩ
 ΝΕΩΠΗΡΕ ΝΝΩΗΡΕ ΝΝΡΩΜΕ·

16. ΧΕ ΑΥΟΥΩΨ ΝΖΕΝΠΥΛΗ ΝΖΟΜΝΤ· ΑΥΩΡΒ Ν-
 25 ΖΕΝΜΟΧΛΟΣ ΜΠΕΝΙΠΕ·

ΡΖΗ^t

6 MS ΑΥΑΥΧΙ.

14 MS ΑΥ-; read ΑΥ-.

23 MS ΠΠΠΩΗΡΕ; the last π is partly ρ.

4. They have *wandered* in the desert in a place without water; they did not find the way to the *city* of their dwelling.

5. Hungry and thirsty, their *soul* fainted in them.

6. He saved them in their *necessity*. They cried to the Lord, he heard them in their distress.

7. He guided them into a straight path, that they might go to the *place* of their dwelling.

8. Let them thank the Lord for his mercies, and his wonders among the sons of men.

9. For he has satisfied a hungry *soul*, he has filled a hungry *soul* with *good things*.

10. They who sit in the darkness and the shadow of death, who are bound in poverty and iron.

11. For they have made wrathful¹ the word of God, they have made angry the counsel of the Most High.

12. Their heart was humbled with their troubles, they became weak and there was no one to *help* them.

13. They cried out to the Lord in their distress, he saved them in their *necessity*.

14. He brought them forth from the darkness and the shadow of death, and broke their bonds.

15. Let them thank the Lord for his mercies and his wonders to the sons of men.

16. For he has shattered the *gates* of brass, he has broken the *bars* of iron. |

¹ (14) they have made wrathful; MS: he has made wrathful.

17. ΑΥΨΟΠΠΟΥ ΕΡΟϢ Ξ̅Ν ΤΓΞΠΠ Ν̅ΤΓΥΑΝΟΜΙΑ · Ν̅ΤΑΥ-
 ΟΒΒΙΟ ΓΑΡ ΕΤΒΕ ΝΕΥΑΝΟΜΙΑ ·

18. Α ΠΕΥΞΠΠ ΒΕΤ-ΓΙΝΟΥΩΜ ΝΙΜ · ΑΥΞΩΝ ΕΞΟΥΝ
 ΕΜΠΥΛΗ Μ̅ΠΜΟΥ ·

5 19. ΑΥΧΙΨΚΑΚ ΕΞΡΑΪ ΕΠΧΘΕΙΣ Ξ̅Μ ΠΤΡΕΥΞΩΨ ΑΥ-
 ΝΑΞΜΟΥ ΕΒΟΛ Ξ̅Ν ΝΕΥΑΝΑΓΚΗ ·

20. ΑΥΧΟΟΥ Μ̅ΠΕΨΑΧΕ ΑΥΤΑΛΘΟΥ · ΑΥΤΟΥΧΟΟΥ
 ΕΒΟΛ Ξ̅Ν ΝΕΥΞΙΣΕ ·

21. ΜΑΡΟΥΟΥΩΝΞ̅ ΕΒΟΛ Μ̅ΠΧΘΕΙΣ Ξ̅Ν ΝΕΥΝΑ' · ΑΥΩ
 10 ΝΕΨΠΠΠΡΕ Ξ̅Ν ΝΨΗΡΕ Ν̅ΡΡΩΜΕ ·

ΠΑΪ ΟΥΝ ΘΕ ΠΑΧΘΕΙΣ ΠΕ ΠΒΩΛ ΕΒΟΛ Μ̅ΠΞΥΜΝΟΣ
 Ν̅ΤΑΣΧΟΟΥ Ν̅ΘΙ ΤΣΟΦΙΑ · ΣΩΤ̅Μ ΟΥΝ ΠΑΧΘΕΙΣ · ΤΑ-
 ΧΟΟΥ ΦΑΝΕΡΩΣ · ΠΨΑΧΕ ΜΕΝ Ν̅ΤΑΥΧΟΟΥ Ν̅ΘΙ ΔΑΥ-
 ΕΙΑ · ΧΕ ΟΥΩΝΞ̅ ΕΒΟΛ Μ̅ΠΧΘΕΙΣ ΧΕ ΟΥΧΡΗΣΤΟΣ ΠΕ ^{ΓΞΘ}
 15 ΧΕ ΟΥΨΑΕΝΕΞ̅ ΠΕ ΠΕΥΝΑ' · Ν̅ΤΟΥ ΠΕ ΠΨΑΧΕ ΕΝΤ-
 ΑΣΧΟΟΥ Ν̅ΘΙ ΤΣΟΦΙΑ · ΧΕ †ΝΑΟΥΩΝΞ̅ ΝΑΚ ΕΒΟΛ
 ΠΟΥΟΓΙΝ ΧΕ Ν̅ΤΚ ΟΥΣΩΤΗΡ ΑΥΩ Ν̅ΤΚ ΟΥΡΕΥΣΩΤΕ
 Ν̅ΟΥΟΓΙΨ ΝΙΜ · ΑΥΩ ΠΨΑΧΕ Ν̅ΤΑΥΧΟΟΥ Ν̅ΘΙ ΔΑΥ-
 ΕΙΑ · ΧΕ ΜΑΡΕ ΝΕΝΤΑ ΠΧΘΕΙΣ ΣΟΥΟΥ ΧΕ-ΠΑΪ · ΑΥ-
 20 ΣΟΥΟΥ ΕΒΟΛ Ξ̅Ν ΤΘΙΧ Ν̅ΝΕΥΧΑΧΕ · Ν̅ΤΟΥ ΠΕ ΠΨΑ-
 ΧΕ ΕΝΤΑΣΧΟΟΥ Ν̅ΘΙ ΤΣΟΦΙΑ ΧΕ †ΝΑΧΩ Μ̅ΠΕΕΙ-
 ΞΥΜΝΟΣ ΕΠΟΥΟΓΙΝ ΧΕ ΑΥΝΟΥΞ̅Μ Μ̅ΜΟΪ ΑΥΩ ΑΥΝΑΞ-
 ΜΕΤ ΕΒΟΛ Ξ̅Ν ΤΘΙΧ Ν̅ΠΑΡΧΩΝ ΝΑΧΙΧΕΕΥ · Μ̅Ν ΠΚΕ-
 ΣΕΠΕ Μ̅ΨΑΛΜΟΣ · ΠΑΪ ΟΥΝ ΠΑΧΘΕΙΣ ΠΕ ΠΒΩΛ ΕΒΟΛ
 25 Μ̅ΠΞΥΜΝΟΣ Ν̅ΤΑΣΧΟΟΥ Ν̅ΘΙ ΤΣΟΦΙΑ Ξ̅Ν ΤΜΗΤΕ Μ̅-
 ΠΧΟΥΤΑΥΤΕ Ν̅ΛΞΟΡΑΤΟΣ ΕΣΟΥΩΨ ΕΤΡΕΥΕΙΜΕ ΕΝΕ-

21 Ν̅ΘΙ ΤΣΟ written over erasure; ΦΙΑ ΧΕ inserted in margin.

17. He has taken them from the path of their *iniquity*; for they were humbled on account of their *iniquity*.

18. Their heart abhorred all food; they entered into the *gates* of death.

19. They cried out to the Lord in their distress; he saved them in their *necessity*.

20. He spoke his word, he healed them, he delivered them from their troubles.

21. Let them thank the Lord for his mercies and his wonders among the sons of men' *.

This *now*, my Lord, is the interpretation of the *song of praise* which the Sophia spoke. Hear now, my Lord, that I speak *clearly*. The word, *moreover*, which David spoke: 'Give thanks to the Lord for he is *beneficent*; for his mercy is eternal' [□]: that is the word which the Sophia said: 'I will give thanks to thee, O Light, for thou art a *Saviour* and thou art a deliverer at all times'. And the word which David spoke: 'May those whom the Lord has saved say this; he has saved them out of the hands of their enemies' [°]: that is the word which the Sophia said: 'I will speak this *song of praise* to the light, for he has saved me, and he has delivered me out of the hand of the *archons*, my enemies.' And the rest of the *Psalm*.

This *now*, my Lord, is the interpretation of the *song of praise* which the Sophia said in the midst of the 24 *invisible ones*, wishing that they should know | all the wonders

* Ps. 106.1-21

□ Ps. 106.1

° Ps. 106.2

ΩΠΗΡΕ ΤΗΡΟΥ ΕΝΤΑΪΛΛΥ ΝΜΜΑΣ · ΑΥΩ ΑCOYΩΩ ¹³⁰ 1
 ΕΤΡΕΥΕΙΜΕ ΧΕ ΑΚ† ΝΗΕΚΜΥCΤΗΡΙΟΝ ΜΗΓΕΝΟC ΝΤ-
 ΜΝΤΡΩΜΕ: ΑCΩΩΠΕ ΘΕ ΝΤΕΡΕ ΙC CΩΤΜ ΕΝΕΪΩΑΧΕ ·
 ΕΥΧΩ ΜΜΟΟΥ ΝΒΙ ΦΙΛΙΠΠΟC ΠΕΧΛΑΥ ΧΕ ΕΥΓΕ ΠΜΑ-
 5 ΚΑΡΙΟC ΦΙΛΙΠΠΟC ΠΑΪ ΠΕ ΠΒΩΛ ΕΒΟΛ ΜΠΖΥΜΝΟC ΕΝΤ-
 ΑCΧΟΟΥ ΝΒΙ ΤCΟΦΙΑ ·

ΑCΩΩΠΕ ΘΕ ΟΝ ΜΝΝCΑ ΝΑΪ ΤΗΡΟΥ ΑCΕΙ' ΕΟΠ ΝΒΙ
 ΜΑΡΙZΑΜ ΑCOYΩΩΤ ΕΝΟΥΓΕΡΙΤΕ ΝΙC ΠΕΧΛΑC ΧΕ ΠΑ-
 ΧΟΕΙC ΜΠΡΩΝΤ ΕΡΟΪ ΕΪΩΙΝΕ ΜΜΟΚ · ΧΕ ΕΝΩΙΝΕ
 10 ΝCΑ ΖΩΒ ΝΙΜ ΖΝ ΟΥΩΡΧ ΜΝ ΟΥΑCΦΑΛΙΑ · ΑΚΧΟΟC
 ΓΑΡ ΕΡΟΝ ΜΠΙΟΥΘΕΙΩ · ΧΕ ΩΙΝΕ ΤΑΡΕΤΝCΙΝΕ ΑΥΩ
 ΤΩΖΜ ΤΑΡΟΥΟΥΩΝ ΝΗΤΝ ΧΕ ΟΥΟΝ ΓΑΡ ΝΙΜ ΕΤΩΙΝΕ
 ΨΝΑCΙΝΕ · ΑΥΩ ΟΥΟΝ ΝΙΜ ΕΤΤΩΖΜ ΕΖΟΥΝ · CΕΝΑ- ¹⁴⁰ 1
 ΟΥΩΝ ΝΑΥ · ΤΕΝΟΥ ΘΕ ΠΑΧΟΕΙC ΝΙΜ ΠΕ†ΝΑΘΝΤΨ Η
 15 ΝΙΜ ΠΕΤΝΝΑΤΩΖΜ ΕΡΟΥ · ΙΪ ΝΙΜ ΝΤΟΥ ΠΕΤΕ ΟΥΝ-
 ΩCΟΜ ΜΜΟΥ ΕΧΩ ΕΡΟΝ ΝΤΑΠΟΦΑCΙC ΝΝΩΑΧΕ ΕΤΝ-
 ΝΑΩΝΤΚ ΕΡΟΥ · ΙΪ ΝΙΜ ΝΤΟΥ ΠΕ ΕΤCΟΟΥΝ ΝΤCΟΜ
 ΝΝΩΑΧΕ ΕΤΝΝΑΩΙΝΕ ΝCΩΟΥ · ΕΒΟΛ ΧΕ ΖΝ ΟΥΝΟΥC
 ΑΚ†-ΝΟΥC ΝΑΝ ΝΤΕ ΠΟΥΘΕΙΝ · ΑΥΩ ΑΚ† ΝΑΝ ΝΟΥ-
 20 ΛΙCΗCΙC ΜΝ ΟΥΜΕΕΥC ΕΥΧΟCΘΕ ΕΜΑΤΕ · ΕΤΒΕ ΠΑΪ
 ΟΥΝ ΜΝ-ΑΛΛΥ ΕΨΩΟΠ ΖΜ ΠΚΟCΜΟC ΝΤΕ ΤΜΝΤ-
 ΡΩΜΕ · ΟΥΔΕ ΕΨΩΟΠ ΖΜ ΠΧΙCΕ ΝΤΕ ΝΑΙΩΝ ΕΥΝ-
 ΩCΟΜ ΜΜΟΥ ΕΧΩ ΕΡΟΝ ΝΤΑΠΟΦΑCΙC ΝΝΩΑΧΕ ΕΤΝ-

1 ΕΠΤΑΪΛΛΥ; read ΕΠΤΑΚΑΛΛΥ. MS ΑCOYΩΩ; better CCOYΩΩ.

8 MS originally ΑC†ΟΥΩΩΤ; † erased.

which thou hast done¹ for her. And she wished that they should know that thou hast given thy *mysteries* to the race of mankind.”

Now it happened when Jesus heard these words which Philip spoke, he said : “*Excellent*, thou *blessed one*, Philip. This is the interpretation of the *song of praise* which the Sophia spoke.”

83. Now it happened again after all these things Maria came forward. She worshipped at the feet of Jesus and said : “My Lord, be not angry with me, that I question thee², for we question all things with assurance and *certainty*. For thou hast once said to us : ‘Seek and ye shall find, and knock and it shall be opened to you, for everyone that seeks will find, and to everyone that knocks it will be opened to him’*. Now at this time, my Lord, whom will I find, or to whom shall we knock, or rather who is able to say to us the *answer* to the words on which we question thee, or rather who knows the power of the words which we will question? Because with *understanding (mind)* thou hast given us *understanding (mind)* of the light; and thou hast given us *perception* and greatly elevated thought. For this reason *now* there is no one who exists in the *world* of mankind, *nor* who exists in the height of the *aeons* who is able to say to us the *answer* to the words | which we question, *except* thyself

* Mt. 7.7, 8; Lk. 11.9, 10

¹ (1) thou hast done; MS : I have done.

² (9) question; the Coptic word also means “seek” and is so translated in 184.11, 12; also 250.4, 5; in passages elsewhere it is translated as “question” (e.g. 185.1-7).

ωΙΝΕ Ν̄CΩΟΥ· ΕΙΜΙΓΓΙ Ν̄ΓΟΚ ΟΥΑΔΚ ΠΑΪ ΕΓCΩΟΥΝ
 ΜΠΤΗΡ̄· ΑΥΩ ΕΤΧΗΚ ΕΒΟΛ Ζ̄Μ ΠΤΗΡ̄· ΕΒΟΛ¹ ΧΕ¹ ρο^b
 ΝΕΪΩΙΝΕ ΑΝ Ν̄CΑ ΘΕ ΕΤΟΥΩΙΝΕ Μ̄ΜΟC Ν̄CΙ Ν̄ΡΩΜΕ
 Ν̄ΤΕ ΠΚΟCΜΟC· ΑΛΛΑ ΕΝΩΙΝΕ ΑΝΟΝ Ζ̄Μ ΠCΩΟΥΝ Ν̄ΤΕ
 5 ΠΧΙCΕ ΠΑΪ ΕΝΤΑΚΤΑΛΛ ΝΑΝ ΑΥΩ ΕΝΩΙΝΕ ΟΝ Ζ̄Μ
 ΠΤΥΠΟC Ν̄ΤCΙΝΩΙΝΕ ΕΤΟΥΟΤ̄Β· ΤΑΪ Ν̄ΤΑΚΤCΑΒΟΝ
 ΕΡΟC ΕΤΡΕΝΩΙΝΕ Ν̄ΖΗΤ̄C·

3 ΤΕΝΟΥ ΘΕ ΠΑΧΟΕΙC Μ̄Π̄CΩΝΤ̄ ΕΡΟΪ· ΑΛΛΑ CΩΛΠ̄
 ΝΑΪ ΕΒΟΛ Μ̄ΠΩΑΧΕ Ε-†ΝΑΩ̄ΝΤΚ ΕΡΟΪ· ΑCΩΩΠΕ Ν̄ΤΕ-
 10 ΡΕ ΙC CΩΤ̄Μ ΕΝΕΪΩΑΧΕ ΕCΧΩ Μ̄ΜΡΟΥ Ν̄CΙ ΜΑΡΙΑ
 ΤΜΑΓΔΑΛΗΝΗ· ΑCΟΥΩΩ̄Β ΔΕ Ν̄CΙ ΙC ΠΕΧΑΪ ΝΑC ΧΕ
 ΩΙΝΕ Ν̄CΑ ΠΕΤΕΡΕΟΥΕΩΩΙΝΕ Ν̄CΩ· ΑΥΩ ΑΝΟΚ
 †ΝΑCΟΛΠ̄ ΝΕ ΕΒΟΛ Ζ̄Ν ΟΥΩΡ̄Χ Μ̄Ν ΟΥΑCΦΑΛΛΕΙΑ· ΖΑ-
 ΜΗΝ ΖΑΜΗΝ †ΧΩ Μ̄ΜΟC ΝΗΤ̄Ν ΧΕ ΡΑΩΕ Ζ̄Ν ΟΥΝΟC
 15 Ν̄ΡΑΩΕ· ΑΥΩ¹ Ν̄ΤΕΤ̄ΝΤΕΛΗ ΕΜΑΩΟ ΕΜΑΩΟ· ΕΤΕΤ̄Ν- ροα
 ΩΙΝΕ Ν̄CΑ ΖΩΒ ΝΙΜ Ζ̄Ν ΟΥΩΡ̄Χ· ΑΥΩ †ΝΑΤΕΛΗ
 ΕΜΑΩΟ ΕΜΑΩΟ ΧΕ ΤΕΤ̄ΝΩΙΝΕ Ν̄CΑ ΖΩΒ ΝΙΜ Ζ̄Ν ΟΥ-
 ΩΡ̄Χ· ΑΥΩ ΤΕΤ̄ΝΩΙΝΕ Ν̄CΑ ΘΕ ΕΤΩΟΥΩΙΝΕ Μ̄ΜΟC·
 ΤΕΝΟΥ ΘΕ ΩΙΝΕ Ν̄CΑ ΠΕΤΕΩΙΝΕ¹ Ν̄CΩ· ΑΥΩ †ΝΑ-
 20 CΟΛΠ̄ ΝΕ ΕΒΟΛ Ζ̄Ν ΟΥΡΑΩΕ· ΑCΩΩΠΕ ΘΕ Ν̄ΤΕΡΕ
 ΜΑΡΙΑ CΩΤ̄Μ ΕΝΕΪΩΑΧΕ ΕCΧΩ Μ̄ΜΟΟΥ Ν̄CΙ ΠCΩΤΗΡ·
 ΑCΡΑΩΕ Ζ̄Ν ΟΥΝΟC Ν̄ΡΑΩΕ· ΑΥΩ ΑCΤΕΛΗ Μ̄ΜΟC
 ΕΜΑΩΟ ΕΜΑΩΟ· ΠΕΧΑC Ν̄ΙC ΧΕ ΠΑΧΟΕΙC· ΑΥΩ ΠΑ-
 CΩΤΗΡ· ΕΪΕ ΕΡΕ ΠΧΟΥΤΑΥΤΕ Ν̄ΑΖΟΡΑΤΟC Ο' Ν̄ΑΩ
 25 Μ̄ΜΙΝΕ ΑΥΩ ΕΥΟ' Ν̄ΑΩ Ν̄ΤΥΠΟC Η' Μ̄ΜΟΝ Ν̄ΤΟΥ ΕΥΟ'
 Ν̄ΑΩ Ν̄CΟΤ· Η' ΕΪΕ ΕCΟ Ν̄ΑΩ Ν̄CΟΤ Ν̄CΙ ΠΕΥΟΟΥΕΙΝ·

3 MS ΝΕΪΩΙΝΕ; better ΝΕΚΩΙΝΕ.

alone who knowest the All, and art complete in the All. Because we do not question¹ in the manner in which men of the *world* question, but we question with the knowledge of the height which thou hast given to us, and we question with the *type* of superior questioning which thou hast taught us, that we should question therewith. Now at this time, my Lord, be not angry with me, but reveal to me the subject on which I will question thee.”

It happened when Jesus heard these words which Maria Magdalene spoke, he, Jesus, answered *moreover* and said to her : “Question that which thou dost wish to question, and I will reveal it with assurance and *certainty*. *Truly, truly*, I say to you : rejoice with great joy, and be exceedingly glad. If you question everything with assurance, I will be exceedingly glad because you question everything with assurance, and you ask about the manner in which one should inquire. Now at this time question that which thou dost question, and I will reveal it with joy.”

Now it happened when Maria heard these words which the *Saviour* said, she rejoiced with great joy, and she was exceedingly glad. She said to Jesus : “My Lord and my *Saviour*, of what kind are the 24 *invisible ones*, and of what *type*, or rather, of what form are they, or of what form is their light?” |

¹ (3) we do not question; MS : I do not question.

ΛΟΟΥΩ²Μ ΔΕ ΝΔΙ ΙC ΠΕΧΛΑΥ ΜΜΑΡΙΑ · ΧΕ ΟΥ ΠΕ ΕΓ- ^{ΡΟΛ}
²Μ ΠΕΪΚΟCΜΟC ΕΥΕΙΝΕ ΜΜΟΟΥ · Η ΛΩ ΝΤΟΥ ΝΤΟΠΟC
 ΠΕ ΕΤ²Μ ΠΕΪΚΟCΜΟC ΠΕ ΕΤ²ΝΤΟΝΤ² ΕΡΟΟΥ · ΤΕΝΟΥ
 ΔΕ ΕΙΝΑΤ²ΝΤΩΝΟΥ ΕΟΥ Η ΟΥ ΝΤΟΥ ΠΕ Ε-ΠΝΑΧΟΟΥ
 5 ΕΤΒΙΗΗΤΟΥ · ΜΝ-ΛΑΛΥ ΓΑΡ ²Μ ΠΕΪΚΟCΜΟC ΕΙΝΑΩΤ²Ν-
 ΤΩΝΟΥ ΕΡΟΥ · ΑΥΩ ΜΝ-ΛΑΛΥ ΝΕΙΔΟC Ν2ΗΤ⁴ ΕΥ-
 ΝΑΩ2ΟΜΟΙΩ2Ε ΕΡΟΟΥ · ΤΕΝΟΥ ΔΕ ΜΝ-ΛΑΛΥ ²Μ ΠΕΪ-
 ΚΟCΜΟC ΕΥΟ ΝΤ⁶ΟΤ ΝΤΠΕ · 2ΑΜΗΝ †ΧΩ ΜΜΟC ΝΗ-
 Τ²Ν ΧΕ ΠΟΥΑ ΠΟΥΑ ΝΑ2ΟΡΑΤΟC ΝΑΛΥ ΕΤΠΕ ΜΝ ΤΕ-
 10 CΦΑΙΡΑ ΕΤ2ΙΧΩC · ΑΥΩ ΜΝ ΠΜΝΤCΝΟΟΥC ΝΑΙΩΝ 2Ι
 ΟΥCΟΠ ΝΨΙC ΝΚΩΒ ΝCΟΠ · ΚΑΤΑ ΘΕ ΕΝΤΑΪΟΥΩ ΕΙΧΩ
 ΜΜΟC ΝΗΤ²Ν ΝΚΕCΟΠ · ΑΥΩ ΜΝ-ΛΑΛΥ ΝΟΥΟΕΙΝ ²Μ
 ΠΕΪΚΟCΜΟC · ΕΥΟΥΤ²Β ΕΠΟΥΟΕΙΝ Μ¹ΠΗ · 2ΑΜΗΝ 2Α- ^{ΡΟΒ}
 ΜΗΝ †ΧΩ ΜΜΟC ΝΗΤ²Ν ΧΕ ΠΧΟΥΤΑΥΤΕ ΝΑ2ΟΡΑΤΟC
 15 CΟ' ΝΟΥΟΙΝ Ε2ΟΥΟ ΠΟΥΟΕΙΝ Μ¹ΠΗ ΕΤ²Μ ΠΕΪΚΟC-
 ΜΟC ΝΟΥΤΒΑ ΝΚΩΒ ΝCΟΠ · ΚΑΤΑ ΘΕ ΕΝΤΑΪΟΥΩ ΕΙ-
 ΧΩ ΜΜΟC ΝΗΤ²Ν ΝΚΕCΟΠ ΕΒΟΛ ΧΕ ΠΟΥΟΕΙΝ Μ¹ΠΗ
²Ν ΤΕΧΛΛΗΘΕΙΑ ΜΜΟΡΦΗ Ν⁴2²Μ ΠΕΪΤΟΠΟC ΑΝ ΕΒΟΛ
 ΓΑΡ ΧΕ ΧΧΩΤΕ ΝΔΙ ΠΕΥΟΥΟΕΙΝ ΝΟΥΜΗΗΩΕ ΝΚΑΤΑ-
 20 ΠΕΤΑCΜΑ ΝΤΟΠΟC · ΑΛΛΑ ΠΟΥΟΕΙΝ Μ¹ΠΗ ²Ν ΤΕΧΛ-
 ΛΗΘΕΙΑ ΜΜΟΡΦΗ ΠΑΪ ΕΤΩΟΟΠ ²Μ ΠΤΟΠΟC ΝΤΠΑΡ-
 ΘΕΝΟC ΜΠΟΥΟΕΙΝ · ΧΟ' ΝΟΥΟΕΙΝ Ν2ΟΥΟ ΕΠΧΟΥΤ-
 ΑΥΤΕ ΝΑ2ΟΡΑΤΟC · ΑΥΩ ΜΝ ΠΝΟC ΜΠΡΟΠΑΤΩΡ Ν-
 Α2ΟΡΑΤΟC ΑΥΩ ΜΝ ΠΚΕΝΟC ΝΤΡΙΔΥΝΑΜΙC ΝΝΟΥΤΕ
 25 ΝΟΥΤΒΑ ΝΚΩΒ ΝCΟΠ · ΚΑΤΑ ΘΕ ΕΝΤΑΪΟΥΩ ΕΙΧΩ

13 ¹Α in upper right-hand margin at end of quire.

15 MS Ε2ΟΥΟ ΠΟΥΟΕΙΝ; read Ε2ΟΥΟ ΕΠΟΥΟΕΙΝ.

84. Jesus answered *however* and said to Maria: "What is there in this *world* that resembles them, *or* rather, what *place* is there in this *world* that is comparable to them? Now at this time with what shall I compare them, *or* rather, what shall I say concerning them? *For* there is nothing in this *world* with which I will be able to compare them, and no *kind*¹ exists in it which can *be likened* to them. Now at this time there is nothing in this *world* which is of the form of heaven. *Truly*, I say to you, each one of the *invisible ones* is nine times greater than the heaven and the *sphere* above it, including the twelve *aeons*, *as* I have already said to you at another time. And there is no light in this *world* which is superior to the light of the sun. *Truly, truly*, I say to you, the 24 *invisible ones* are lighted ten thousand times more than the light of the sun which is in this *world*, *as* I have already said to you at another time. For the light of the sun in its *true form* is not in this *place* *because* its light passes through a multitude of *veils* and *places*². *But* the light of the sun in its *true form*, which is in the *place* of the *Virgin* of the Light, is lighted ten thousand times more than the 24 *invisible ones* and the great *invisible forefather* and also the great *triple-powered* God, *as* I have already said | to you at another time. Now at this time,

¹ (6) kind; Till: thing (see 187.2).

² (19, 20) of veils and places; MS: of veils of places.

ΜΜΟΣ ΝΗΤΝ ΝΚΕCΟΠ· ΤΕΝΟΥ ΔΕ ΜΑΡΙΑ ΜΝ-ΛΑΛΥ ΡΟΒ^b
 ΝΓΙΑΔΟΣ ΖΜ ΠΕΪΚΟCΜΟC ΟΥΔΕ ΜΝ-ΟΥΘΕΙΝ ΟΥΔΕ ΜΝ-
 ΜΟΡΦΗ ΕΨΤΝΤΟΝΤ ΕΠΧΟΥΤΑΥΤΕ ΝΑΖΟΡΑΤΟC· ΧΕ
 ΕΪΕΤΝΤΩΝΟΥ ΕΡΟΟΥ· ΑΛΛΑ ΕΤΙ ΚΕΚΟΥΪ ΝΟΥΘΕΙΩ
 5 ΝΤΟ ΜΝ ΝΟΥCΝΗΥ ΝΨΒΡ-ΜΑΘΗΤΗC †ΝΑΧΙΤΗΥΤΝ ΕΝ-
 ΤΟΠΟC ΤΗΡΟΥ ΝΤΕ ΠΧΙCΕ· ΑΥΩ †ΝΑΧΙΤΗΥΤΝ Ε-
 ΠΩΟΜΝΤ ΝΧΩΡΗΜΑ ΜΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΨΑΤΝ
 ΝΤΟΠΟC ΜΜΑΤΕ ΜΠΕΧΩΡΗΜΑ ΜΠΙΑΤΨΑΧΕ ΕΡΟΨ· ΑΥΩ
 ΤΕΤΝΝΑΝΑΥ ΕΝΕΥΜΟΡΦΗ ΤΗΡΟΥ ΖΝ ΟΥΑΛΗΘΙΑ ΑΧΝ
 10 ΤΟΝΤΝ· ΑΥΩ ΕΪΨΑΝΧΙΤΗΥΤΝ ΕΠΧΙCΕ· ΕΤΕΤΝΝΑ-
 ΝΑΥ ΕΠCΟΟΥ ΝΝΑΠΧΙCΕ· ΑΥΩ ΤΕΤΝΝΑΨΩΠΕ ΖΝ ΟΥ-
 ΝΟC ΝΨΠΗΡΕ ΕΜΑΨΟ ΕΜΑΨΟ· ΑΥΩ ΕΪΨΑΝΧΙΤΗΥΤΝ
 ΕΠΤΟΠΟC ΝΝΑΡΧΩΝ ΝΘΙΜΑΡΜΕΝΗ *ΤΕΤΝΝΑΝΑΥ ΕΠΕ- ΡΟΓ
 ΟΟΥ ΕΤΟΥΨΟΟΠ ΝΖΗΤΨ· ΑΥΩ ΕΒΟΛ ΖΜ ΠΕΥΝΟC Ν-
 15 ΕΟΟΥ ΕΤΟΥΟΤΒ ΤΕΤΝΝΑΕΠ-ΠΕΪΚΟCΜΟC ΝΝΑΖΡΗΤΝ
 ΖΩC ΚΑΚΕ ΝΚΑΚΕ· ΑΥΩ ΝΤΕΤΝΝΑΔΩΨΤ ΕΒΟΛ ΕΧΜ
 ΠΚΟCΜΟC ΤΗΡΨ ΝΤΕ ΤΜΤΡΩΜΕ ΕΧΝΑΡ-ΤCΟΤ ΝΟΥ-
 ΝΑΠΝΕ ΝΨΟΪΨ ΝΝΑΖΡΗΤΝ ΕΒΟΛ ΜΠΝΟC ΝΟΥΕ ΕΤΨ-
 ΟΥΗΥ ΜΜΟΨ ΕΜΑΨΟ ΕΜΑΨΟ· ΜΝ ΤΝΟC ΝCΟΤ· ΕΤ-
 20 ΨΝΑΛΛΨ ΕΡΟΨ ΕΜΑΨΟ· ΑΥΩ ΕΪΨΑΝΧΙΤΗΥΤΝ ΕΠΜΝΤ-
 CΝΟΟΥC ΝΑΙΩΝ ΤΕΤΝΝΑΝΑΥ ΕΠΕΟΟΥ ΕΤΟΥΨΟΟΠ
 ΝΖΗΤΨ ΑΥΩ ΕΒΟΛ ΜΠΝΟC ΝΕΟΟΥ· ΠΤΟΠΟC ΝΝΑΡ-
 ΧΩΝ ΝΘΙΜΑΡΜΕΝΗ ΝΑΩΠ ΝΝΑΖΡΗΤΝ ΝΘΕ ΜΠΚΑΚΕ ΝΝ-
 ΚΑΚΕ· ΑΥΩ ΨΝΑΡ-ΤCΟΤ ΝΟΥΝΑΠΝΕ ΝΨΟΪΨ ΝΝΑΖΡΝ-

13 16 in upper left-hand margin at beginning of quire.

16 MS ΝΤΕΤΝΝΑΔΩΨΤ; read ΤΕΤΝΝΑΔΩΨΤ.

20 MS ΕΤΨΝΑΛΛΨ; read ΕΤΨΝΑΛΛΨ.

Maria, there is no *kind* in this *world*, nor light, nor *form*, which compares with the 24 *invisible ones*, with which I can compare them, *but yet* a little while and I will take thee with thy brothers and fellow *disciples* to all the *places* of the height. And I will take you to the three *spaces* of the First *Mystery*, with the exception only of the *places* of the *space* of the Ineffable, and you will see all their *forms* in *truth*, without semblance. And when I take you to the height and you shall see the glory of those of the height, you will be in exceedingly great amazement. And when I take you to the *place* of the *archons* of the *Heimarmene*, you shall see the glory in which they are. And as a result of their exceedingly great glory you will reckon this *world* before you as darkness of darknesses¹. And you will look forth upon the whole *world* of mankind, and it will become the size of a speck of dust before you as a result of the great distance, by which it is exceedingly distant from it, and (as a result of) the large size by which it greatly exceeds it. And when I take you to the twelve *aeons* you will see the great glory in which they are. And as a result of the great glory, the *place* of the *archons* of the *Heimarmene* will count before you as darkness of darknesses. And it will become the size of a speck of dust before | you as a result

¹ (16) darkness of darknesses; Till : darkest darkness (see 188.13).

ΤΗΝΟΥ ΕΒΟΛ ΜΗΝΟΣ ΝΟΥΕ ΕΤΨΟΥΗΥ ΕΒΟΛ ΜΜΟΥ
 ΕΜΑΤΕ· ΜΝ ΤΝΟΣ ΝΩΟΤ· ΕΤΨΝΑΛΛΑ ΕΡΟΥ ΕΜΑΨΟ· ¹ΡΟΥ·^b
 ΚΑΤΑ ΟΕ ΝΤΑΪΟΥΩ ΕΪΧΩ ΜΜΟΣ ΕΡΩΤΝ ΝΚΕΣΟΠ·
 ΑΥΩ ΟΝ ΕΪΨΑΝΧΙΤΗΥΤΝ ΕΠΜΕΣΜΝΤΨΟΜΤΕ ΝΑΙΩΝ·
 5 ΑΥΩ ΤΕΤΝΝΑΝΑΥ ΕΠΕΟΟΥ ΕΤΟΥΨΟΟΠ ΝΖΗΤΨ· ΠΜΝΤ-
 CNOOYC ΝΑΙΩΝ ΝΑΩΠ ΝΝΑΖΡΗΤΝ ΝΘΕ ΜΠΚΑΚΕ ΝΝ-
 ΚΑΚΕ· ΑΥΩ ΤΕΤΝΝΑΩΨΤ ΕΧΜ ΠΜΝΤCNOOYC Ν-
 ΑΙΩΝ· ΕΧΝΑΡ-ΠΙΝΕ ΝΟΥΝΑΠΝΕ ΝΨΟΪΨ ΝΝΑΖΡΝΤΗΝΟΥ
 ΕΒΟΛ ΜΠΝΟΣ ΝΟΥΕ ΕΤΨΟΥΗΥ ΕΒΟΛ ΜΜΟΥ ΕΜΑΤΕ·
 10 ΜΝ ΤΝΟΣ ΝΩΟΤ ΕΤΨΝΑΛΛΑ ΕΡΟΥ ΕΜΑΨΟ· ΑΥΩ ΕΪ-
 ΨΑΝΧΙΤΗΥΤΝ ΕΠΤΟΠΟΣ ΝΑΤΜΕCOC· ΤΕΤΝΝΑΝΑΥ
 ΕΠΕΟΟΥ ΕΤΟΥΨΟΟΠ ΝΖΗΤΨ· ΠΜΝΤΨΟΜΤΕ ΝΑΙΩΝ
 ΝΑΩΠ ΝΝΑΖΡΗΤΝ ΝΘΕ ΜΠΚΑΚΕ ΝΝΚΑΚΕ· ΑΥΩ ΟΝ ΤΕ-
 ΤΝΝΑΩΨΤ ΕΒΟΛ ΕΧΜ ΠΜΝΤCNOOYC ΝΑΙΩΝ·¹ ΑΥΩ
 15 ΜΝ ΘΙΜΑΡΜΕΝΗ ΤΗΡC· ΑΥΩ ΜΝ ΤΚOCΜΗCIC ΤΗΡC·
 ΑΥΩ ΜΝ ΝΕCΦΑΙΡΑ ΤΗΡΟΥ ΜΝ ΝΕΥΤΑΞΙC ΤΗΡΟΥ ¹ΡΟΛ
 ΕΤΟΥΨΟΟΠ ΝΖΗΤΟΥ ΕΝΑΡ-ΤΩΟΤ ΝΟΥΝΑΠΝΕ ΝΨΟ-
 ΕΪΨ ΝΝΑΖΡΝΤΗΝΟΥ ΕΒΟΛ ΜΠΝΟΣ ΝΟΥΕ ΕΤΨΟΥΗΥ
 ΜΜΟΥ· ΑΥΩ ΜΝ ΤΝΟΣ ΝΩΟΤ ΕΤΨΝΑΛΛΑ ΕΡΟΥ ΕΜΑ-
 20 ΨΟ· ΑΥΩ ΕΪΨΑΝΧΙΤΗΥΤΝ ΕΠΤΟΠΟΣ ΝΝΑΟΥΕΙΝΑΜ·
 ΤΕΤΝΝΑΝΑΥ ΕΠΕΟΟΥ ΕΤΟΥΨΟΟΠ ΝΖΗΤΨ· ΠΤΟΠΟΣ
 ΝΑΤΜΕCOC ΝΑΩΠ ΝΝΑΖΡΝΤΗΝΟΥ ΝΘΕ ΝΤΕΥΨΗ ΕΤ-
 ΨΜ ΠΚOCΜOC ΝΤΕ ΤΜΤΡΩΜΕ· ΑΥΩ ΕΤΕΤΝΨΑΝΩ-
 ΨΤ ΕΒΟΛ ΕΧΝ ΤΜΕCOC· ΧΝΑΡ-ΤΩΟΤ ΝΟΥΝΑΠΝΕ Ν-

11 MS ΠΑΤΜΕCOC; read ΠΙΝΑΤΜΕCOC.

22 MS ΠΑΤΜΕCOC; read ΠΙΝΑΤΜΕCOC.

of the great distance by which it is very distant from it, and the large size by which it greatly exceeds it, *as* I have already said to you at another time. And further, when I take you to the thirteenth *aeon*, you will see the glory in which they are. The twelve *aeons* will count before you as darkness of darknesses. And you will look upon the twelve *aeons*, and it (the place of the twelve *aeons*) will become like a speck of dust before you as a result of the great distance, by which it is very distant from it, and the large size, by which it greatly exceeds it. And when I take you to the *place* of those of the *Midst*, you will see the glory in which they are. The thirteen *aeons* will count before you as darkness of darknesses. And again you will look forth upon the twelve *aeons* and the whole *Heimarmene*, and the whole *order* and all the *spheres* and all their *ranks* in which they are; they will become the size of a speck of dust before you, as a result of the great distance by which it is distant from it, and the large size by which it greatly exceeds it. And when I take you to the *place* of those of the right, you will see the glory in which they are. The *place* of those of the *Midst* will count before you as night in the *world* of mankind. And when you look forth upon the *Midst*, it will become the size of a speck | of dust before you as

ψΟΕΙΩ ΝΝΑΖΡΝΤΗΝΟΥ ΕΒΟΛ ΜΙΝΟΘ ΝΟΥΕ ΕΤΕΡΕ
 ΠΤΟΠΟC ΝΝΑΟΥΕΙΝΑΜ ΟΥΗΥ ΕΒΟΛ ΜΜΟC ΕΜΑΨΟ·
 ΑΥΩ ΕΪΨΑΝΧΙΤΗΥΤΝ ΕΠΚΑΖ ΜΠΟΥΟΪΝ ΕΤΕ ΝΤΟC ΠΕ
 ΠΕΘΗCΑΥΡΟC ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΑΥ ΕΠΕΟΟΥ ΕΤΟΥ-
 5 ΨΟΟΠ ΝΖΗΤΨ· ΠΤΟΠΟC ΝΝΑΤΟΥΝΑΜ ΝΑΩΠ ΝΝΑΖΡΗ- ^{ΡΟΛ} ^b
 ΤΝ ΝΟC ΜΠΟΥΟΕΙΝ ΜΠΝΑΥ ΜΜΕΡΕ ΖΜ ΠΚΟCΜΟC ΝΤΕ
 ΤΜΝΤΡΩΜΕ ΕΜΠΡΗ ΝΒΟΛ ΑΝ ΑΥΩ ΕΤΕΤΝΨΑΝCΩΨΤ
 ΕΖΡΑΪ ΕΧΜ ΠΤΟΠΟC ΝΝΑΟΥΕΙΝΑΜ CΝΑΡ-ΤCΟΤ ΝΟΥ-
 ΝΑΠΝΕ ΝΨΟΕΙΩ ΝΝΑΖΡΝΤΗΝΟΥ ΕΒΟΛ ΜΠΝΟC ΝΟΥΕ
 10 ΕΤΨΟΥΗΥ ΕΒΟΛ ΜΜΟC ΕΜΑΤΕ ΝCΙ ΠΕΘΗCΑΥΡΟC Μ-
 ΠΟΥΟΕΙΝ· ΑΥΩ ΕΪΨΑΝΧΙΤΗΥΤΝ ΕΠΤΟΠΟC ΝΝΕΝΤ-
 ΑΥΧΙ-ΝΕΚΛΗΡΟΝΟΜΙΑ ΝΝΕΝΤΑΥΧΙ ΝΜΜΥCΤΗΡΙΟΝ Μ-
 ΠΟΥΟΕΙΝ· ΝΤΕΤΝΝΑΥ ΕΠΕΟΟΥ ΜΠΟΥΟΕΙΝ ΕΤΟΥ-
 ΨΟΟΠ ΝΖΗΤΨ· ΠΚΑΖ ΜΠΟΥΟΪΝ ΝΑΩΠ ΝΝΑΖΡΝΤΗΝΟΥ
 15 ΝΟC ΜΠΟΥΟΕΙΝ ΜΠΡΗ ΕΤΖΜ ΠΚΟCΜΟC ΝΤΕ ΤΜΤ-
 ΡΩΜΕ· ΑΥΩ ΕΤΕΤΝΨΑΝCΩΨΤ ΕΖΡΑΪ ΕΧΜ ΠΚΑΖ Μ-
 ΠΟΥΟΪΝ CΝΑΩΠ ΝΝΑΖΡΝΤΗΝΟΥ ΝΘΕ ΝΟΥΝΑΠΝΕ Ν- ^{ΡΟC}
 ΨΟΕΙΩ ΕΒΟΛ ΜΠΝΟC ΝΟΥΕ ΕΤΨΟΥΗΥ ΕΒΟΛ ΜΜΟC
 ΝCΙ ΠΚΑΖ ΜΠΟΥΟΪΝ ΑΥΩ ΕΒΟΛ ΝΤΜΝΤΝΟC ΕΤΨΝΑ-
 20 ΑΛC ΕΡΟC ΕΜΑΨΟ·

3 ΑCΨΩΠΕ CΕ ΝΤΕΡΕ ΙC ΟΥΩ ΕCΨΩ ΝΝΕΪΨΑΧΕ
 ΕΝΕCΜΑΟΗΤΗC· ΑCΨΟC ΕΒΟΛ ΝCΙ ΜΑΡΙΑ ΤΜΑΓΔΑ-
 ΛΗΝΗ ΠΕΧΑC ΧΕ ΠΑΧΟCΙC· ΜΠΡCΩΝΤ ΕΡΟΪ ΕΪΨΙΝΕ
 ΜΜΟC· ΕΒΟΛ ΧΕ ΕΝΨΙΝΕ ΝCΑ ΖΩΒ ΝΙΜ ΖΝ ΟΥΩΡΧ·
 25 ΑCΟΥΩΖΜ ΔΕ ΝCΙ ΙC ΠΕΧΑC ΜΜΑΡΙΑ ΧΕ ΨΙΝΕ ΝCΑ

11 MS ΠΝΕΝΤΑΥΧΙ; ΠΤΑΥΧΙ crossed out, giving ΠΝΕΚΛΗΡΟΝΟΜΙΑ.

13 MS originally ΕΠΕΥΕΟΟΥ; Υ erased; read ΕΠΕΟΟΥ.

a result of the great distance by which the *place* of those of the right is very distant from it. And when I take you to the Land of the Light, which is the *Treasury* of the Light, and you see the glory in which they are, the *place* of those of the right will count before you like the light at the time of midday in the *world* of mankind, but without the sun. And when you look upon the *place* of those of the right, it will become the size of a speck of dust before you as a result of the great distance by which the *Treasury* of the Light is very distant from it. And when I take you to the *place* of [those who have received] the *inheritances* of those who have received the *mysteries* of the light ¹, and you see the glory of the light in which they are, the Land of the Light will count before you like the light of the sun which is in the *world* of mankind. And when you look upon the Land of the Light, it will count before you like a speck of dust as a result of the great distance by which the Land of the Light is distant from it, and on account of the greatness by which it much exceeds it.”

85. Now it happened when Jesus finished saying these words to his *disciples*, Maria Magdalene sprang up and said : “My Lord, be not angry with me for questioning thee, because we question all things with assurance.”

But Jesus answered and said to Maria : “Ask | what you

¹ (11-13) the place of [those who have received] the inheritances of those who have received the mysteries of the light; Schmidt : the place of those who have received the inheritances and have received the mysteries of the light.

ΠΕΤΕΟΥΕΩΩΙΝΕ ΝCΩ4 ΑΥΩ ΑΝΟΚ †ΝΑCΟΛΠ4 ΝC
 ΕΒΟΛ 2N ΟΥΠΑΡ2ΗCΙΑ· ΑΧN ΠΑΡΑΒΟΛΗ· ΑΥΩ 2ΩΒ ΝΙΜ
 ΕΤΕΩΙΝΕ ΝCΩΟΥ· †ΝΑΧΟΟΥ ΝC 2N ΟΥΩΡΧ ΜN ΟΥ-
 ΑCΦΑΛΙΑ· ΑΥΩ †ΝΑΧΕΚΤΗΝΟΥ ΕΒΟΛ 2N CΟΜ ΝΙΜ·
 5 ΜN ΠΛΗΡΩΜΑ ΝΙΜ· ΧΙΝ ΠCΑΝ2ΟΥΝ ΝΤΕ ΝΙCΑΝ2ΟΥΝ· ρOC^h
 2ΕΩC ΩΑ ΠCΑΝΒΟΛ ΝΤΕ ΝΙCΑΝΒΟΛ· ΧΙΝ ΠΙAΤΩΑΧC
 ΕΡΟ4· 2ΕΩC ΩΑ ΠΚΑΚΕ ΝNΚΑΚΕ· ΧΕ ΕΥCΜΟΥΤC
 ΟΥΒΕΤΗΝΟΥ ΧΕ ΝΕΠΛΗΡΩΜΑ ΕΤΧΗΚ ΕΒΟΛ ΝCΟΟΥN
 ΝΙΜ· ΤCΝΟΥ CΕ ΜΑΡΙΑ ΩΙΝΕ ΝCΑ ΠΕΤΕΡΕΩΙΝΕ ΝCΩ4·
 10 ΑΥΩ †ΝΑCΟΛΠ4 ΝC ΕΒΟΛ 2N ΟΥΝΟC ΝΡΑΩΕ ΜN ΟΥ-
 ΝΟC ΝΤΕΛΗΛ· ΑCΩΠΕ CΕ ΝΤΕΡΕ ΜΑΡΙΑ CΩΤM ΕΝCΙ-
 ΩΑΧΕ Ε4ΧΩ ΜΜΟΟΥ ΝCΙ ΠCΩΤΗΡ ΑCΡΑΩΕ 2N ΟΥ-
 ΝΟC ΝΡΑΩΕ ΕΜΑΩΟ· ΑΥΩ ΑCΤΕΛΗΛ ΠΕΧΑC ΧΕ ΠΑ-
 ΧΟCΙC· CΕΙΕ ΝΡΩΜΕ ΝΤΕ ΠΚΟCΜΟC ΝΑΙ ΝΤΑΥΧΙ ΜN-
 15 ΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΟΥΟΙΝ CΕΝΑΩΠΕ ΕΥΟΤB ΕΝC-
 ΠΡΟΒΟΛΟΟΥΕ ΜΠΕΘΗCΑΥΡΟC 2ΡΑΙ 2N ΤΕΚMΝΤΕΡΟ
 ΕΒΟΛ ΧΕ ΑΙCΩΤM ΕΡΟΚ ΕΚΧΩ ΜΜΟC ΧΕ CΕΙΩΑΝΧΙ ρOC^h
 ΤΗΥΤN ΕΠΤΟΠΟC ΝΠΕΡΧΙ-ΜΜΥCΤΗΡΙΟΝ ΠΤΟΠΟC (NNE-
 ΠΡΟΒΟΛΟΟΥΕ) ΠΚΑ2 ΜΠΟΥΟΕΙΝ 4ΝΑΩΠ ΝΝΑ2ΡΗΤN
 20 ΝΘΕ ΝΟΥΝΑΠΝΕ ΝΩΟΕΙΩ ΕΒΟΛ ΜΠΝΟC ΝΟΥΕ ΕΤ-
 4ΟΥΗΥ ΕΒΟΛ Ν2ΗΤ4· ΑΥΩ ΜN ΠΝΟC ΝΕΟΟΥ ΕΤ4-
 ΩΟΟΠ Ν2ΗΤ4· ΕΤΕ ΠΚΑ2 ΜΠΟΥΟΕΙΝ ΠC ΜΠΕΘΗCΑΥ-
 ΡΟC ΠΤΟΠΟC ΝΝΕΠΡΟΒΟΛΟΟΥΕ· CΕΙΕ ΟΥΚΟΥΝ ΠΑ-

9 MS ΠΕΤΕΡΕΩΙΝΕ; better ΠΕΤΕΡCΟΥΕΩΩΙΝΕ.

15 MS ΕΥΟΤB; read ΕΥΟΥΤB.

18 letters erased before and after Π4; ΜΠΟΥΟCΙΝ omitted; after ΠΤΟΠΟC supply ΠNΕΠΡΟΒΟΛΟΟΥΕ.

21 MS originally ΟΥΟCΙΝ; ΟCΙΝ crossed out and CΟ inserted in left-hand margin.

22 MS ΜΠCΘΗCΑΥΡΟC; read ΠCΘΗCΑΥΡΟC.

wish to question and I will reveal it *openly*, without *parable*. And all things which you question I will say with assurance and *certainty*. And I will fulfil you in all powers and all *pleromas* from the innermost of the inner *to* the outermost of the outer; from the Ineffable himself *to* the darkness of the darknesses, so that you may be called the *pleromas*, fulfilled with all knowledge. Now at this time, Maria, ask thy question and I will reveal it with great joy and great gladness."

It happened now when Maria heard these words which the *Saviour* spoke, she rejoiced with very great joy and was glad. She said: "My Lord, will men of the *world* who have received the *mysteries* of the light be superior to the *emanations* of the *Treasury* in thy kingdom? Because I heard thee saying: 'When I take you to the *place* of those who receive the *mysteries* of the light, then the *place* <of the emanations>, the Land of the Light, will count to you like a speck of dust, as a result of the great distance by which it is distant from it, and the great glory in which it is; that is, the Land of the Light is the *Treasury*, which is the *place* of the *emanations*. Therefore my | Lord, will the men

ΧΘΕΙC ΕΙΕ ΝΡΩΜΕ ΕΡΧΙ-ΜΜΥCΤΗΡΙΟΝ CΕΝΑΨΩΠΕ ΕΥ-
ΟΥΟΤΒ ΕΠΚΑ2 ΜΠΟΥΟΕΙΝ· ΑΥΩ ΝCΕΨΩΠΕ ΕΥΟΥ-
ΟΤΒ ΕΡΟΟΥ 2ΡΑΙ 2Ν ΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ·

ΑΥΟΥΩ2Μ ΔΕ Ν6Ι ΙC ΠΕΧΛΑ4 ΜΜΑΡΙΑ ΧΕ ΚΑΛΩC
5 ΜΕΝΤΟΙΓΕ ΤΕΨΙΝΕ ΝCΑ 2ΩΒ ΝΙΜ 2Ν ΟΥΩΡΧ ΜΝ ΟΥ-
ΑCΦΑΛΙΑ· ΑΛΛΑ CΩΤΜ ΜΑΡΙΑ· ΤΑΨΑΧΕ ΝΜΜΕ Ε2ΡΑΙ
ΕΤCΥΝΤΕΛΕΙΑ ΜΠΑΙΩΝ· ΜΝ ΠΩΛ Ε2ΡΑΙ ΜΠΤΗΡ4 ΝΝΕC- ΡΟΕ^b
ΝΑΨΩΠΕ ΑΝ 2Ι ΝΑΙ· ΑΛΛΑ ΝΤΑΙΧΟΟC ΕΡΩΤΝ ΧΕ ΕΙ-
ΨΑΝΧΙΤΗΥΤΝ ΕΠΤΟΠΟC ΝΝΕΚΛΗΡΟΝΟΜΙΑ ΝΝΕΤΝΑΧΙ
10 ΜΠΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΙΝ ΜΠΕΘΗCΑΥΡΟC ΜΠΟΥΟΕΙΝ
ΠΤΟΠΟC ΝΝΕΠΡΟΒΟΛΟΟΥΕ 4ΝΑΩΠ ΝΝΑ2ΡΝΤΗΝΟΥ
ΝΘΕ ΝΟΥΝΑΠΝΕ ΝΨΟΪΨ ΑΥΩ ΝΘΕ ΜΠΟΥΟΙΝ ΜΠΡΗ
ΝΤΕ ΠΕ2ΟΟΥ ΜΜΑΤΕ· ΝΤΑΥΧΟΟC ΟΥΝ ΧΕ ΕΡΕ ΝΑΙ
ΝΑΨΩΠΕ 2Μ ΠΕΟΥΟΪΨ ΝΤCΥΝΤΕΛΕΙΑ ΜΠΩΛ Ε2ΡΑΙ Μ-
15 ΠΤΗΡ4· ΠΜΝΤCΝΟΟΥC ΝCΩΤΗΡ ΜΠΕΘΗCΑΥΡΟC ΜΝ
ΤΜΝΤCΝΟΟΥC ΝΤΑ2ΙC ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ ΕΤΕ Ν-
ΤΟΟΥ ΠΕ ΝΕΠΡΟΒΟΛΟΟΥΕ ΝΤCΑΨ4Ε ΜΦΩΝΗ ΜΝ
ΠΪΟΥ ΝΨΗΝ CΕΝΑΨΩΠΕ ΝΜΜΑΙ 2Μ ΠΤΟΠΟC ΝΝΕΚΛΗ-
ΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ· ΕΥΟ ΝΡΡΟ ΝΜΜΑΙ 2Ν ΤΑΜΝΤ-
20 ΕΡΟ· ΕΡΕ ΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ Ε4Ο ΝΡΡΟ^{**} Ε2ΡΑΙ ΕΧΝ ΡΟ2
ΝΕ4ΠΡΟΒΟΛΟΟΥΕ· ΑΥΩ ΟΝ ΕΡΕ ΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ
Ε4Ο ΝΡΡΟ ΚΑΤΑ ΠΕ4ΕΟΟΥ· ΠΝΟ6 ΚΑΤΑ ΤΕ4ΜΝΤΝΟ6
ΠΚΟΥΕΙ ΚΑΤΑ ΤΕ4ΜΝΤΚΟΥΙ· ΑΥΩ ΠCΩΤΗΡ ΝΝΕΠΡΟ-
ΒΟΛΟΟΥΕ ΝΤΨΟΡΠ ΜΦΩΝΗ CΕΝΑΨΩΠΕ 2Μ ΠΤΟΠΟC

10 ΜΠC inserted in margins before ΘΗCΑΥΡΟC.

13 MS ΝΤΑΥΧΟΟC; better ΝΤΑΙΧΟΟC.

14 MS ΜΠΩΛ; better ΜΠ ΠΩΛ.

24 MS CΕΝΑΨΩΠΕ; read 4ΝΑΨΩΠΕ.

who receive *mysteries* be superior to (the *emanations* of) the Land of the Light, and be superior to them in the Kingdom of the Light?"

86. Jesus *however* answered and said to Maria: "*Well done, in truth* thou dost question everything with assurance and *certainty*. But hear, Maria, that I speak with thee upon the *end* of the *aeon* * and the ascent of the All. It will not happen now, *but* I have said to you: 'When I take you to the *place* of the *inheritances* of those who receive the *mystery* of the light of the *Treasury* of the Light, the *place* of the *emanations* will count before you as a speck of dust, and only like the light of the sun by day'. I have *now* said ¹: 'This will happen at the time of the *end* and the ascent of the All.' The twelve *saviours* of the *Treasury* and the twelve *ranks* of each one of them, which are the *emanations* of the seven *voices* and the five trees, they will be with me in the *place* of the *inheritances* of the light, as rulers (kings) with me in my kingdom. Each one of them will rule (be king) over his *emanations*, and moreover, each one of them will rule (be king) *according to* his glory: the great *according to* his greatness, the small *according to* his smallness. And the *saviour* of the *emanations* of the first *voice* will be in the *place* | of the *souls* of those who receive ² the first *mystery*

* cf. Mt. 13.39

¹ (13) I have now said; MS: they have now said.

² (192.1) receive; Till: have received (also 192.7 and parallel passages).

ἡνεψυχοογε ἡνερχι ἡπωροῖ ἡμυστηριον ἡτε
 πιωροῖ (ἡ)μυστηριον ἡν ταμνῆτερο· αὔω πσωτηρ ἡ-
 νεπροβολοογε ἡτμεῖςνῆτε ἡφωνη· ἡναψωπε ἡμ
 πτοπος ἡνεψυχοογε ἡνεγταλχι ἡπμεῖςναλ ἡ-
 5 μυστηριον ἡτε πωροῖ ἡμυστηριον· ῥομοικωσ ον
 πσωτηρ ἡνεπροβολοογε ἡτμεῖςωμτε ἡφωνη·
 ἡναψωπε ἡμ πτοπος ἡνεψυχοογε ἡνερχι ἡπμεῖ-
 ωομνῆτ ἡμυστηριον ἡτε πιωροῖ ἡμυστηριον ῥαῖ
 ἡν¹ τεκληρονομια ἡπογοειν· αὔω πσωτηρ ἡνε-
 10 προβολοογε ἡτμεῖςτο ἡφωνη ἡπεθνσαγρος ἡ-
 πογοειν· ἡναψωπε ἡμ πτοπος ἡνεψυχοογε ἡ- ροz^b
 νερχι ἡπμαῖςτοογ ἡμυστηριον ἡτε πιωροῖ ἡ-
 μυστηριον ἡν νεκληρονομια ἡπογοῖν· αὔω πμαῖ-
 τογ ἡσωτηρ ἡτμαῖς ἡφωνη ἡπεθνσαγρος ἡπογ-
 15 οειν· ἡναψωπε ἡμ πτοπος ἡνεψυχοογε ἡνερχι
 ἡπμεῖςτογ ἡμυστηριον ἡτε πιωροῖ ἡμυστηριον·
 ῥαῖ ἡν νεκληρονομια ἡπογοῖν· αὔω πμεῖςσογ
 ἡσωτηρ ἡτε νεπροβολοογε ἡτε τμεῖςσο ἡφωνη
 ἡπεθνσαγρος ἡπογοειν· ἡναψωπε ἡμ πτοπος ἡ-
 20 νεψυχοογε ἡνερχι ἡπμεῖςσογ ἡμυστηριον ἡτε
 πιωροῖ ἡμυστηριον· αὔω πμεῖςσαῖς ἡσωτηρ ἡ-
 νεπροβολοογε ἡτμεῖςσαῖς ἡφωνη ἡπεθνσαγρος
 ἡπογοειν· ἡναψωπε ἡμ πτοπος ἡνεψυχοογε ἡ- ροη^c
 νερχι ἡπμεῖςσαῖς ἡμυστηριον ἡτε πιωροῖ ἡμγ-
 25 τηριον ἡμ πεθνσαγρος ἡπογοειν· αὔω πμεῖς-

1 ἡτε πιωροῖ ρῖ in margin; read ἡτε πιωροῖ ἡμυστηρ.

14 MS τμαῖς-; read τμαῖς-ε.

of the First *Mystery* in my kingdom. And the *saviour* of the *emanations* of the second *voice* will be in the *place* of the *souls* of those who have received the second *mystery* of the First *Mystery*. Likewise also the *saviour* of the *emanations* of the third *voice* will be in the *place* of the *souls* of those who receive the third *mystery* of the First *Mystery* in the *inheritance* of the light. And the *saviour* of the *emanations* of the fourth *voice* of the *Treasury* of the Light will be in the *place* of the *souls* of those who receive the fourth *mystery* of the First *Mystery* in the *inheritances* of the light. And the fifth *saviour* of the fifth *voice* of the *Treasury* of the Light will be in the place of the *souls* of those who receive the fifth *mystery* of the First *Mystery* in the *inheritances* of the light. And the sixth *saviour* of the *emanations* of the sixth *voice* of the *Treasury* of the Light will be in the *place* of the *souls* of those who receive the sixth *mystery* of the First *Mystery*. And the seventh *saviour* of the *emanations* of the seventh *voice* of the *Treasury* of the Light will be in the *place* of the *souls* of those who receive the seventh *mystery* of the First *Mystery* in the *Treasury* of the Light. And | the eighth *saviour* who is the *saviour* of the *emanations*

ωμοῦν ἡσώτηρ εἶτε ἡτοῦ πε ἡσώτηρ ἡνεπρωβο-
 λοοῦε ἡπωοῖ ἡωην ἡπεονσαγρος ἡποῦοειν·
 чнаωωπε 2M ἡτοπος ἡνεψγχοοῦε ἡερχι ἡπμε2-
 ωμοῦν ἡμγστηριον ἡτε πωοῖ ἡμγστηριον 2Pαἱ
 5 2N NEKΛHPOHOMIA ἡποῦοειν· λγω ἡμα2ψic ἡσώ-
 τηρ εἶτε ἡτοῦ πε ἡσώτηρ ἡνεπρωβολοοῦε ἡπμε2-
 cнаγ ἡωην ἡπεονσαγρος ἡποῦοειν· чнаωωπε
 2M ἡτοπος ἡνεψγχοοῦε ἡнерχι ἡπμε2ψic ἡμγс-
 τηριον ἡτε πωοῖ ἡμγστηριον 2Pαἱ 2N NEKΛH-
 10 PONOMIA ἡποῦοειν· λγω ἡμα2MHT ἡσώτηρ εἶτε
 ἡτοῦ πε ἡσώτηρ ἡνεπρωβολοοῦε ἡπμε2ωомт ἡ-
 ωην ἡπεονсаγρος ἡποῦοειν· чнаωωπε 2M πτο- Pон^b
 нос (ἡ)νεψγχοοῦε ἡнерχι ἡπμε2MHT ἡμγсτηριον
 ἡτε πωοῖ ἡμγστηριον 2Pαἱ 2N NEKΛHPOHOMIA ἡ-
 15 ποῦοειν· 2OMOIOC ON ἡμα2MHTOYε ἡσώτηρ εἶτε
 ἡτοῦ πε ἡσώτηρ ἡπμα2γтооу ἡωην ἡτε πεон-
 саγρος ἡποῦοειν· чнаωωπε 2M ἡτοπος ἡνεψγ-
 χοοῦε ἡнерχι ἡпма2MHTOYε ἡμγсτηριον ἡτε π-
 ωοῖ ἡμγсτηριον 2Pαἱ 2N NEKΛHPOHOMIA ἡпоῦ-
 20 оειν λγω ἡμα2MHTCNOOYC ἡσώτηρ εἶτε ἡτοῦ πε
 ἡσώτηρ ἡνεπρωβολοοῦε ἡпма2тoу ἡωην ἡπεон-
 саγρος ἡποῦοειν· чнаωωπε 2M ἡτοπος ἡνεψγ-
 χοοῦε ἡнентаγχι ἡпма2MHTCNOOYC ἡμγсτηριον
 ἡτε πωοῖ ἡμγсτηριον 2Pαἱ 2N NEKΛHPOHOMIA ἡ-
 25 ποῦοἱн· λγω ἡcaωч ἡ2AMHh ἡN πтoу ἡωην

3 MS ἡερχι; read ἡнерχι.

25 MS originally ἡпме2caωч; M2 erased.

of the first tree of the *Treasury* of the Light, he will be in the *place* of the *souls* of those who receive the eighth *mystery* of the First *Mystery* in the *inheritances* of the light. And the ninth *saviour* who is the *saviour* of the *emanations* of the second tree of the *Treasury* of the Light, he will be in the *place* of the *souls* of those who receive the ninth *mystery* of the First *Mystery* in the *inheritances* of the light. And the tenth *saviour* who is the *saviour* of the *emanations* of the third tree of the *Treasury* of the Light, he will be in the *place* of the *souls* of those who receive the tenth *mystery* of the First *Mystery* in the *inheritances* of the light. Likewise also the eleventh *saviour* who is the *saviour* of the fourth tree of the *Treasury* of the Light, he will be in the *place* of the *souls* of those who receive the eleventh *mystery* of the First *Mystery* in the *inheritances* of the light. And the twelfth *saviour* who is the *saviour* of the *emanations* of the fifth tree of the *Treasury* of the Light, he will be in the *place* of the *souls* of those who have received the twelfth *mystery* of the First *Mystery* in the *inheritances* of the light. And the seven *amens* and the five trees | and the three

ΜΝ ΠΩΟΜΝΤ' ΝΣΑΜΗΝ ΣΕΝΑΩΩΠΕ ΖΙ ΟΥΝΑΜ ΜΜΟΪ ΡΟΟ
 ΕΥΟ ΝΡΡΟ ΖΡΑΪ ΖΝ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ· ΑΥΩ
 ΠΣΩΤΗΡ ΝΣΑΤΡΕΕΥ ΕΤΕ ΝΤΟΟΥ ΠΕ ΠΑΛΟΥ ΜΠΑΛΟΥ·
 ΑΥΩ ΜΝ ΠΕΨΙΣ ΜΦΥΛΛΑΧ ΣΕΝΑΩΩ ΖΩΟΥ ΟΝ ΖΙ ΖΒΟΥΡ
 5 ΜΜΟΪ ΕΥΟ' ΝΡΡΟ ΖΡΑΪ ΖΝ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ
 ΑΥΩ ΠΟΥΑ ΠΟΥΑ ΝΝΣΩΤΗΡ ΧΝΑΡΡΟ ΕΧΝ ΝΤΑΞΙΣ Ν-
 ΝΕΧΠΡΟΒΟΛΟΟΥΕ ΖΡΑΪ ΖΝ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ·
 ΝΘΕ ΟΝ ΕΤΟΥΟ ΜΜΟΣ ΖΜ ΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ·
 ΑΥΩ ΠΕΨΙΣ ΜΦΥΛΛΑΧ ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΕΙΝ· ΣΕ-
 10 ΝΑΩΩΠΕ ΕΥΟΥΟΤΒ ΕΝΣΩΤΗΡ ΖΡΑΪ ΖΝ ΝΕΚΛΗΡΟΝΟΜΙΑ
 ΜΠΟΥΟΕΙΝ· ΑΥΩ ΝΣΑΤΡΕΕΥ ΝΣΩΤΗΡ· ΣΕΝΑΩΩΠΕ
 ΕΥΟΥΟΤΒ ΕΠΕΨΙΣ ΜΦΥΛΛΑΧ ΖΡΑΪ ΖΝ ΤΜΝΤΕΡΟ· ΑΥΩ
 ΠΩΟΜΝΤ' ΝΣΑΜΗΝ ΣΕΝΑΩΩΠΕ ΕΥΟΥΤΒ ΕΝΣΑΤΡΕΕΥ Ν- ΡΟΘ^b
 ΣΩΤΗΡ ΖΡΑΪ ΖΝ ΤΜΝΤΕΡΟ· ΑΥΩ ΠΤΟΥ ΝΩΗΝ ΣΕΝΑ-
 15 ΩΩΠΕ ΕΥΟΥΟΤΒ ΕΠΩΟΜΝΤ' ΝΣΑΜΗΝ ΖΡΑΪ ΖΝ ΝΕΚΛΗ-
 ΡΟΝΟΜΙΑ ΜΠΟΥΟΙΝ· ΑΥΩ ΙΕΟΥ ΜΝ ΠΕΦΥΛΛΑΧ ΜΠΚΑ-
 ΤΑΠΕΤΑΣΜΑ ΜΠΝΟΣ ΝΟΥΟΕΙΝ· ΜΝ ΜΠΑΡΑΛΗΜΤΩΡ
 ΝΟΥΟΕΙΝ· ΜΝ ΠΝΟΣ ΣΝΑΥ ΜΠΡΟΖΗΓΟΥΜΕΝΟΣ· ΜΝ
 ΠΝΟΣ ΝΣΑΒΑΘΕ ΠΑΓΛΘΟΣ ΣΕΝΑΩΩΠΕ ΕΥΟ ΝΡΡΟ ΖΜ
 20 ΠΩΟΡΠ ΝΣΩΤΗΡ ΝΤΕ ΤΩΟΡΠ ΜΦΩΝΗ ΜΠΕΘΗΣΑΥΡΟΣ
 ΜΠΟΥΟΙΝ ΠΑΪ ΕΤΝΑΩΩΠΕ ΖΜ ΠΤΟΠΟΣ ΝΝΕΡΧΙ Μ-
 ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ·
 ΕΒΟΛ ΓΑΡ ΧΕ ΙΕΟΥ ΜΝ ΠΕΦΥΛΛΑΧ ΜΠΤΟΠΟΣ ΝΝΑΟΥ-
 ΕΙΝΑΜ ΜΝ ΜΕΛΧΙΣΕΔΕΚ ΠΝΟΣ ΜΠΑΡΑΛΗΜΠΤΩΡ ΜΠΟΥ-

5 ἵ perhaps inserted after ΖΡΑ.

6 MS ΧΝΑΡΡΟ; read ΧΝΑΡΡΡΟ.

13 MS ΕΥΟΥΤΒ; read ΕΥΟΥΟΥΤΒ.

17 MS originally ΜΠΑΡΑΒΟΛΗΜΤΩΡ; ΡΟ erased.

amens will be on my right as rulers (kings) in the *inheritances* of the light. And the twin *saviours*, who are the child of the child, and the nine *watchers*, will remain on my left as rulers (kings) in the *inheritances* of the light. And each one of the *saviours* will rule over the *ranks* of his *emanations* in the *inheritances* of the light, as they also do in the *Treasury* of the Light. And the nine *watchers* of the *Treasury* of the Light will be superior to the *saviours* in the *inheritances* of the light. And the twin *saviours* will be superior to the nine *watchers* in the kingdom. And the three *amens* will be superior to the twin *saviours* in the kingdom. And the five trees will be superior to the three *amens* in the *inheritances* of the light. And Jeu and the *watcher* of the *veil* of the great light, and the *paralemtors* of the light, and the two great *leaders*, and the Great Sabaoth the *Good* will be rulers (kings) in the first *saviour* of the first *voice* of the *Treasury* of the Light, who (the first saviour) will be in the *place* of those who receive the first *mystery* of the First *Mystery*. For Jeu and the *watcher* of the *place* of those of the right, and Melchisedek the great *paralemtor* | of the light, and

ΟΓΙΝ· ΜΝ ΠΝΟΘ¹¹ ΣΝΛΥ ΜΠΡΟΖΗΓΟΥΜΕΝΟΣ ΝΤΑΥΠΡΟΛΕ ρπ
 ΕΒΟΛ ΖΜ ΠΟΥΟΕΙΝ ΕΤΣΟΤΠ ΕΤΟ ΝΖΙΑΙΚΡΙΝΕΣ ΕΜΑΨΟ
 ΝΤΕ ΠΨΟΡΠ ΝΨΗΝ· ΖΕΩΣ ΨΑ ΠΜΑΖΤΟΥ· ΙΕΟΥ ΜΕΝ
 ΝΤΟΨ ΠΕ ΠΕΠΙΣΚΟΠΟΣ ΜΠΟΥΟΕΙΝ ΝΤΑΥΠΡΟΛΕ ΕΒΟΛ
 5 ΝΨΟΡΠ ΖΡΑΙ ΖΜ ΠΖΙΑΙΚΡΙΝΕΣ ΝΟΥΟΕΙΝ ΝΤΕ ΠΨΟΡΠ
 ΝΨΗΝ· ΠΕΦΥΛΛΖ ΖΩΨΨ ΜΠΚΑΤΑΠΕΤΑΣΜΑ ΝΝΛΟΥ-
 ΕΙΝΑΜ ΝΤΑΥΠΡΟΛΕ ΕΒΟΛ ΖΜ ΠΜΕΖΣΝΛΥ ΝΨΗΝ· ΛΥΨ
 ΠΕΠΡΟΖΗΓΟΥΜΕΝΟΣ ΣΝΛΥ ΝΤΑΥΠΡΟΛΕ ΖΩΟΥ ΕΒΟΛ
 ΖΜ ΠΖΙΑΙΚΡΙΝΕΣ ΝΟΥΟΕΙΝ ΕΨΟΤΨ ΕΜΑΨΟ ΝΤΕ ΠΜΕΖ-
 10 ΨΟΜΝΤ ΝΨΗΝ ΜΝ ΠΜΕΖΨΤΟΟΥ ΖΜ ΠΕΘΗΣΛΥΡΟΣ Μ-
 ΠΟΥΟΕΙΝ· ΜΕΛΧΙΣΕΔΕΚ ΖΩΨΨ ΝΤΑΥΠΡΟΛΕ ΕΒΟΛ ΖΜ
 ΠΜΑΖΤΟΥ ΝΨΗΝ· ΣΛΒΛΩΟ ΠΝΟΘ ΖΩΨΨ ΝΑΓΛΘΟΣ ΠΑΙ
 ΕΝΤΑΙΜΟΥΤΕ ΕΡΟΨ ΧΕ ΠΛΕΙΨΤ· ΝΤΑΥΠΡΟΛΕ ΕΒΟΛ ΖΝ ρπ^b
 ΙΕΟΥ ΠΕΠΙΣΚΟΠΟΣ ΜΠΟΥΟΕΙΝ· ΠΕΪΣΟΟΥ ΘΕ ΖΙΤΝ
 15 ΤΚΕΛΕΥΣΙΣ ΜΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ Λ ΦΛΕ ΜΠΑΡΑΣΤΑ-
 ΤΗΣ ΛΨΤΡΕΨΨΩΠΕ ΖΜ ΠΤΟΠΟΣ ΝΝΛΟΥΕΙΝΑΜ ΠΡΟΣ
 ΤΟΙΚΟΝΟΜΙΑ ΜΠΣΨΟΥΖ ΕΖΟΥΝ ΜΠΟΥΟΕΙΝ ΕΤΜΠΧΙΣΕ
 ΝΝΛΙΩΝ ΝΤΕ ΝΑΡΧΩΝ· ΛΥΨ ΖΝ ΝΚΟΣΜΟΣ ΜΝ ΓΕΝΟΣ
 ΝΙΜ ΕΤΝΖΗΤΟΥ· ΝΑΙ ΕΤΝΛΧΨ ΕΡΨΤΝ ΜΠΖΩΒ ΜΠΟΥΛ
 20 ΠΟΥΛ ΝΤΑΥΚΑΛΛΨ ΖΙΧΨΨ ΖΜ ΠΣΨΡ ΕΒΟΛ ΜΠΤΗΡΨ: ΕΤ-
 ΒΕ ΠΧΙΣΕ ΟΥΝ ΜΠΖΩΒ ΕΝΤΑΥΚΑΛΛΨ ΝΖΗΤΨ·¹ ΣΕΝΛ-
 ΨΩΠΕ ΝΨΒΡΡΡΟ ΖΜ ΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΤΨΟ-
 ΡΠ ΜΦΩΝΗ ΜΠΕΘΗΣΛΥΡΟΣ ΜΠΟΥΟΕΙΝ ΠΑΙ ΕΤΝΛΨΩΠΕ

1 MS originally ΠΤΑΥΠΡΟΒΛΛΣ; ΒΛ here and in following lines erased, giving ΠΡΟΛΣ; read ΠΡΟΕΛΟΣ.

2 MS ΕΤΣΟΤΠ; read ΕΤΣΟΤΨ.

21 MS ΕΝΤΑΥΚΑΛΛΨ; Schmidt: read ΕΝΤΑΥΚΑΛΛ.

22 MS ΜΜΥΣΤΗΡΙΟΝ; read ΠΣΨΤΗΡ.

the two great *leaders* have *come forth* from the purified and very *pure* light of the first tree, *as far as* the fifth tree. Jeu *indeed* is the *overseer* of the light, he who *came forth* first from the *pure* light of the first tree. The *watcher* of the *veil* of those of the right also *came forth* from the second tree. And the two *leaders* also *came forth* from the *pure* light, which is much purified, of the third and fourth trees in the *Treasury* of the Light. Melchisedek also *came forth* from the fifth tree. The Great Sabaoth the *Good*, he whom I have called my Father, also *came forth* from Jeu, the *overseer* of the light. Now, at the *command* of the First *Mystery*, the last *helper* (*parastates*) has caused these six to be in the *place* of those of the right for the *organisation* of the gathering together of the light of the height, from the *aeons* of the *archons* and from the *world* and all the *races* in them. On the work of each of these, over which he is placed ¹ in the distribution of the All, I will speak to you. Now concerning the elevation of the work in which they are placed ², they will be fellow-rulers (kings) with the first <saviour> ³ of the first *voice* of the *Treasury* of the Light, which will be | in the *place* of the *souls* of those who receive

¹ (20) he is placed; Schmidt: he was placed; MS: they have placed him.

² (21) they are placed; Schmidt: he was placed; MS: he has placed himself.

³ (22) first <saviour>; MS: first mystery.

- 2M ΠΤΟΠΟΣ ΝΝΕΨΥΧΟΟΥΓΕ ΝΝΕΡΧΙ-ΠΠΩΟΡΠ ΜΜΥCΤΗ-
 ΡΙΟΝ ΝΤΕ ΠΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ· ΑΥΩ ΤΠΑΡΘΕΝΟΣ
 ΜΠΟΥΟΕΙΝ· ΜΝ ΠΝΟΘ' ΝΖΗΓΟΥΜΕΝΟΣ ΝΤΕ ΤΜΕCOC ^{ΡΠΛ}
 ΠΛΙ ΕΩΑΡΕ ΝΑΡΧΩΝ ΝΤΕ ΝΑΙΩΝ ΕΩΛΥΜΟΥΤΕ ΕΡΟΧ
 5 ΧΕ ΠΝΟΘ ΝΑΙΩ ΚΑΤΑ ΠΡΑΝ ΝΟΥΝΟΘ ΝΑΡΧΩΝ ΕΤ2M
 ΠΕΥΤΟΠΟΣ· ΝΤΟΧ ΜΝ ΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ· ΜΝ
 ΠΕCΜΝΤCΝΟΟΥC ΝΔΙΑΚΩΝ ΝΑΙ ΝΤΑΤΕΤΝΧΙ-ΜΟΡΦΗ
 ΝΖΗΤΟΥ· ΑΥΩ ΑΤΕΤΝΧΙ ΝΤCΘΟΜ ΕΒΟΛ ΝΖΗΤΟΥ· CΕ-
 ΝΑΩΩΠΕ ΖΩΟΥ ΤΗΡΟΥ ΕΥΟ ΝΡΡΟ· ΜΝ ΠΩΟΡΠ ΝCΩ-
 10 ΤΗΡ ΝΤΕ ΤΩΟΡΠ ΜΦΩΝΗ 2M ΠΤΟΠΟΣ ΝΝΕΨΥΧΟΟΥΓΕ
 ΝΝΕΤΝΑΧΙ ΜΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΠΩΟΡΠ ΜΜΥC-
 ΤΗΡΙΟΝ ΖΡΑΙ 2N ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΙΝ ΑΥΩ ΜΝ
 ΠΜΝΤΗ ΜΠΑΡΑCΤΑΤΗC ΝΤCΑΩCΕ ΜΠΑΡΘΕΝΟΣ ΜΠΟΥΟ-
 ΕΙΝ ΝΑΙ ΕΤΩΟΟΠ 2N ΤΜΕCOC CΕΝΑCΩΡ ΕΒΟΛ ΖΡΑΙ 2N
 15 ΝΤΟΠΟΣ ΜΠΜΝΤCΝΟΟΥC ΝCΩΤΗΡ· ΜΝ ΠΚΕCΕΕΠΕ Ν- ^{ΡΠΛ}
 ΑΓΓΕΛΟC ΝΤΕ ΤΜΕCOC ΠΟΥΑ ΠΟΥΑ ΚΑΤΑ ΠΕCΕΟΟΥ
 ΝCΕΡΡΡΟ ΝΜΜΑΙ ΖΡΑΙ 2N ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ·
 ΑΥΩ ΑΝΟΚ †ΝΑΡΡΡΟ ΖΡΑΙ ΕΧΩΟΥ ΤΗΡΟΥ ΕΖΡΑΙ 2N
 ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ·
 20 ζ ΝΑΙ ΘΕ ΤΗΡΟΥ ΝΤΑΙΧΟΟΥ ΝΗΤN ΝCΕΝΑΩΩΠΕ
 ΑΝ 2M ΠΕΙΟΟΥΕΙΩ· ΑΛΛΑ ΕΥΝΑΩΩΠΕ 2N ΤCΥΝΤΕ-
 ΛΕΙΑ ΜΠΑΙΩΝ· ΕΤΕ ΝΤΟΧ ΠΕ ΠΒΩΛ ΕΒΟΛ ΜΠΤΗΡC·
 ΑΥΩ ΝΤΟΧ ΠΕ ΠΩΛ ΕΖΡΑΙ ΤΗΡC ΝΤΑΡΙΘΜΗCΙC ΝΝΕΨΥ-
 ΧΟΟΥΓΕ ΝΤΕΛΙΟC ΝΤΕ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ· ΖΑ-
 25 ΘΗ ΘΕ ΟΥΝ ΝΤCΥΝΤΕΛΕΙΑ ΝΑΙ ΝΤΑΙΧΟΟΥ ΝΗΤN Ν-
 CΕΝΑΩΩΠΕ ΑΝ· ΑΛΛΑ ΕΡΕ ΠΟΥΑ ΠΟΥΑ ΝΑΩΩΠΕ 2M

18 MS ΖΡΑΙ ΕΧΩΟΥ; read ΕΖΡΑΙ ΕΧ. MS ΕΖΡΑΙ 2N; read ΖΡΑΙ 2N.

the first *mystery* of the First *Mystery*. And the *Virgin* of the Light and the great *hegumen* of the *Midst* — whom the *archons* of the *aeons* are wont to call the Great Jao¹, according to the name of a great *archon* in their *place* — he and the *Virgin* of the Light and his twelve *servers*, from whom you have received *form* and from whom you have received power, they also will all be rulers (kings) with the first *saviour* of the first *voice* in the *place* of the *souls* of those who will receive the first *mystery* of the First *Mystery* in the *inheritances* of the light. And the fifteen *helpers* (*parastatai*) of the seven *virgins* of the light², which are in the *Midst*, will be distributed in the *places* of the twelve *saviours*, and the rest of the *angels* of the *Midst*. Each one according to his glory will rule (be king) with me in the *inheritances* of the light, and I will rule (be king) over them all in the *inheritances* of the light.

Now all these things which I have said to you will not happen at this time, but they will happen at the *end* of the *aeon*, that is, at the dissolution of the All. And this is the whole ascent of the *number* of the *perfect souls*³ of the *inheritances* of the light. Now before the *end* these things which I have said to you will not happen, *but* each one will be in his *place* | in which he was *placed* from the

¹ (5) Jao, the Great; see Iren. I.30.5, 11; Origen *c.Cels.* VI.31; J 119; ApJn 42.

² (13) seven virgins of the light; see J 107.

³ (23, 24) the number of the perfect souls; Till: the complete number of souls (see 197.2, 3; 197.8, 9); lit. the reckoning of the perfect souls.

ΠΕΤΤΟΠΟΣ · ΕΝΤΑΥΚΑΛΥ ΝΖΗΤῆ ΧΙΝ ΝΩΟΡΙΠ · ΩΑΝ-
 ΤΟΥΧΩΚ ΕΒΟΛ ΝΤΑΡΙΟΜΗCIC ΜΠCΩΟΥΖ' ΕΖΟΥΝ ΝΝΕ- PΠB
 ΨΥΧΟΟΥΕ ΝΤΕΛΙΟΣ · ΤCΑΩCΕ ΜΦΩΝΗ ΜΝ ΠΤΟΥ Ν-
 ΩΗΝ · ΑΥΩ ΜΝ ΠΩΟΜΝΤ ΝΖΑΜΗΝ · ΑΥΩ ΜΝ ΦΑΤΡΕΕΥ
 5 ΝCΩΤΗΡ ΜΝ ΠΕΨIC ΜΦΥΛΛΞ · ΑΥΩ ΜΝ ΠΜΝΤCΝΟΟΥC
 ΝCΩΤΗΡ · ΑΥΩ ΜΝ ΝΑΠΤΟΠΟΣ ΝΝΑΟΥΕΙΝΑΜ · ΑΥΩ
 ΜΝ ΝΑΠΤΟΠΟΣ ΝΤΜΕCOC ΠΟΥΑ ΠΟΥΑ ΝΑΩΩ ΖΜ ΠΤΟ-
 ΠΟΣ ΕΝΤΑΥΚΑΛΥ ΝΖΗΤῆ ΩΑΝΤΟΥΩΛ ΕΖΡΑΪ ΤΗΡΟΥ
 ΝΒΙ ΤΑΡΙΟΜΗCIC ΝΤΕΛΕΙΟΣ ΝΝΕΨΥΧΟΟΥΕ ΝΝΕΚΛΗΡΟ-
 10 ΝΟΜΙΑ ΜΠΟΥΟΕΙΝ · ΑΥΩ ΝΚΕΑΡΧΩΝ ΤΗΡΟΥ ΝΤΑΥ-
 ΜΕΤΑΝΟΪ · CΕΝΑΩΩ ΖΩΟΥ ΖΜ ΠΤΟΠΟΣ ΝΤΑΥΚΑΛΥ Ν-
 ΖΗΤῆ ΩΑΝΤΟΥΩΛ ΕΖΡΑΪ ΤΗΡΟΥ ΝΒΙ ΤΑΡΙΟΜΗCIC ΝΝΕ-
 ΨΥΧΟΟΥΕ ΜΠΟΥΟΕΙΝ CΕΝΗΥ ΤΗΡΟΥ ΤΟΥΕΙ ΤΟΥΕΙ
 ΖΜ ΠΕΥΟΕΙΩ ΕΤCΝΑΧΙ-ΜΥCΤΗΡΙΟΝ ΝΖΗΤῆ · ΑΥΩ CΕ-
 15 ΝΑΟΥΩΤΒ ΝΝΑΡΧΩΝ ΤΗΡΟΥ ΝΤΑΥΜΕΤΑΝΟΪ · ΑΥΩ CΕ- PΠB^b
 ΝΗΥ ΕΠΤΟΠΟΣ ΝΝΑΤΜΕCOC · ΑΥΩ ΝΑΤΜΕCOC ΝΑΒΑΠ-
 ΤΙΖΕ ΜΜΟΟΥ · ΝCΕΤ ΝΑΥ ΜΠΤΩC ΜΠΝΕΥΜΑΤΙΚΟΝ ·
 ΑΥΩ ΝCΕCΦΡΑΓΙΖΕ ΜΜΟΟΥ ΖΡΑΪ ΖΝ ΝΕCΦΡΑΓIC ΝΤΕ
 ΝΕΥΜΥCΤΗΡΙΟΝ · ΑΥΩ CΕΝΑΟΥΩΤΒ ΕΖΟΥΝ ΕΝΑΝΤΟ-
 20 ΠΟΣ ΤΗΡΟΥ ΝΤΜΕCOC · ΑΥΩ CΕΝΑΟΥΩΤΒ ΕΖΟΥΝ Μ-
 ΠΤΟΠΟΣ ΝΝΑΟΥΕΙΝΑΜ · ΑΥΩ ΠΖΟΥΝ ΜΠΤΟΠΟΣ ΜΠΕ-
 ΨIC ΜΦΥΛΛΞ · ΑΥΩ ΠΖΟΥΝ ΜΠΤΟΠΟΣ ΜΠΖΑΤΡΕΕΥ
 ΝCΩΤΗΡ · ΑΥΩ ΠΖΟΥΝ ΜΠΤΟΠΟΣ ΜΠΩΟΜΝΤ ΝΖΑΜΗΝ ·
 ΜΝ ΠΜΝΤCΝΟΟΥC ΝCΩΤΗΡ · ΑΥΩ ΠΖΟΥΝ ΜΠΤΟΥ Ν-
 25 ΩΗΝ · ΜΝ ΤCΑΩCΕ ΜΦΩΝΗ ΕΡΕ ΠΟΥΑ ΠΟΥΑ Τ ΝΑΥ
 ΝΝΕΥCΦΡΑΓIC ΝΤΕ ΝΕΥΜΥCΤΗΡΙΟΝ · ΑΥΩ ΝCΕΡΠΕΥ-

beginning until the *number* of the gathering together of the *perfect souls* is completed. The seven voices and the five trees and the three *amens* and the twin *saviours* and the nine *watchers* and the twelve *saviours* and those of the *place* of the right and those of the *place* of the *Midst*, each one will remain in the *place* in which he was set until the *number* of the *perfect souls* of the *inheritances* of the light all ascend. And all the other *archons* which have *repented* will also remain in the *place* in which they were set until the *number* of the *souls* of the light all ascend. They will all come, each one at the time at which he will receive the *mystery*. And all the *archons* which have *repented* will pass through, and they will come to the *place* of those of the *Midst*. And those of the *Midst* will *baptise* them, and they will give them the *spiritual* inunction¹, and they will *seal* them with the *seals*² of their *mysteries*. And they will pass within those of all the *places* of the *Midst*. And they will pass within the *place* of those of the right, and within the *place* of the nine *watchers*, and within the *place* of the twin *saviours*, and within the *place* of the three *amens* and the twelve *saviours*, and within the five trees and the seven voices. Each one gives them the *seals* of his *mysteries*, and they enter into them³ all | and

¹ (17) spiritual inunction; see J 102.

² (18) seal(s); see J 83; U 232.

³ (26) they enter into them all; Till: they all enter their interior (see 198.12).

2ΟΥΝ ΤΗΡΟΥ· Ν̄CΕΒΩΚ ΕΠΤΟΠΟΣ Ν̄ΝΕΚΛΗΡΟΝΟΜΙΑ
 Μ̄ΠΟΥΟΕΙΝ ΠΟΥΑ ΠΟΥΑ Ν̄ΨΩ 2̄Μ ΠΤΟΠΟΣ ΕΝΤΑΥΧΙ- PPII'
 ΜΥΣΤΗΡΙΟΝ ΨΑΡΟϢ 2̄Ν ΝΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΟΙΝ 2Α-
 ΠΑΞ 2ΑΠΛΩC ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ Ν̄ΤΜΝΤΡΩΜΕ ΝΑΪ
 5 ΕΤΝΑΧΙ Ν̄ΜΜΥCΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄CΕΝΑΡΨΟΡΠ̄ ΕΝ-
 ΑΡΧΩΝ ΤΗΡΟΥ ΕΝΤΑΥΜΕΤΑΝΟΪ· ΑΥΩ CΕΝΑΡΨΟΡΠ̄
 ΕΝΑΠΤΟΠΟΣ ΤΗΡΟΥ Ν̄ΝΑΤΜΕCOC· Μ̄Ν ΝΑΠΤΟΠOC
 ΤΗΡ̄Ϣ Ν̄ΝΑΟΥΕΙΝΑΜ· ΑΥΩ CΕΝΑΡΨΟΡΠ̄ ΕΝΑΠΤΟΠOC
 ΤΗΡ̄Ϣ Μ̄ΠΕΘΗCΑΥΡOC Μ̄ΠΟΥΟΕΙΝ· 2ΑΠΑΞ 2ΑΠΛΩC CΕ-
 10 ΝΑΡΨΟΡΠ̄ ΕΝΑΠΤΟΠOC ΤΗΡΟΥ· (Μ̄ΠΕΘΗCΑΥΡOC) ΑΥΩ
 CΕΝΑΡΨΟΡΠ̄ ΕΝΑΠΤΟΠOC ΤΗΡΟΥ Μ̄ΠΩΟΡΠ̄ Ν̄ΤΩΨ
 ΑΥΩ Ν̄CΕΡ̄ΠΕΥ2ΟΥΝ ΤΗΡΟΥ Ν̄CΕΒΩΚ ΕΤΕΚΛΗΡΟΝΟ-
 ΜΙΑ Μ̄ΠΟΥΟΕΙΝ ΨΑ ΠΤΟΠOC Μ̄ΠΕΥΜΥCΤΗΡΙΟΝ Ν̄ΤΕ
 ΠΟΥΑ ΠΟΥΑ Ω 2̄Μ ΠΤΟΠOC ΕΝΤΑΥΧΙ-ΜΥCΤΗΡΙΟΝ
 15 ΨΑΡΟϢ· ΑΥΩ ΝΑΠΤΟΠOC Ν̄ΤΜΕCOC· Μ̄Ν ΝΑΟΥΕΙΝΑΜ· PPII' b
 ΑΥΩ Μ̄Ν ΝΑΠΤΟΠOC ΤΗΡ̄Ϣ Μ̄ΠΕΘΗCΑΥΡOC ΠΟΥΑ ΠΟΥΑ
 2̄Μ ΠΤΟΠOC Ν̄ΤΤΑΞΙC Ν̄ΤΑΥΚΑΛϢ Ν̄2ΗΤC ΧΙΝ Ν̄ΨΟΡΠ̄·
 2ΕΩC ΨΑΝΤΕ ΠΤΗΡ̄Ϣ ΩΛ Ε2ΡΑΪ ΕΡΕ ΠΟΥΑ ΠΟΥΑ Μ̄-
 ΜΟΟΥ ΧΩΚ ΕΒΟΛ Ν̄ΤΕϢΟΙΚΟΝΟΜΙΑ ΕΝΤΑΥΚΑΛϢ Ν̄2Η-
 20 ΤC· ΕΤΒΕ ΠCΩΟΥ2 Ε2ΟΥΝ Ν̄ΝΕΨΥΧΟΟΥΕ ΕΝΤΑΥΧΙ-
 ΜΥCΤΗΡΙΟΝ ΕΤΒΕ ΤΕΪΟΙΚΟΝΟΜΙΑ· ΧΕ ΕΥΕCΦΡΑΓΙΖΕ
 Ν̄ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΕΤΝΑΧΙ-ΜΥCΤΗΡΙΟΝ ΝΑΪ ΕΤΝΑ-
 ΟΥΩΤΒ̄ ΕΠΕΥ2ΟΥΝ ΕΤΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΟΙΝ· ΤΕ-
 ΝΟΥ ΩΕ ΜΑΡΙΑ ΠΑΪ ΠΕ ΠΩΑΧΕ ΕΤΕΨΙΝΕ Μ̄ΜΟΪ ΕΡΟϢ
 25 2̄Ν ΟΥΩΡ̄Χ̄ Μ̄Ν ΟΥΑCΦΑΛΕΙΑ· ΛΟΙΠΟΝ ΩΕ ΤΕΝΟΥ ΠΕΤΕ
 ΟῩΝ-ΜΑΛΛΑΧΕ Μ̄ΜΟϢ ΕCΩΤ̄Μ· ΜΑΡΕϢCΩΤ̄Μ·

10 MS Μ̄ΠΕΘΗCΑΥΡOC omitted.

they go to the *place* of the *inheritances* of the light. Each one remains in the *place* as far as which he has received *mysteries* in the *inheritances* of the light. *In a word*, all the *souls* of mankind who will receive the *mysteries* of the light will precede all the *archons* who have *repented*. And they will precede all those of the *place* of those of the *Midst*, and those of the whole *place* of those of the right ¹. And they will precede those of the whole *place* of the *Treasury* of the Light. *In a word*, they will precede all those of the *place* (of the *Treasury*), and they will precede all those of the *place* of the first ordinance and they will enter within them all and go to the *inheritance* of the light as far as the *place* of their *mystery*. Each one remains in the *place* as far as which he has received *mysteries*. And those of the *place* of the *Midst* and of the right, and those of the whole *place* of the *Treasury*, each one remains in the *place* of the rank in which he was set from the beginning *until* the All ascends. And each one of them completes his *office* in which he was placed. Concerning the gathering together of the *souls* which have received *mysteries* because of this *office*: all the *souls* which will receive *mysteries* and will pass within the *inheritance* of the light are *sealed*.

Now at this time, Maria, this is the discourse on which thou didst question me with assurance and *certainty*. Now at this time *furthermore*, he who has ears to hear let him hear.” * |

* Mk. 4.9

¹ (7, 8) the place of those of the *Midst* ... place of those of the right; Schmidt: the place of the *Midst* ... place of the right.

3 ἄσφωπὲ δὲ ἄτερε ἰὼ οὐκ ἔχω ἄνεψιῶν·
 ἀσφοδὲς ἔβολα ἄναι μαρία τμαγδαλίνη πεχάς· καὶ ἰπλά
 παχοεῖς· οὐκ-μαλὰ μμαρμνοῦοι· ἀπὸ ἱπα-
 ραλαμβανὲ ἄναι nim ἐτῶν μμοοῦ· τενοῦ δὲ
 5 παχοῖς ἐτερε πῶναι ἐντακχοοῦ καὶ νεψυχοοῦ
 τηροῦ μπγενος ἄτε τμντρῶμε ναῖ ἐτναχι μμ-
 μυστηριον μποῦοις σενάρῳρπ ἐροῦν ἐτε[κ]-
 κληρονομία μποῦοις· ἄλθην ἄνάρχων τηροῦ ἐτ-
 ναμετανοῖ· ἀπὸ ἐθὴ ἄναπτοπος τηρῶ ἄναοῦι-
 10 ναμ· ἀπὸ ἐθὴ μπτοπος τηρῶ μπεθελγαρος μ-
 ποῦοις· ἐτερε πεῖῶναι οὐκ παχοεῖς ἐντακχοοῦ
 ἐρον μπιοῦοις· καὶ ἄνῳρπ νάρῳ· ἀπὸ ἄλθην
 ἐννάρῳρπ· ἐτε ἄλθην νε πγενος τηρῶ ἄτε ἄ-
 ρῶμε ἐτνάρῳρπ ἐροῦν ἐτμντρεο μποῦοις·
 15 ἄναι ἄναπτοπος τηροῦ ἄτε πχίς· ἐτε ἄτοοῦ ἰπλά^b
 ἄναι ἄνῳρπ· ἐτερε ναῖ οὐκ παχοεῖς ἀκχοος ναν
 καὶ ἄτε οὐκ-μαλὰ μμοῦ ἐσῶτμ μαρεχῶτμ ἐτε
 ναῖ ἄναι καὶ νεκοῦω εἶμε καὶ τνκαταλαμβανὲ
 ἄναι nim ἐτῶν μμοοῦ· [21] ναῖ οὐκ παχοῖς
 20 ἄναι πῶναι· ἀσφωπὲ δὲ ἄτερεσοῦ ἐκῶ ἄνεψι-

3 MS μμαρμνοῦοις; read μπαρμνοῦοις.

7 MS ἐτεκκληρονομία; read ἐτεκληρονομία.

8 MS ἐτναμετανοῖ; better ἐνταγμετανοῖ.

15 MS ἰπός; read ἐθ.

19 omit 21.

20 MS originally ἰτερε ἰὼ οὐκ ἔχω.

87. Now it happened when Jesus finished saying these words, Maria Magdalene sprang up and said : “My Lord, my man of light has ears and I *receive* all the words which thou dost speak. Now at this time, my Lord, concerning the word which thou didst speak : ‘All *souls* of the *race* of mankind who will receive the *mysteries* of the light will be first within the *inheritance* of the light, before all the *archons* which have *repented*, and before those of the whole *place* of the right, and before the whole *place* of the *Treasury* of the Light — concerning this word *now*, my Lord, thou hast once said to us : ‘The first will be last and the last will be first’*. That is, the last are the whole *race* of mankind who will be first within the Kingdom of the Light before¹ those of all the *places* of the height, which are themselves first. Because of this *now*, my Lord, thou hast said to us : ‘He who has ears to hear, let him hear’ : □ that is, thou didst wish to know whether we have *grasped* every word which thou hast said. This *now* is the word, my Lord.”

Now it happened when she finished speaking these |

* cf. Mt. 19.30; 20.16; Mk. 10.31; Lk. 13.30

□ Mk. 4.9

¹ (15) before; MS : in the manner of.

ψαχε λ ησώτηρ ῥωιηρε εμαωο ερραϊ εχ̄ν̄ ἡλιο-
 φασις ἡνωαχε ετεσχω ἡμοοϋ εβολ χε νεαεῖ-
 ἡνα τηρε ἡνικρινεσ· λοουω̄μ̄ ον̄ ἡει ις̄ πεχαλ
 5 ηας χε ευγε τεπνευματικη ἡνικρινεσ μαρια παϊ
 πε πβωλ εβολ ἡνωαχε·

ζ λοωωπε δε ον̄ ἡν̄ησα νεϊωαχε τηροϋ λοουω̄
 ετοοτ̄ ἡει ις̄ ῥ̄μ̄ πωαχε πεχαλ ἡνεμαλητης·
 χε· σωτ̄μ̄ ταωαχε ἡμ̄μητ̄ν̄ ετβε πεοοϋ ἡναηχιε ^{πε}
 ἡε ετοϋωοον ἡμοσ κατα θε̄ ενεϊωαχε ἡμ̄μητ̄ν̄
 10 ψα ποοϋ· τενοϋ δε οϋν̄ εϊωανχιτηγ̄τ̄ν̄ επτο-
 .ποσ εφλε ἡπαρστατης παϊ ετκωτε επεθνσαϋρος
 ἡποϋοειν· λϋω εϊωανχιτηγ̄τ̄ν̄ επτοποσ ἡφλε ἡ-
 παρστατης ετ̄μ̄μαϋ ἡτετ̄ν̄ναϋ επεοοϋ ετ̄ωοον
 ἡητ̄· πτοποσ ἡτεκληρονομια ἡποϋοειν ναωπ
 15 ἡναεῖρητηνοϋ ἡτ̄εοτ̄ ἡοϋπολις ἡματε ἡτε πικος-
 μοσ εβολ ἡτ̄μ̄ν̄τ̄νοσ ετ̄ωοον ἡητ̄ς̄ ἡει φλε ἡ-
 παρστατης λϋω ἡν̄ πμοσ ἡοϋοειν ετ̄ωοον ἡ-
 ητ̄· λϋω ἡν̄ησα ναϊ †ναωαχε ἡμ̄μητ̄ν̄ ον̄ ἡ-
 πεοοϋ ἡπαρστατης· ετ̄ηπσαερε ἡπκοϋῑ· ἡπα- ^{πε}
 20 ρστατης· οϋδε ἡ†ναωαχε ἡμ̄μητ̄ν̄ αν̄ εν-
 τοποσ ἡναϊ ετ̄ηπσαερε ἡπαρστατης̄¹ τηροϋ· ἡν̄-
 τυποσ γαρ ἡωαχε εροοϋ ῥ̄μ̄ πεϊκοσμοσ ἡν̄-εινε
 γαρ ῥ̄μ̄ πεϊκοσμοσ εχεινε ἡμοοϋ· χεκαε εειετ̄ν̄-
 τ̄ω̄ν̄ εροοϋ· οϋδε ἡν̄-εοτ̄· οϋδε̄ ἡν̄-οϋοειν

11 MS εφλε; read ἡφλε.

20 MS ἡ†ναωαχε; perhaps better ἡ†-†ναωαχε.

words, the *Saviour* marvelled greatly at the *answers* to the words which she gave, because she had completely become *pure Spirit*. Jesus answered and said to her : “*Excellent*, thou *pure spiritual* one, Maria. This is the interpretation of the discourse.”

88. Now it happened, moreover, after all these words Jesus continued with the discourse. He said to his *disciples* : “Hear that I speak with you concerning the glory of those of the height, how they are, *in the way* in which I have spoken to you up till this day. *Now* at this time, when I shall take you to the *place* of the last *helper* (*parastates*) which surrounds the *Treasury* of the Light, and when I shall take you to the *place* of that last *helper* (*parastates*) and you see the glory in which it is, the *place* of the *inheritance* of the light will count to you only as a *city* of the *world* in size, as the result of the greatness in which the last *helper* exists, and of the great light in which it is. And after these things I will speak with you further of the glory of the *helper* which is above the small *helper*. But I will not speak with you of the *places* of those who are above all the *helpers*, *for* there is no *type* in this *world* to describe them, *for* there is no likeness in this *world* which resembles them, so that I can compare them for you; *nor* size; *nor* light | which is similar to them,

ΕΧΤΝΤΟΝΤ ΕΡΟΟΥ· ΧΕ ΕΙΨΑΧΕ ΕΡΟΟΥ· ΟΥΜΟΝΟΝ
 2Μ ΠΕΪΚΟΣΜΟΣ· ΑΛΛΑ ΑΥΩ ΜΝΤΟΥ-ΓΙΝΕ ΟΝ 2Ν ΝΑ-
 ΠΙΧΙΕ ΝΤΑΙΚΑΙΟΣΥΝΗ· ΧΙΝ ΠΕΥΤΟΠΟΣ ΕΠΕCΗΤ· ΕΤ-
 ΒΕ ΠΑΪ 6Ε ΕΕΙΕ ΜΝ-ΘΕ ΝΨΑΧΕ ΕΡΟΟΥ 2Μ ΠΕΪΚΟΣΜΟΣ·
 5 ΕΒΟΛ ΜΠΝΟΣ ΝΕΟΟΥ ΝΝΑΠΙΧΙΕ· ΑΥΩ ΜΝ ΤΝΟΣ Ν6ΟΤ
 ΝΑΤΨΙ ΕΡΟΣ· ΕΤΒΕ ΠΑΪ ΟΥΝ ΜΝ-ΘΕ ΝΨΑΧΕ ΕΡΟΨ
 2Μ ΠΕΪΚΟΣΜΟΣ·

ΑCΨΩΠΕ 6Ε ΝΤΕΡΕ ΙC ΟΥΩ ΕΨΧΩ ΝΝΕΪΨΑΧΕ Ε-
 ΝΕΨΜΑΘΗΤΗΣ· ΑCΕΪ CΘΗ' Ν6Ι ΜΑΡΙΑ ΜΑΓΔΑΛΗΝΗ ΠΕ- ^{ΡΠΕ}
 10 ΧΑΣ ΝΙC ΧΕ ΠΑΧΟΕΙC· ΜΠΡ6ΩΝΤ ΕΡΟΪ ΕΪΨΙΝΕ ΜΜΟΚ
 ΕΒΟΛ ΧΕ ΛΙΕΝΩΧΛΕΙ ΝΑΚ ΝΟΥΜΗΝΨΕ ΝCΟΠ· ΤΕΝΟΥ
 6Ε ΠΑΧΟΕΙC ΜΠΡ6ΩΝΤ ΕΡΟΪ ΕΪΨΙΝΕ ΝCΑ 2ΩΒ ΝΙΜ 2Ν
 ΟΥΩΡΧ ΜΝ ΟΥΑCΦΑΛΙΑ ΧΕ ΕΡΕ ΝΑCΝΗΥ ΚΗΡΥCCE
 ΜΜΟΟΥ 2Μ ΠΓΕΝΟΣ ΝΤΕ ΤΜΝΤΡΩΜΕ ΝCΕCΩΤΜ ΝCΕ-
 15 ΜΕΤΑΝΟΪ ΝCΕΝΟΥ2Μ ΕΝΕΚΡΙCΙC ΕΤΝΑΨΤ ΝΤΕ ΝΑΡ-
 ΧΩΝ ΝΜΠΟΝΗΡΟΣ ΝCΕΒΩΚ ΕΠΙΧΙΕ ΝCΕΚΛΗΡΟΝΟΜΙ
 ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΕΒΟΛ ΠΑΧΟΕΙC ΧΕ ΟΥΜΟΝΟΝ
 ΤΝΟ' ΝΨΑΝ2ΤΗΨ 2ΑΡΟΝ ΜΜΙΝ ΜΜΟΝ· ΑΛΛΑ ΕΝΟ' Ν-
 ΨΑΝ2ΤΗΨ 2Α ΠΓΕΝΟΣ ΤΗΡΨ ΝΤΕ ΤΜΝΤΡΩΜΕ ΧΕ ΕΥΓ-
 20 ΝΟΥ2Μ ΕΝΕΚΡΙCΙC ΤΗΡΟΥ ΕΤΝΑΨΤ· ΤΕΝΟΥ 6Ε ΟΥΝ
 ΠΑΧΟΕΙC ΕΤΒΕ ΠΑΪ ΕΝΨΙΝΕ ΝCΑ 2ΩΒ ΝΙΜ 2Ν' ΟΥΩΡΧ· ^{ΡΠΕ}^b
 ΧΕ ΕΡΕ ΝΑCΝΗΥ ΚΗΡΥCCE ΜΜΟΟΥ ΜΠΓΕΝΟΣ ΤΗΡΨ
 ΝΤΕ ΝΡΩΜΕ ΧΕ ΝΝΕΥΕΙ ΕΤΟΟΤΟΥ ΝΝΑΡΧΩΝ ΕΤΝΑ-
 ΨΤ ΝΤΕ ΠΚΑΚΕ· ΑΥΩ ΝCΕΝΟΥ2Μ ΝΤΟΟΤΟΥ ΝΜΠΑ-
 25 ΡΑΛΗΜΤΗC ΕΤΝΑΨΤ ΝΤΕ ΠΚΑΚΕ ΕΤ2ΙΒΟΛ·

16 MS ΝΜΠΟΝΗΡΟΣ; read ΝΠΟΝΗΡΟΣ.

18 ψ in ΠΨΑΝ2ΤΗΨ inserted above.

25 ε in ΝΤΕ inserted above.

so that I can describe them. *Not only* in this world, *but* they also have no likeness in those of the height of *righteousness*, from their *place* downwards. Because of this now, there is no means of speaking of them in this world, on account of the great glory of those of the height and the great immeasurable magnitude. Because of this *now* there is no means of speaking of it (the glory) in this world.”

Now it happened when Jesus finished saying these words to his *disciples*, Maria Magdalene came forward. She said to Jesus: “My Lord, be not angry with me that I question thee because I have *troubled* thee many times. Now at this time, my Lord, be not angry with me that I question all things with assurance and *certainty*, because my brothers *preach* them among the *race* of mankind and they hear and *repent*, and are saved from the harsh *judgements* of the *wicked archons*, and they go to the height and *inherit* the Kingdom of the Light. For we, my Lord, are *not only* compassionate among ourselves, *but* we are compassionate to the whole *race* of mankind, so that they may be saved from all harsh *judgments*. Now at this time, my Lord, because of this we question all things with assurance, for my brothers *preach* them to the whole *race* of men, so that they come not into the hands¹ of the harsh *archons* of the darkness, and are saved from the hands of the harsh *paralemtai* of the outer darkness.” |

¹ (23) come not into the hands; Schmidt: escape from the hands.

- ΑΣΩΩΠΕ ΝΤΕΡΕ ΙC CΩΤΜ̄ ΓΝΕΪΩΑΧΕ ΕCΧΩ Μ-
 ΜΟΟΥ ΝΒΙ ΜΑΡΙΑ · ΑCΟΥΩ2Μ̄ ΝΒΙ ΠCΩΤΗΡ ΕCΩΟΟΠ
 2Ν ΟΥΝΟC ΝΝΑ' Ε2ΟΥΝ ΕΡΟC · ΠΕΧΛΑC ΝΑC ΧΕ ΩΠΝΕ
 ΝCΑ ΠΕΤΕΟΥΕΩΩΠΝΕ ΝCΩC · ΑΥΩ ΑΝΟC †ΝΑΒΟΛΠC
 5 ΝΕ ΕΒΟΛ 2Ν ΟΥΩΡΧ̄ ΜΝ ΟΥΑCΦΑΛΙΑ ΑΧΝ̄ ΠΑΡΑΒΟΛΗ ·
 ΑCΩΩΠΕ CΕ ΝΤΕΡΕ ΜΑΡΙΑ CΩΤΜ̄ ΓΝΕΪΩΑΧΕ ΕCΧΩ
 ΜΜΟΟΥ ΝΒΙ ΠCΩΤΗΡ · ΑCΡΑΩΕ 2Ν ΟΥΝΟC ΝΡΑΩΕ ·
 ΑΥΩ ΑCΤΕΛΗΛ ΕΜΑΩΟ ΠΕΧΛΑC ΝΙC ΧΕ ΠΑΧΟΕΙC · ΕΕΙC
 ΠΜΕ2CΝΑΥ ΜΠΑΡΑCΤΑΤΗC ΝΑΛΛΑC ΕΠΩΟΡΠ̄ ΜΠΑΡΑCΤΑ- Pnz
 10 ΤΗC ΝΝΑΟΥΗΡ ΝCΟΤ · ΑΥΩ CΟΥΗΥ ΜΜΟC ΝΝΑΟΥΗΡ
 ΝΟΥΕ · Η ΜΜΟΝ ΝΤΟC CΟ' ΝΟΥΟΙΝ Ν2ΟΥΟ ΕΡΟC Ν-
 ΝΑΟΥΗΡ ΝΚΩΒ ΝCΟΠ · ΑCΟΥΩ2Μ̄ ΝΒΙ ΙC ΠΕΧΛΑC ΜΜΑ-
 ΡΙΑ 2Ν ΤΜΗΤΕ ΝΜΜΑΘΗΤΗC ΧΕ 2ΑΜΗΝ 2ΑΜΗΝ †ΧΩ
 ΜΜΟC ΝΗΤΝ · ΧΕ ΠΜΕ2CΝΑΥ ΜΠΑΡΑCΤΑΤΗC ΟΥΗΥ Μ-
 15 ΠΩΟΡΠ̄ ΜΠΑΡΑCΤΑΤΗC 2Ν ΟΥΝΟC ΝΟΥΕ ΕΜΝ-ΩΙ ΕΡΟC ·
 ΕΠΧΙCΕ ΕΠCΑ2ΡΕ · ΑΥΩ ΕΠ2ΒΒΕ · ΕΠΒΛΘΟC ΑΥΩ ΕΤΕ-
 ΩΙΙ · ΜΝ ΤΟΥΑΩCΕ · ΕCΟΥΗΥ ΓΑΡ ΜΜΟC ΕΜΑΩΟ 2Ν
 ΟΥΝΟC ΝΟΥΕ ΕΜΝ-ΩΙ ΕΡΟC 2ΙΤΝ̄ ΝΑΓΓΕΛΟC · ΜΝ
 ΝΑΡΧΑΓΓΕΛΟC ΑΥΩ 2ΙΤΝ̄ ΝΝΟΥΤΕ ΜΝ ΝΑ2ΟΡΑΤΟC
 20 ΤΗΡΟΥ · ΑΥΩ ΝΑΛΛΑC ΕΡΟC ΕΜΑΩΟ ΕΜΑΩΟ 2Ν ΟΥΩΙ Pnz b
 ΕΜΝ-ΗΠΕ ΕΡΟC 2ΙΤΝ̄ Ν[Ν]ΑΓΓΕΛΟC · ΜΝ ΝΑΡΧΑΓΓΕΛΟC ·
 ΑΥΩ 2ΙΤΝ̄ ΝΟΥΤΕ ΜΝ ΝΑ2ΟΡΑΤΟC ΤΗΡΟΥ · ΑΥΩ CΟ'
 ΝΟΥΟΕΙΝ Ν2ΟΥΟ ΕΡΟC · 2Ν ΟΥΩΙ ΕΜΝ-ΩΙ ΕΡΟC ΕΜΑ-
 ΩΟ ΕΜΑΩΟ ΕΜΝ-ΩΙ ΕΠΟΥΟΕΙΝ ΕΤCΩΟΟΠ̄ Ν2ΗΤC̄ ΕΜΝ-

5 ΠΑΡΙCΙΑ, Greek word for ωΡΧ̄, inserted in margin.

21 MS ΠΠΑΓΓΕΛΟC; read ΠΑΓΓΕΛΟC.

22 MS ΝΟΥΤΕ; read ΠΝΟΥΤΕ.

It happened when Jesus heard these words which Maria spoke, he, the *Saviour*, answered, having great compassion towards her. He said to her: "Question that which thou dost wish to question, and I will reveal it with assurance and *certainty*, without *parable*."

89. Now it happened when Maria heard these words which the Saviour spoke, she rejoiced with great joy and she was very glad. She said to Jesus: "My Lord, by what magnitude is the second *helper* (*parastates*) greater than the first *helper*, and by what distance is it distant from it, or rather, how many times more light is it?"

Jesus answered and said to Maria in the midst of the *disciples*: "*Truly, truly*, I say to you, the second *helper* is distant from the first *helper* by a great distance, for which there is no measure to the height above, and to the *depth* below, and to the length and to the breadth. *For* it is very distant from it by a great distance to which there is no measure by means of¹ the *angels* and the *archangels*, and by means of the gods and all the *invisible ones*. And its magnitude exceeds it by an exceedingly great amount to which there is no measure by means of the *angels* and the *archangels*, and by means of the gods and all the *invisible ones*. And its light exceeds it by an exceedingly great amount to which there is no measure, there being no measure to the light in which it is, and no | measure to it by means of

¹ (17, 18) a great distance to which there is no measure by means of; Schmidt: a great immeasurable distance through (see 202.20, 21; 203.1, 7).

ωΙ ΕΡΟΨ ΖΙΤΝ̄ ΝΑΓΓΕΛΟΣ ΜΝ̄ ΝΑΡΧΑΓΓΕΛΟΣ· ΑΥΩ ΖΙΤΝ̄
 ΝΝΟΥΤΕ· ΜΝ̄ ΝΑΖΟΡΑΤΟΣ ΤΗΡΟΥ· ΚΑΤΑ ΘΕ ΕΝΤΑΪ-
 ΟΥΩ ΕΪΧΩ ΜΜΟΣ ΝΗΤΝ̄ ΝΚΕΣΟΠ· ΖΟΜΟΙΩΣ ΟΝ ΠΜΕΖ-
 ΩΟΜΝΤ̄ ΜΠΑΡΑΣΤΑΤΗΣ ΜΝ̄ ΠΜΕΖΥΤΟΟΥ· ΜΝ̄ ΠΜΕΖ-
 5 †ΟΥ· ΕΥΝ̄ ΟΥΑ Ο' ΝΝΟΣ ΕΟΥΑ ΤΜΠΣΟΠ· ΑΥΩ ΨΟ'
 ΝΟΥΟΕΙΝ ΝΖΟΥΟ ΕΡΟΨ· ΑΥΩ ΨΗΥ ΜΜΟΨ· ΖΝ̄ ΟΥΝΟΣ
 ΝΟΥΕ ΕΜΝ-ΩΙ ΕΡΟΨ ΖΙΤΝ̄ ΝΑΓΓΕΛΟΣ ΜΝ̄ ΝΑΡΧΑΓΓΕ-
 ΛΟΣ ΜΝ̄ ΝΝΟΥΤΕ ΜΝ̄ ΝΑΖΟΡΑΤΟΣ ΤΗΡΟΥ· ΚΑΤΑ ΘΕ
 ΕΝΤΑΪΟΥΩ ΕΪΧΩ ΜΜΟΣ ΝΗΤΝ̄ ΝΚΕΣΟΠ· ΑΥΩ ΟΝ ΠΠΠ
 10 †ΝΑΧΩ ΕΡΩΤΝ̄ ΜΠΤΥΠΟΣ ΜΠΟΥΑ ΠΟΥΑ ΖΜ̄ ΠΕΥΣΩΡ
 ΕΒΟΛ·

ΑΣΩΩΠΕ ΔΕ ΝΤΕΡΕ ΙΣ̄ ΟΥΩ ΕΨΧΩ ΝΝΕΪΩΑΧΕ Ε-
 ΝΕΨΜΑΘΗΤΗΣ· ΑΣΕΙ ΟΝ ΕΘΗ ΝΒΙ ΜΑΡΙΑ ΤΜΑΓΔΑΛΗΝΗ
 ΑΣΟΥΩΣ ΕΤΟΟΤΣ̄ ΠΕΧΑΣ ΝΙΣ̄ ΧΕ ΠΑΧΟΓΙΣ· ΕΕΙΕ ΝΕΡ-
 15 ΧΙ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΕΥΝΑΩΩΠΕ ΖΝ̄ ΑΨ Ν-
 ΤΥΠΟΣ ΖΝ̄ ΤΜΗΤΕ ΜΦΑΕ ΜΠΑΡΑΣΤΑΤΗΣ· ΑΨΟΥΩΖΜ̄
 ΔΕ ΝΒΙ ΙΣ̄ ΠΕΧΑΨ ΜΜΑΡΙΑ ΖΝ̄ ΤΜΗΤΕ ΝΜΜΑΘΗΤΗΣ· ΧΕ
 ΝΕΝΤΑΥΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΟΥΟΕΙΝ ΕΨΩΛΝΕΙ'
 ΕΒΟΛ ΖΜ̄ ΠΣΩΜΑ ΝΘΥΛΗ ΝΤΕ ΝΑΡΧΩΝ· ΠΟΥΑ ΠΟΥΑ
 20 ΚΑΤΑ ΠΜΥΣΤΗΡΙΟΝ ΕΝΤΑΨΧΙΤΨ̄· ΕΨΝΑΩΩΠΕ ΖΝ̄ ΤΕΨ-
 ΤΑΞΙΣ· ΝΕΡΧΙ-ΝΜΥΣΤΗΡΙΟΝ ΖΩΩΨ ΕΤΨΟΨΕ ΨΕΝΑΔΩ
 ΖΝ̄ ΤΤΑΞΙΣ ΕΤΨΟΨΕ· ΝΕΡΧΙ ΖΩΟΥ ΝΜΜΥΣΤΗΡΙΟΝ ΕΤ-
 ΨΟΨΒ̄· ΨΕΝΑΩΩΠΕ ΖΝ̄ ΝΤΑΞΙΣ ΕΤΨΟΨΒ̄· ΖΑΠΛΞ ΖΑ-

6 MS ΨΠΨ; read ΨΟΥΠΨ.

19 π in ΠΣΩΜΑ inserted above.

21 MS ΠΜΥΣΤΗΡΙΟΝ; read ΝΜΥΣΤΗΡΙΟΝ.

22 MS ΤΤΑΞΙΣ; better ΝΤΑΞΙΣ.

the *angels* and the *archangels*, and by means of the gods and all the *invisible ones*, as I have already said to you at another time. *Likewise* also the third, fourth and fifth *helper*, one is innumerable times greater than the other; and its light exceeds it and it is distant from it by a great distance, to which there is no measure by means of the *angels* and the *archangels* and the gods and all the *invisible ones*, as I have already said to you at another time. And furthermore I will say to you the *type* of each one in its distribution."

90. Now it happened when Jesus finished saying these words to his *disciples*, Maria Magdalene came forward, she continued and said to Jesus: "My Lord, in what *type* will those who receive the *mystery* of the light exist in the midst of the last *helper* (*parastates*)?"

Jesus *however* answered and said to Maria in the midst of the *disciples*: "Those who have received the *mysteries* of the light, when they come forth from the *body* of the *matter* of the *archons*, each one will be in his *rank* according to the *mystery* which he has received. Those who have received the higher *mysteries* will remain in the higher *ranks*; on the other hand, those who have received the lower *mysteries* will be in the lower *ranks*. In a word, | in the

ΠΛΩΣ ΠΤΟΠΟΣ Ν̄ΤΑ ΠΟΥΑ ΠΟΥΑ ΧΙ-ΜΥCΤΗΡΙΟΝ ΩΑ- ^{pm}
 ΡΟΥ ΕΝΑΩΩ 2̄Ν ΤΕΥΤΑΞΙC 2̄ΡΑΪ 2̄Ν ΤΕΚΛΗΡΟΝΟΜΙΑ Μ-
 ΠΟΥΟΓΙΝ· ΕΤΒΕ ΠΑΪ 6Ε ΑΙΧΟΟC ΕΡΩΤ̄Ν Μ̄ΠΟΥΟCΙΩ
 ΧΕ ΠΜΑ ΕΤ̄Μ̄ΜΑΥ Ν̄ΟΙ ΠΕΤ̄Ν2ΗΤ· ΕΥΝΑΩΩΠΕ Μ̄ΜΑΥ
 5 Ν̄ΟΙ ΠΕΤ̄ΝΑ2Ο· ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΠΜΑ Ν̄ΤΑ ΠΟΥΑ ΠΟΥΑ
 ΧΙ-ΜΥCΤΗΡΙΟΝ ΩΑΡΟΥ· ΕΥΝΑΩΩΠΕ Μ̄ΜΑΥ·

3 ΑCΩΩΠΕ Ν̄ΤΕΡΕ ΙC ΟΥΩ ΕΥΧΩ Ν̄ΝΕCΙΩΑΧΕ Ε-
 ΝΕΥΜΑΘΗΤΗC ΑΥΕΙ' ΕΟΠ Ν̄ΟΙ ΙΩ2ΑΝ(ΝΗC)· ΠΕΧΑΥ Ν̄ΙC
 ΧΕ ΠΑΧΟCΙC ΑΥΩ ΠΑCΩΤΗΡ· ΚΕΛΕΥΕ 2Ω ΝΑΪ ΤΑ-
 10 ΩΑΧΕ Μ̄ΠΕΚΜ̄ΤΟ ΕΒΟΛ· ΑΥΩ Μ̄Π̄CΩΝΤ̄ ΕΡΟΪ ΕΪΩΠΕ
 ΝCΑ 2ΩΒ ΝΙΜ 2̄Ν ΟΥΩΡ̄Χ· Μ̄Ν ΟΥΑCΦΑΛΙΑ· ΕΒΟΛ ΧΕ
 ΠΑΧΟCΙC 2̄Ν ΟΥΕΡΙΤ· ΑΚΕΡΗΤ ΝΑΪ ΕCΩΛ̄Π ΝΑΝ ΕΒΟΛ
 ΕΤΒΕ 2ΩΒ ΝΙΜ Ε-†ΝΑΩ̄ΝΤΚ ΕΡΟΟΥ· ΤΕΝΟΥ 6Ε ΠΑ-
 ΧΟCΙC Μ̄Π̄2ΕΠ-ΑΛΑΥ ΕΡΟΝ ΕΠΤΗΡ̄ 2̄Μ st Π2ΩΒ ΕΤ̄ΝΝΑ- ^{pm}
 15 Ω̄ΝΤΚ ΕΡΟΥ·

3 ΑΥΟΥΩ2̄Μ ΔΕ Ν̄ΟΙ ΙC 2̄Ν ΟΥΝΟC Ν̄ΝΑ' ΠΕΧΑΥ Ν̄-
 ΙΩ2ΑΝΝΗC ΧΕ Ν̄ΤΟΚ 2ΩΩΚ ΠΜΑΚΑΡΙΟC Ν̄ΙΩ2ΑΝΝΗC
 ΑΥΩ ΠΜΕΡΙΤ †ΚΕΛΕΥΕ ΝΑΚ ΕΤΡΕΚΧΩ Μ̄ΠΩΑΧΕ ΕΤΕ-
 2ΝΑΚ ΑΥΩ †ΝΑCΟΛΠ̄ ΝΑΚ ΕΒΟΛ Ν̄2Ο ΟΥΒΕ 2Ο ΑΧ̄Ν
 20 ΠΑΡΑΒΟΛΗ· ΑΥΩ †ΝΑΧΩ ΕΡΟΚ Ν̄2ΩΒ ΝΙΜ ΕΤ̄ΚΝΑ-
 ΩΠΕ ΝCΩΟΥ 2̄Ν ΟΥΩΡ̄Χ Μ̄Ν ΟΥΑCΦΑΛΙΑ· ΑΥΟΥΩ2̄Μ
 Ν̄ΟΙ ΙΩ2ΑΝΝΗC ΠΕΧΑΥ Ν̄ΙC ΧΕ ΠΑΧΟCΙC· ΕΕΙΕ ΠΤΟ-
 ΠΟC ΕΝΤΑ ΠΟΥΑ ΠΟΥΑ ΧΙ-ΜΥCΤΗΡΙΟΝ ΩΑΡΟΥ ΕΥΝΑ-
 ΩΩ Ν̄2ΗΤ̄ ΑΥΩ Μ̄ΝΤ̄-ΕΞΟΥCΙΑ Μ̄ΜΑΥ ΕΤ̄ΡΕΥΩΚ Ε2̄Ν-

8 MS ΙΩ2ΑΝ; ΝΗC on next line omitted.

14 2̄Μ dittography.

inheritance of the light each one will remain in the *rank* of the *place* as far as which he received *mysteries*. Concerning this I said to you once : ‘The place where your heart is, there will your treasure be’*. That is, the *place* as far as which each one has received *mysteries* is where he will be.”

It happened when Jesus finished saying these words to his *disciples*, John came forward, he said to Jesus : “My Lord and my *Saviour*, *command* me also that I speak in thy presence. And be not angry with me that I question thee on all things with assurance and *certainty*. Because, my Lord, with a promise thou hast promised me to reveal to us concerning all things which I shall ask thee. Now at this time, my Lord, do not conceal anything at all from us in the matters on which we will question thee.”

But Jesus answered with great compassion, he said to John : “Thou also, thou *blessed* one, John, and thou beloved one, I *command* thee to speak the word which thou dost wish, and I will reveal it to thee, face to face, without *parable*, and I will say to thee everything on which thou dost question me with assurance and *certainty*.”

John answered and said to Jesus : “My Lord, will each one remain in the *place* as far as which he has received *mysteries*? And has he no *authority* to go to | other *ranks*

* cf. Mt. 6.21; Lk. 12.34

ΚΕΤΑΧΙC ΕΤΠΕΥCΑΖΡΕ • ΟΥΔΕ ΜΝΤ⁴-ΕΞΟΥCΙΑ ΜΜΑΥ
 ΕΤΡΕΥΕΙ' ΕΝΤΑΧΙC ΕΤΠΕΥΕCΗΤ • ΑΥΟΥΩ²Μ ΝΒΙ ΙC ΠΕ-
 ΧΑΥ ΝΙΩΔΑΝΝΗC ΧΕ ΚΑΛΩC ΜΕΝΤΟΙΓΕ [ΧΕ] ΤΕΤΝ-
 ΩΙΝΕ ΝCΑ ΖΩΒ ΝΙΜ ²Ν ΟΥΩΡ³Χ ΜΝ ΟΥΑCΦΑΛΙΑ • * ΑΛΛΑ ^{ρπο} ^b
 5 ΤΕΝΟΥ CΕ ΙΩΔΑΝΝΗC CΩΤ¹Μ ΤΑΨΑΧΕ ΝΜΜΑΚ • ΟΥΟΝ
 ΝΙΜ ΕΡΧΙ-ΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΟΥΟΕΙΝ ΠΤΟΠΟC ΕΝΤΑ
 ΠΟΥΑ ΠΟΥΑ ΧΙ-ΜΥCΤΗΡΙΟΝ ΨΑΡΟΥ ΕΥΝΑCΩ ΝΖΗΤ⁴ •
 ΑΥΩ ΜΝΤΑΥ ΜΜΑΥ ΝΤΕΞΟΥCΙΑ ΕΤΡΕΥΕΙ' ΕΠΧΙCΕ ΕΝ-
 ΤΑΧΙC ΕΤΠΕΥCΑΖΡΕ • ΖΩCΤΕ ΝΕΡΧΙ-ΜΥCΤΗΡΙΟΝ ²Μ
 10 ΠΩΟΡ¹Π ΝΤΩΨ ΟΥΝΤΑΥ ΜΜΑΥ ΝΤΕΞΟΥCΙΑ ΕΤΡΕΥΕΙ'
 ΕΝΤΑΧΙC ΕΤΠΕΥΕCΗΤ • ΕΤΕ ΝΤΟΟΥ ΝΕ ΝΤΑΧΙC ΤΗΡΟΥ
 ΜΠΜΕ²ΨΟΜ¹ΝΤ ΝΧΩΡΗΜΑ ΑΛΛΑ ΜΝΤΑΥ ΜΜΑΥ ΝΤ-
 ΕΞΟΥCΙΑ ΕΤΡΕΥΕΙ' ΕΠΧΙCΕ ΕΝΤΑΧΙC ΕΤΠΕΥCΑΖΡΕ • ΑΥΩ
 ΠΕΤΝΑΧΙ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΨΟΡ¹Π ΜΜΥCΤΗΡΙΟΝ ΕΤΕ
 15 ΝΤΟΥ ΠΕ ΠΜΕ²ΧΟΥΤΑΥΤΕ ΜΜΥCΤΗΡΙΟΝ ΕΒΟΛ ΑΥΩ
 ΝΤΟΥ ΠΕ ΤΚΕΦΑΛΗ ΜΠΨΟΡ¹Π ΝΧΩΡΗΜΑ ΕΤΖΙΠCΑΒΒΟΛ •
 ΑΥΩ ΟΥΝΤΑΥ ΝΤΕΞΟΥCΙΑ ΕΤΡΕΥΕΙ' ΕΝΤΑΧΙC ΤΗΡΟΥ
 ΕΤΠΕΥΒΟΛ • ΑΛΛΑ ΜΝΤΑΥ ΜΜΑΥ ΝΤΕΞΟΥCΙΑ ΕΤΡΕΥΕΙ'
 ΕΝΤΟΠΟC ΕΤΠΕΥCΑΖΡΕ • Η ΕΤΡΕΥΜΟΥΨ¹Τ ΜΜΟΟΥ • ΑΥΩ ^{ρ4}
 20 ΝΕΡΧΙ-ΜΥCΤΗΡΙΟΝ ²Ν ΝΤΑΧΙC ΜΠΙΧΟΥΤΑΥΤΕ ΜΜΥC-
 ΤΗΡΙΟΝ ΠΤΟΠΟC ΝΤΑ ΠΟΥΑ ΠΟΥΑ ΧΙ-ΜΥCΤΗΡΙΟΝ Ν-
 ΖΗΤ⁴ • ΕΥΝΑΒΩΚ ΨΑΡΟΥ • ΑΥΩ ΨΝΑΨΩΠΕ ΕΥΝΤΑΥ Μ-
 ΜΑΥ ΝΤΕΞΟΥCΙΑ ΕΤΡΕΥΜΟΥΨ¹Τ ΝΝΤΑΧΙC ΤΗΡΟΥ ΜΝ
 ΝΕΧΩΡΗΜΑ ΕΤΠΕΥΒΟΛ • ΑΛΛΑ ΜΝΤΑΥ ΜΜΑΥ ΝΤΕΞΟΥ-
 25 CΙΑ ΕΤΡΕΥΒΩΚ ΕΝΤΑΧΙC ΕΤΠΕΥCΑΖΡΕ Η ΕΤΡΕΥΜΟΥΨ¹Τ

3 omit ΧΕ.

9 MS ΝΕΡΧΙ . . . ΟΥΝΤΑΥ; better ΝΕΡΧΙ . . . ΟΥΝΤΑΥ.

which are above him? *Or* has he no authority to go to the *ranks* which are below him?

91. Jesus answered and said to John : “*In truth* it is *well* that you question ¹ all things with assurance and *certainty*, *but* now John, hear that I speak with thee. Everyone that receives the *mysteries* of the light will remain in the *place* as far as which he has received *mysteries*. And he does not have the *authority* to come to the height to the *ranks* which are above him, *so that* he who receives *mysteries* in the first ordinance has the *authority* to come to the *ranks* below him, which are all the *ranks* of the third *space*, *but* he does not have the *authority* to come to the height to the *ranks* which are above him. And he who will receive the *mysteries* of the First *Mystery* which is the 24th *mystery* from without and is the *head* of the first *space* on the outside, he has the *authority* to come to all the *ranks* outside him, *but* he has not the *authority* to come to the *places* which are above him, *or* to proceed in ² them. And of those who received *mysteries* in the *ranks* of the 24 *mysteries*, each one will go as far as the *place* in which he has received *mysteries*, and he will have the *authority* to proceed in all the *ranks* and the *spaces* which are outside him; *but* he has not the *authority* to go to the *ranks* which are above him *or* to proceed | in them. And he who received *mysteries* in the

¹ (3) *In truth* it is *well* that you question; Schmidt : truly well do you question.

² (19) proceed in; Schmidt : traverse (see 205.23, and passages following).

ΜΟΟΥ ΑΥΩ ΠΕΝΤΑΧΧΙ-ΜΥΣΤΗΡΙΟΝ 2N ΝΤΑΧΙC ΜΠΙ-
 ΦΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΕΤ2M ΠΜΕ2ΩΟΜΝΤ ΝΧΩΡΗΜΑ ΟΥΝ-
 ΤΑΧ ΜΜΑΥ ΝΤΕΞΟΥCΙΑ ΕΤΡΕ4ΕΙ' ΕΝΤΑΧΙC ΤΗΡΟΥ ΕΤ-
 ΠΕ4ΕCΗΤ· ΑΥΩ ΕΤΡΕ4ΜΟΥΩΤ (M)ΜΟΟΥ ΤΗΡΟΥ· ΑΛΛΑ
 5 ΜΝΤΑΧ ΝΤΟ4 ΜΜΑΥ ΝΤΕΞΟΥCΙΑ ΕΤΡΕ4ΒΩΚ ΕΝΤΟΠΟC
 ΕΤΠΕ4CΑ2ΡΕ Η ΕΤΡΕ4ΜΟΥΩΤ ΜΜΟΟΥ· ΑΥΩ ΠΕΡΧΙ-
 ΜΥCΤΗΡΙΟΝ 2M ΠΦΟΡΠ ΝΤΡΙΠΝΕΥΜΑΤΟC ΠΑΙ ΕΤΑΡΧΙ
 ΕΧM ΠΧΟΥΤΑ4ΤΕ ΜΜΥCΤΗΡΙΟΝ 2Ι ΝΕΥΕΡΙΥ· ΝΑΙ ΕΤ- P4^b
 ΑΡΧΙ ΕΠΕΧΩΡΗΜΑ ΜΠΙΦΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΝΑΙ Ε-|ΝΑ-
 10 ΧΩ ΜΠΕΥΤΟΠΟC ΕΡΩΤN 2ΡΑΙ 2M ΠCΩΡ ΕΒΟΛ ΜΠΤΗ-
 P4· ΠΕΤΝΑΧΙ ΟΥΝ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΕΤΡΙΠΝΕΥΜΑΤΟC
 ΕΤΜΜΑΥ· ΟΥΝΤΑΧ ΜΜΑΥ ΝΤΕΞΟΥCΙΑ ΕΤΡΕ4ΕΙ' ΕΠΕ-
 CΗΤ ΕΝΤΑΧΙC ΤΗΡΟΥ ΕΤΠΕ4ΕCΗΤ· ΑΛΛΑ ΜΝΤΑΧ ΜΜΑΥ
 ΝΤΕΞΟΥCΙΑ ΕΤΡΕ4ΒΩΚ ΕΠΧΙCΕ ΕΝΤΑΧΙC ΜΠΕ4CΑ2ΡΕ·
 15 ΕΤΕ ΝΤΟΟΥ ΠΕ ΝΤΑΧΙC ΤΗΡΟΥ ΜΠΕΧΩΡΗΜΑ ΜΠΙΑΤ-
 ΦΑΧΕ ΕΡΟ4· ΑΥΩ ΠΕΝΤΑΧΧΙ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΜΕ2-
 CΝΑΥ ΝΤΡΙΠΝΕΥΜΑΤΟC ΟΥΝΤΑΧ ΜΜΑΥ ΝΤΕΞΟΥCΙΑ
 ΕΤΡΕ4ΕΙ' ΕΝΤΑΧΙC ΤΗΡΟΥ ΜΠΙΦΟΡΠ ΝΤΡΙΠΝΕΥΜΑΤΟC
 | ΑΥΩ Ν4ΜΟΥΩΤ ΜΜΟΟΥ ΤΗΡΟΥ ΜN ΝΕΥΤΑΧΙC ΤΗΡΟΥ
 20 ΕΤΩΟΟΠ Ν2ΗΤΟΥ· ΑΛΛΑ ΜΝΤΑΧ ΜΜΑΥ ΝΤΕΞΟΥCΙΑ
 ΕΤΡΕ4ΒΩΚ ΕΝΤΑΧΙC ΜΠΧΙCΕ **ΜΠΜΕ2ΩΟΜΝΤ ΝΤΡΙ- P4A
 ΠΝΕΥΜΑΤΟC· ΑΥΩ ΠΕΝΤΑΧΧΙ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΜΕ2-

4 MS ΜΟΟΥ.

5 MS ΜΜΑΥ in margin; ΝΤΕΞΟΥCΙΑ written over erasure.

15 MS ΠΕ; read ΠΕ.

21 MS ΜΠΧΙCΕ; read ΕΤΜΠΧΙCΕ; ΤΡΙ inserted in margin.

ranks of the First *Mystery* which is in the third *space* has the *authority* to come to all the *ranks* which are below him, and to proceed in them all; *but* he has not the *authority* to go to the *places* which are above him, or to proceed in them. And he who receives *mysteries* in the first *triple-spirited one* which *rules* over the 24 *mysteries* together — these which *rule* the *space* of the First *Mystery*, whose *place* I will say to you in the distribution of the whole — *now* he who will receive the *mystery* of that *triple-spirited one*, he has the *authority* to come down to all the *ranks* which are below him, *but* he has not the *authority* to go to the height to the *ranks* above him, which are all the *ranks* of the *space* of the Ineffable. And he who has received the *mystery* of the second *triple-spirited one* has the *authority* to come to all the *ranks* of the first *triple-spirited one*, and to proceed in them all and all their *ranks* which are within them; *but* he has not the *authority* to go to the *ranks* of the height of the third *triple-spirited one*. And he who has received the *mystery* of the third | *triple-spirited one* which *rules* the

ψΟΜΝΤ̄ ΝΤΡΙΠΝΕΥΜΑΤΟΣ· ΠΑΪ ΕΤΑΡΧΙ ΕΨΟΜΝΤ̄ Ν-
 ΤΡΙΠΝΕΥΜΑΤΟΣ· ΜΝ ΠΨΟΜΝΤ̄ ΝΧΩΡΗΜΑ ΖΙ ΝΕΥΕΡΗΥ
 ΝΤΕ ΠΙΨΟΡΠ̄ ΜΜΥΣΤΗΡΙΟΝ· (ΟΥΝΤΑΥ ΜΜΑΥ ΝΤΕΞΟΥ-
 CIA ΕΤΡΕΨΩΚ ΕΝΤΑΞΙC ΤΗΡΟΥ ΕΤΠΕΨΕCΗΤ) ΑΛΛΑ ΜΝ-
 5 ΤΑΥ ΜΜΑΥ ΝΤΕΞΟΥCΙΑ ΕΤΡΕΨΩΚ ΕΠΧΙCΕ ΕΝΤΑΞΙC
 ΕΤΠΕΨΑΖΡΕ ΕΤΕ ΝΤΟΟΥ ΝΕ ΝΤΑΞΙC ΜΠΕΧΩΡΗΜΑ Μ-
 ΠΙΑΤΨΑΧΕ ΕΡΟΧ· ΑΥΩ ΠΕΝΤΑΥΧΙ ΜΠΑΥΘΕΝΤΗC Μ-
 ΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΙΨΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΙΑΤΨΑ-
 ΧΕ ΕΡΟΧ· ΕΤΕ ΝΤΟΥ ΝΕ ΠΜΝΤCΝΟΟΥC ΜΜΥCΤΗΡΙΟΝ
 10 ΖΙ ΝΕΥΕΡΗΥ ΝΤΕ ΠΙΨΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΝΑΪ ΕΤΑΡΧΙ
 ΕΧΝ̄ ΝΕΧΩΡΗΜΑ ΤΗΡΟΥ ΜΠΙΨΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ· ΠΕΤ-
 ΝΑΧΙ ΟΥΝ ΜΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΟΥΝΤΑΥ ΜΜΑΥ
 ΝΤΕΞΟΥCΙΑ ΕΤΡΕΨΜΟΥΨΤ̄ ΝΝΤΑΞΙC ΤΗΡΟΥ ΝΝΕΧΩ-
 ΡΗΜΑ ΜΠΙΨΟΜΤ̄ ΝΤΡΙΠΝΕΥΜΑΤΟΣ ΑΥΩ ΜΝ ΠΨΟΜΝΤ̄
 15 ΝΧΩΡΗΜΑ ΜΠΙΨΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ· ΑΥΩ ΜΝ ΝΕΥΤΑ- ^{Γ4Λ^b}
 ΞΙC ΤΗΡΟΥ· ΑΥΩ ΟΥΝΤΑΥ ΜΜΑΥ ΝΤΕΞΟΥCΙΑ ΕΤΡΕΨ-
 ΜΟΥΨΤ̄ ΝΝΤΑΞΙC ΤΗΡΟΥ ΝΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ
 ΕΤΡΕΨΜΟΥΨΤ̄ ΜΜΟΟΥ ΧΙΝΒΟΛ ΕΖΟΥΝ· ΑΥΩ ΧΙΝΖΟΥΝ
 ΕΒΟΛ [ΕΖΟΥΝ] ΑΥΩ ΧΙΝ ΤΠΕ ΕΠΕCΗΤ· ΑΥΩ ΧΙΝ ΠΕ-
 20 CΗΤ̄ ¹ΕΤΠΕ· ΑΥΩ ΧΙΝ ΠΧΙCΕ ΕΠΒΛΘΟC· ΑΥΩ ΧΙΝ
 ΠΒΛΘΟC ΕΠΧΙCΕ· ΑΥΩ ΧΙΝ ΤΕΨΙΗ ΕΤΟΥΛΨCΕ· ΑΥΩ
 ΧΙΝ ΤΟΥΛΨCΕ ΕΤΕΨΙΗ· ΖΑΠΛΞ ΖΑΠΛΩC ΟΥΝΤΑΥ Μ-
 ΜΑΥ ΝΤΕΞΟΥCΙΑ ΕΜΟΥΨΤ̄ ΝΝΤΟΠΟC ΤΗΡΟΥ ΝΝΕΚΛΗ-

1 ΤΡΙ inserted in margin. MS ΕΤΑΡΧΙ; read ΕΤΑΡΧΙ also line 10.

2 Τ in ΠΨΟΜΝΤ̄ inserted above.

3 MS the words ΟΥΝΤΑΥ . . . ΕΤΠΕΨΕCΗΤ omitted.

18 MS originally ΧΙΝ ΒΟΛ ΕΖΟΥΝ; ΖΟΥΝ C inserted in margin; ΕΖΟΥΝ
expunged after ΕΒΟΛ.

three *triple-spirited ones* and the three *spaces* of the *First Mystery* together <has the authority to go to all the ranks below him>; but he does not have the *authority* to go to the height to the *ranks* above him, which are the *ranks* of the *space* of the Ineffable. And he who has received the *authentic mystery* of the *First Mystery* of the Ineffable — which is the twelve *mysteries* of the *First Mystery* together, which *rule* over all the *spaces* of the *First Mystery* — now he who will receive that *mystery* has the *authority* to proceed in all the *ranks* of the *spaces* of the three *triple-spirited ones* and the three *spaces* of the *First Mystery*, and all their *ranks*. And he has the *authority* to proceed in all the *ranks* of the *inheritances* of the light, to proceed in them from outside within and from within outside; and from above down and from below up; and from the height to the *depth* and from the *depth* to the height; and from the length to the breadth and from the breath to the length; *in a word* he has the *authority* to proceed in all the *places* of the *inheritances* | of the light, and he has the *authority*

ΡΟΝΟΜΙΑ ΝΤΕ ΠΟΥΟΕΙΝ · ΑΥΩ ΟΥΝΤΑΙ ΜΜΑΥ ΝΤΕ-
 ΧΟΥCΙΑ ΕΤΡΕΨΕΩ 2M ΠΤΟΠΟC ΕΤΕ2ΝΑ4 2ΡΑΙ 2N ΤΕ-
 ΚΛΗΡΟΝΟΜΙΑ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ · ΑΥΩ 2ΛΜΗΝ
 †ΧΩ ΜΜΟC ΕΡΩΤN ΧΕ ΠΡΩΜΕ ΕΤΜΜΑΥ 2M ΠΒΩΛ
 5 ΕΒΟΛ ΜΠΚΟCΜΟC · 4ΝΑΨΩΠΕ Ε4Ο⁴ ΝΡΡΟ Ε2ΡΑΙ ΕΧN Γ⁴Β
 ΝΤΑΞΙC ΤΗΡΟΥ ΝΤΕΚΛΗΡΟΝΟΜΙΑ · ΑΥΩ ΠΕΤΝΑΧΙ Μ-
 ΠΜΥCΤΗΡΙΟΝ ΜΠΙΑΤΨΑΧΕ ΕΡΟ4 ΠΕΤΜΜΑΥ ΠΕ ΕΤΕ
 ΑΝΟΚ ΠΕ · ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟ4 ΠΕΤCΟΟΥΝ
 ΧΕ ΕΤΒΕ ΟΥ Α ΠΚΑΚΕ ΨΩΠΕ · ΑΥΩ ΕΤΒΕ ΟΥ Α4-
 10 ΨΩΠΕ Ν6Ι ΠΟΥΟΕΙΝ · ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ·
 ΝΤΟ4 ΠΕ ΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΠΚΑΚΕ ΝΝΚΑΚΕ
 ΨΩΠΕ · ΑΥΩ ΕΤΒΕ ΟΥ Α ΠΟΥΟΕΙΝ ΝΝΟΥΟΕΙΝ ΨΩ-
 ΠΕ · ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟ4 ΠΕ ΕΤCΟΟΥΝ
 ΧΕ ΕΤΒΕ ΟΥ Α ΝΕΧΛΟC ΨΩΠΕ · ΑΥΩ ΕΤΒΕ ΟΥ Α4-
 15 ΨΩΠΕ Ν6Ι ΠΕΟΗCΑΥΡΟC ΜΠΟΥΟΕΙΝ · ΑΥΩ ΠΜΥCΤΗ-
 ΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟ4 ΠΕ ΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΝΕ-
 ΚΡΙCΙC ΨΩΠΕ ΑΥΩ ΕΤΒΕ ΟΥ Α4ΨΩΠΕ Ν6Ι ΠΚΛ2 Μ-
 ΠΟΥΟΕΙΝ ΜN ΠΤΟΠΟC ΝΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ ·
 ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟ4 ΠΕΤCΟΟΥΝ ΧΕ ΕΤ- Γ⁴Β⁶
 20 ΒΕ ΟΥ Α ΝΚΟΛΑCΙC ΝΝΡΕΨΡΝΟΒΕ ΨΩΠΕ · ΑΥΩ ΕΤΒΕ
 ΟΥ ΑCΨΩΠΕ Ν6Ι ΤΑΝΑΠΛΑΥCΙC ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ ·
 ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟ4 ΠΕΤCΟΟΥΝ ΧΕ
 ΕΤΒΕ ΟΥ Α ΝΡΕΨΡΝΟΒΕ ΨΩΠΕ ΑΥΩ ΕΤΒΕ ΟΥ ΑΥ-
 ΨΩΠΕ Ν6Ι ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ · ΑΥΩ ΠΜΥC-
 25 ΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟ4 ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥ-
 ΨΩΠΕ Ν6Ι ΝΑCΕΒΗC ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΨΩΠΕ Ν6Ι

to remain in the *place* which pleases him in the *inheritance* of the Kingdom of the Light. And *truly* I say to you: at the dissolution of the *world* that man will rule (be king) over all the *ranks* of the *inheritance*. And he who will receive that *mystery* of the Ineffable — which I am — that *mystery* knows¹ why the darkness came into existence and why the light came into existence. And that *mystery* knows why the darkness of darknesses came into existence and why the light of lights. And that *mystery* knows why the *Chaos(es)* came into existence and why the *Treasury* of the Light. And that *mystery* knows why the *judgments* came into existence, and why the Land of the Light and the *place* of the *inheritances* of the light. And that *mystery* knows why the *punishments* of sinners came into existence, and why the *repose* of the Kingdom of the Light. And that *mystery* knows why sinners came into existence, and why the *inheritances* of the light. And that *mystery* knows why the *impious* came into existence, and why | the *good*. And that *mystery*

¹ (8) knows; lit. is the one that knows (also in parallel passages following).

ἡΛΓΑΘΟΣ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤῪΜΑΥ ἡΤΟϢ ΠΕΤ-
 COOYH XE ETBE OY A NEKPICIC ἡΚΟΛΑCIC ΩΩΠΕ·
 ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΩΩΠΕ ἡΔΙ ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ
 ἡΠΟΥΟΙH· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤῪΜΑΥ ἡΤΟϢ ΠΕΤ-
 5 COOYH XE ETBE OY A HNOBE ΩΩΠΕ· ΑΥΩ ΕΤΒΕ
 ΟΥ ΑΥΩΩΠΕ ἡΔΙ ἡΒΑΠΤΙCΜΑ ἡN ἡΜΥCΤΗΡΙΟΝ ἡΤΕ
 ΠΟΥΟΕΙH· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤῪΜΑΥ ἡΤΟϢ ΠΕΤ-
 COOYH XE ETBE OY ΑΨΩΠΕ ἡΔΙ ΠΚΩZT ἡΤΕ ΤΚΟ- P41
 ΛΑCIC· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΩΩΠΕ ἡΔΙ ΝΕCΦΡΑΓIC ἡ-
 10 ΠΟΥΟΕΙH XE ἡNNE ΠΚΩZT ΒΛΑΠΤI ἡΜΟΟΥ· ΑΥΩ ΠΜΥC-
 ΤΗΡΙΟΝ ΕΤῪΜΑΥ ἡΤΟϢ ΠΕΤCOOYH XE ETBE OY ΑΨ-
 ΩΠΕ ἡΔΙ ΠΩΩNΤ· ΑΥΩ ΕΤΒΕ ΟΥ ΑCΩΩΠΕ ἡΔΙ
 ἡPHHH· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤῪΜΑΥ ἡΤΟϢ ΠΕΤCOOYH
 XE ETBE OY A ΠΧΙΟΥΑ ΩΩΠΕ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥ-
 15 ΩΩΠΕ ἡΔΙ ἡZYMNOC ἡΠΟΥΟΕΙH· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ
 ΕΤῪΜΑΥ ἡΤΟϢ ΠΕΤCOOYH XE ETBE OY A ΝΕΠΡΟC-
 ΕΥΧΟΟΥΕ ἡΠΟΥΟΕΙH ΩΩΠΕ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ-
 ῪΜΑΥ ἡΤΟϢ ΠΕΤCOOYH XE ETBE OY A ΠCΑZΟΥ ΩΩ-
 ΠΕ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΨΩΩΠΕ ἡΔΙ ΠΕCΜΟΥ· ΑΥΩ ΠΜΥC-
 20 ΤΗΡΙΟΝ ΕΤῪΜΑΥ ἡΤΟϢ ΠΕΤCOOYH XE ETBE OY A
 ΤῪNΤΠΟΝΟΡΟC ΩΩΠΕ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΨΩΩΠΕ ἡΔΙ
 ΤῪNΤΡΕCΚΩPΩ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤῪΜΑΥ ἡΤΟϢ
 ΠΕΤCOOYH XE ETBE OY A ΤῪNΤΡΕCΩTῪ ΩΩΠΕ· P46^b
 ΑΥΩ ΕΤΒΕ ΟΥ ΑΨΩΩΠΕ ἡΔΙ ΠΤΑΝZO ἡNΕΨΥΧΟΟΥΕ·
 25 ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤῪΜΑΥ ἡΤΟϢ ΠΕΤCOOYH XE ET-
 BE OY ΑCΩΩΠΕ ἡΔΙ ΤῪTNOEIK· ἡN ΤΠΟΡΝΙΑ ΑΥΩ

21 MS ΤῪNΤΠΟΝΟΡΟC; read ΤῪNΤΠΟΝΗΡΟC.

knows why the *punitive judgments* came into existence, and why all the *emanations* of the light. And that *mystery* knows why sin came into existence, and why the *baptisms* and the *mysteries* of the light. And that *mystery* knows why the fire of the *punishment* came into existence, and why the *seals* of the light, so that the fire should not *injure* them. And that *mystery* knows why anger came into existence, and why *peace*. And that *mystery* knows why the oath came into existence, and why the *songs of praise* of the light. And that *mystery* knows why the *prayers* of the light came into existence. And that *mystery* knows why cursing came into existence, and why blessing. And that *mystery* knows why *wickedness* came into existence, and why flattery ¹. And that *mystery* knows why the death-blow came into existence, and why the bringing to life of *souls*. And that *mystery* knows why adultery and *fornication* came into existence, and |

¹ (22) flattery ; Schmidt : deception.

ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι Π̄ΒΒΟ· ΑΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ-
 ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι
 ΤΣΥΝΟΥCΙΑ· ΑΨΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΤΕΓΚΡΑ-
 ΤΕΙΑ· ΑΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ
 5 ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΤΜΝΤΧΑCΙΖΗΤ· ΜΝ ΤΜΝΤ-
 ΨΟΥΨΟ· ΑΨΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΠΕΘ̄ΒΒΙΟ ΜΝ
 ΤΜΝΤΡ̄ΜΡΑΨ· ΑΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ-
 CΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΠΡΙΜΕ ΨΩΠΕ· ΑΨΩ ΕΤΒΕ ΟΥ
 ΑΨΩΠΕ Ν̄Ι ΠCΩΒΕ· ΑΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄-
 10 ΤΟϢ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΤΚΑΤΑΛΑΛΙΑ ΨΩΠΕ·
 ΑΨΩ ΕΤΒΕ ΟΥ Α ΠΨΑΧΕ ΕΤΝΑΝΟΥϢ ΨΩΠΕ· ΑΨΩ ^{ΡϢΛ}
 ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄ΤΟϢ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ
 Α ΤΜΝΤΡΕϢΧΙCΜΗ ΨΩΠΕ· ΑΨΩ ΕΤΒΕ ΟΥ Α ΠΤΜΩΠ
 ΜΝ ΠΡΩΜΕ ΨΩΠΕ· ΑΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄ΤΟϢ
 15 ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΠΚΡ̄ΜΡ̄Μ ΨΩΠΕ· ΑΨΩ ΕΤ-
 ΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΤΜΝΤΒΑΛΖΗΤ ΜΝ ΠΘ̄ΒΒΙΟ· ΑΨΩ
 ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄ΤΟϢ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ
 ΑΨΩΠΕ Ν̄Ι ΤΜΝΤΡΕϢΡ̄ΝΟΒΕ· ΑΨΩ ΕΤΒΕ ΟΥ ΑΨ-
 ΩΠΕ Ν̄Ι Π̄ΒΒΟ· ΑΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄ΤΟϢ
 20 ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΤΜΤΧΩΩΡΕ·
 ΑΨΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΤΜΝΤCΩΒ· ΑΨΩ ΠΜΥC-
 ΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄ΤΟϢ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΨ-
 ΩΠΕ ^ΙΝ̄Ι ΤΚΙΝΗCΙC ΜΠCΩΜΑ· ΑΨΩ ΕΤΒΕ ΟΥ ΑΨ-
 ΩΠΕ Ν̄Ι ΠΕΥΡ̄ΨΑΥ· ΑΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ
 25 Ν̄ΤΟϢ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΤΜΝΤ-
 ΖΗΚΕ· ΑΨΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ ^ΙΝ̄Ι ΤΜΝΤΡ̄ΜΜΑΟ· ΑΨΩ ^{ΡϢΛ} ^β
 ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ Ν̄ΤΟϢ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ

why purity. And that *mystery* knows why *sexual intercourse* came into existence, and why *abstinence*. And that *mystery* knows why pride and boasting came into existence, and why humility and gentleness. And that *mystery* knows why weeping came into existence and why laughter. And that *mystery* knows why *slander* came into existence, and why good report. And that *mystery* knows why obedience came into existence, and why disregard of men. And that *mystery* knows why grumbling came into existence, and why simplicity and humility. And that *mystery* knows why sinfulness came into existence and why purity. And that *mystery* knows why strength came into existence and why weakness. And that *mystery* knows why *movement*¹ of the *body* came into existence, and why their use. And that *Mystery* knows why poverty came into existence and why wealth. And that *mystery* knows why | freedom (?)² of the *world* came into

¹ (23) movement; cf. 279.1.

² (211.1) freedom; MS : wealth.

ΛΩΩΠΕ Ν̄Ι Τ̄Μ̄ΝΤ̄Ρ̄Μ̄ΛΟ Μ̄ΠΚΟCΜΟC· ΑΥΩ ΧΕ ΕΤΒΕ
 ΟΥ ΛΩΩΠΕ Ν̄Ι Τ̄Μ̄ΝΤ̄CΑΥΩΝ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ
 ΕΤ̄Μ̄ΛΥ Ν̄ΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥΩΠΕ Ν̄Ι
 ΠΜΟΥ· ΑΥΩ ΧΕ ΕΤΒΕ ΟΥ ΑΥΩΠΕ Ν̄Ι ΠΩΝ̄C·

- 5 ζ ΛΩΩΠΕ CΕ Ν̄ΤΕΡΕ ΙC ΟΥΩ ΕCΧΩ Ν̄ΝΕΪΩΑΧΕ
 ΕΝΕCΜΑΘΗΤΗC· ΑΥΡΑΩΕ Ξ̄Ν ΟΥΝΟC Ν̄ΡΑΩΕ· ΑΥΩ ΑΥ-
 ΤΕΛΗΛ ΕΥCΩΤ̄Μ̄ ΕΙC ΕCΧΩ Ν̄ΝΕΪΩΑΧΕ· ΑCΟΥΩC ΟΝ
 ΕΤΟΟΤ̄C Ν̄Ι ΙC Ξ̄Μ ΠΩΑΧΕ ΠΕΧΛC ΝΑΥ ΧΕ ΕΤΙ CΕ
 ΜΑΜΑΘΗΤΗC CΩΤ̄Μ̄ ΤΕΝΟΥ ΤΑΩΑΧΕ Ν̄Μ̄ΗΤ̄Ν ΕΤΒΕ
 10 ΠCΟΟΥΝ ΤΗΡ̄C Μ̄ΠΜΥCΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟC· ΧΕ
 ΠΜΥCΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟC ΕΤ̄Μ̄ΛΥ Ν̄ΤΟC ΠΕΤ-
 CΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΛΩΩΠΕ Ν̄Ι Τ̄Μ̄ΝΤΑΤΝΑ· ΑΥΩ
 ΧΕ ΕΤΒΕ ΟΥ ΑΥΩΠΕ Ν̄Ι ΠΝΑ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ
 ΕΤ̄Μ̄ΛΥ Ν̄ΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥΩΠΕ Ν̄Ι Ρ̄CΕ
 15 ΠΤΑΚΟ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΩΠΕ Ν̄Ι ΠΙΛΕΙ' ΩΑ ΕΝΕC·
 ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΛΥ Ν̄ΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤ-
 ΒΕ ΟΥ ΑΥΩΠΕ Ν̄Ι Ν̄ΧΑΤCΕ· ΑΥΩ ΕΤΒΕ ΟΥ CΕΝΑ-
 ΒΩΛ ΕΒΟΛ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΛΥ Ν̄ΤΟC ΠΕΤ-
 CΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ CΕΝΑΩΠΕ Ν̄Ι ΝΕΘΗΡΙΟΝ· ΑΥΩ
 20 ΕΤΒΕ ΟΥ CΕΝΑΒΩΛ ΕΒΟΛ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄-
 ΛΥ Ν̄ΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥΩΠΕ Ν̄Ι
 Ν̄ΤΒΝΟΟΥΕ ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΩΠΕ Ν̄Ι Ν̄ΞΑΛΑΤΕ·
 ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ̄Μ̄ΛΥ Ν̄ΤΟC ΠΕΤCΟΟΥΝ ΧΕ ΕΤ-
 ΒΕ ΟΥ ΑΥΩΠΕ Ν̄Ι Ν̄ΤΟῩΙΗ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΩΠ-

1 MS Τ̄Μ̄ΝΤ̄Ρ̄Μ̄ΛΟ; perhaps read Τ̄Μ̄ΝΤ̄Ρ̄Μ̄ΞΕ.

9 MS ΜΑΜΑΘΗΤΗC; the first ΜΑ inserted above; read ΜΑΜΑΘΗΤΗC.

21 Cc expunged before ΑΥΩΠΕ, also in next sentence, line 22.

existence, and why slavery. And that *mystery* knows why death came into existence, and why life.”

92. Now it happened when Jesus finished speaking these words to his *disciples*, they rejoiced with great joy and they were glad when they heard Jesus saying these words.

Jesus continued again with the discourse, he said to them : “Hear now, my *disciples*, yet again, that I speak with you concerning the whole knowledge of the *mystery* of the Ineffable. Because that *mystery* of the Ineffable knows why mercilessness came into existence, and why mercy. And that *mystery* knows why destruction came into existence, and why the eternal *eternity*¹. And that *mystery* knows why reptiles came into existence, and why they will perish. And that *mystery* knows why *wild beasts* came (lit. will come) into existence and why they will perish. And that *mystery* knows why cattle came into existence, and why birds. And that *mystery* knows why mountains came into existence, and why | the precious stones within them. And that *mystery*

¹ (15) eternity; see U 226.

ΠΕ Ν̄ΣΙ ΝΩΝΕ ΕΤΤΑΕΙΝΥ ΕΤΝ̄ΣΗΤΟΥ· ΑΥΩ ΠΜΥΣΤΗ-
 ΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΣΩΩ-
 ΠΕ Ν̄ΣΙ ΘΥΛΗ Μ̄ΠΝΟΥΒ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΣΩΩΠΕ Ν̄ΣΙ
 ΘΥΛΗ Μ̄ΠΖΑΤ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ- ῥϣϵ^b
 5 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΣΩΩΠΕ Ν̄ΣΙ ΘΥΛΗ Μ̄ΠΖΟΜ̄ΝΤ̄
 ΑΥΩ ΕΤΒΕ ΟΥ ΑΣΩΩΠΕ [Μ̄Ν] ΘΥΛΗ Μ̄ΠΒΕΝΙΠΕ· Μ̄Ν
 ΠΛΑΪΝΟΝ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕ ΕΤ-
 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΣΩΩΠΕ Ν̄ΣΙ ΘΥΛΗ Μ̄ΠΤΑΖ̄Τ·
 ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕ ΕΤΣΟΟΥΝ ΧΕ
 10 ΕΤΒΕ ΟΥ ΑΣΩΩΠΕ Ν̄ΣΙ ΘΥΛΗ Μ̄ΠΑΒΛΩΘΕΙΝ· ΑΥΩ ΕΤ-
 ΒΕ ΟΥ ΑΣΩΩΠΕ Ν̄ΤΖΥΛΗ Μ̄ΠΚΗΡΙΟΝ· ΑΥΩ ΠΜΥΣΤΗ-
 ΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕ ΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥ-
 ΩΩΠΕ Ν̄ΣΙ Ν̄ΒΟΤΑΝΗ ΕΤΕ ΝΕΝ̄ΤΗΣ ΝΕ· ΑΥΩ ΕΤΒΕ
 ΟΥ ΑΥΩΩΠΕ Ν̄ΣΙ Ν̄ΖΥΛΗ ΤΗΡΟΥ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ
 15 ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕ ΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥΩΩΠΕ
 Ν̄ΣΙ Μ̄ΜΟΥΕΙΟΟΥΕ Μ̄ΠΚΑΖ· Μ̄Ν Ν̄ΚΑ ΝΙΜ ΕΤΝ̄ΣΗΤΟΥ·
 ΑΥΩ ΕΤΒΕ ΟΥ Δ ΠΚΕΚΑΖ ΩΩΠΕ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ
 ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤ̄̄ΣΟΟΥΝ ΧΕ Ν̄ΤΑ ΝΕΘΑΛΛΑCΣΑ ΩΩ- ῥϣϵ
 ΠΕ ΕΤΒΕ ΟΥ ¹Μ̄Ν Μ̄ΜΟΥΕΙΟΟΥΕ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥ-
 20 ΩΩΠΕ Ν̄ΣΙ ΝΕΘΗΡΙΟΝ Ζ̄Ν ΝΕΘΑΛΛΑCΣΑ· ΑΥΩ ΠΜΥΣΤΗ-
 ΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΣ-
 ΩΩΠΕ Ν̄ΣΙ ΘΥΛΗ Μ̄ΠΚΟCΜΟC· ΑΥΩ ΕΤΒΕ ΟΥ ΧΝΑΒΩΛ
 ΕΒΟΛ ΕΠΤΗΡ̄ϣ·

ΑΥΟΥΩΖ ΟΝ ΕΤΟΟΤ̄ϣ Ν̄ΣΙ ΙC ΠΕΧΛΑΧ Ν̄ΝΕCΜΑΘΗΤΗΣ
 25 ΧΕ ΕΤΙ CΕ ΝΑΜΑΘΗΤΗΣ ΑΥΩ ΝΑΩΒΕΕΡ ΑΥΩ ΝΑ-

6 omit Μ̄Ν before ΘΥΛΗ.

18 the first hand begins again with ῥϣϵ.

knows why the *matter* of gold came into existence, and why the *matter* of silver. And that *mystery* knows why the *matter* of copper came into existence, and why the *matter* of iron and of *stone* (?)¹. And that *mystery* knows why the *matter* of lead came into existence. And that *mystery* knows why the *matter* of glass came into existence, and why the *matter* of *wax*. And that *mystery* knows why *vegetation*, that is, plants came into existence, and why all *materials*. And that *mystery* knows why the waters of the earth and all things within them came into existence, and why the earth also. And that *mystery* knows why the *sea* and the waters came into existence, and why the *wild beasts* in the *sea*. And that *mystery* knows why the *world-matter* came into existence and why it will perish completely.”

93. Jesus continued again, he said to his *disciples*: “Yet again, my *disciples* and companions and | brothers, let each

¹ (7) stone; Till : steel also.

CННҮ· ΜΑΡΕ ΠΟΥΛ ΠΟΥΛ ΝΗΦΕ ΜΠΕΠΝΑ ΕΤΝ̄ΖΗΤҢ̄ Ν-
 ΤΕΤΝ̄ΧΙCМН̄ ΛҮΩ ΝΤΕΤН̄КАТАΛΑΜΒΑΝΕ ΝΨΑΧΕ ΝΙМ
 Ε†ΝΑΧΟΟΥ ΝΗΤН̄· ΧΕ ΧΙΝ ΤΕΝΟΥ ΕΪΝΑΖΙΤΟΟТ ΕΨΑ-
 ΧΕ ΝММΗТН̄ ΕΤΒΕ ΝCООҮН̄ ТΗΡΟΥ ΝТЕ ΠΙΑТΨΑΧΕ
 5 ΕΡΟЧ ΧΕ ΠΜҮCТΗΡΙΟΝ ΕΤММАҮ ΝТОЧ ПЕТCООҮН̄ ΧΕ
 ΕΤΒΕ ОҮ ΛҮΩΠЕ Ν̄CІ ПЕМНТ̄· ΛҮΩ ΕΤΒЕ ОҮ ΛҮ- p4E^b
 ΨΩΠЕ Ν̄CІ ПЕЇВТ̄· ΛҮΩ ΠΜҮCТΗΡΙΟΝ ΕΤММАҮ ΝТОЧ
 ПЕТCООҮН̄ ΧΕ ΕΤΒЕ ОҮ ΛҮΩΠЕ Ν̄CІ ПРНС· ΛҮΩ
 ΕΤΒЕ ОҮ ΛҮΩΠЕ Ν̄CІ ПЕМ̄ЗІТ̄· ΕΤΙ CЕ ОН ΝΑΜΑΘΗ-
 10 ТΗΣ CΩТМ̄ ΛҮΩ ΝТЕТН̄ОҮΩZ ΕΤΕТНҢ̄ТН̄ ΝТЕТН̄НН-
 ΦЕ ΝТЕТН̄CΩТМ̄ ΕΠCООҮН̄ ТΗРҢ̄ ΝТЕ ΠΜҮCТΗΡΙΟΝ
 ΝТЕ ΠΙΑТΨΑΧЕ ΕΡΟЧ· ΧΕ ΠΜҮCТΗΡΙΟΝ ΕΤММАҮ Ν-
 ТОЧ ПЕТCООҮН̄ ΧΕ ΕΤΒЕ ОҮ ΛҮΩΠЕ Ν̄CІ ΝΔΛΙМО-
 ΝΙΟΝ· ΛҮΩ ΕΤΒЕ ОҮ ΛCΩΠЕ Ν̄CІ ТМНТ̄РΩМЕ· ΛҮΩ
 15 ΠΜҮCТΗΡΙΟΝ ΕΤММАҮ ΝТОЧ ПЕТCООҮН̄ ΧΕ ΕΤΒЕ ОҮ
 ΛҮΩΠЕ Ν̄CІ ПКАҮМА· ΛҮΩ ΕΤΒЕ ОҮ ΛҮΩΠЕ Ν̄CІ
 ΠΑΗР ΕТНОТМ̄· ΛҮΩ ΠΜҮCТΗΡΙΟΝ ΕΤММАҮ ΝТОЧ ПЕТ-
 CООҮН̄ ΧΕ ΕΤΒЕ ОҮ ΛҮΩΠЕ Ν̄CІ НCІΟΥ· ΛҮΩ ΕΤΒЕ p4z
 ОҮ ΛҮΩΠЕ Ν̄CІ НCΗΠЕ· ΛҮΩ ΠΜҮCТΗΡΙΟΝ ΕΤММАҮ
 20 ΝТОЧ ПЕТCООҮН̄ ΧΕ ΕΤΒЕ ОҮ Λ ПКАZ РΨΑКЕ ΛҮΩ
 ΕΤΒЕ ОҮ Λ ΠМООҮ ΕΙ' ΕΧΩЧ· ΛҮΩ ΠΜҮCТΗΡΙΟΝ ΕТ-
 ММАҮ ΝТОЧ ПЕТCООҮН̄ ΧΕ ΕΤΒЕ ОҮ ПКАZ ΨООҮЕ
 ΛҮΩ Λ ΠМОҮН̄ZΩΟΥ ΕΙ' ΕΧΩЧ· ΛҮΩ ΠΜҮCТΗΡΙΟΝ
 ΕΤММАҮ ΝТОЧ ПЕТCООҮН̄ ΧΕ ΕΤΒЕ ОҮ ΛҮΩΠЕ Ν̄CІ
 25 ПZЕВΩΩН̄· ΛҮΩ ΕΤΒЕ ОҮ ΛҮΩΠЕ Ν̄CІ ПZЕНОҮЧЕ·
 ΛҮΩ ΠΜҮCТΗΡΙΟΝ ΕΤММАҮ ΝТОЧ ПЕТCООҮН̄ ΧΕ ΕТ-

one be *sober* in the *Spirit* that is in him, and may you listen and *grasp* every word which I will say to you, for from now I will begin to speak with you concerning all the knowledges of the Ineffable. That *mystery* knows why the west came into existence, and why the east. And that *mystery* knows why the south came into existence and why the north.

Yet again, my *disciples*, listen and continue to be *sober*, and hear the whole knowledge of the *mystery* of the Ineffable. For that *mystery* knows why *demons* came into existence, and why mankind. And that *mystery* knows why *heat* came into existence, and why sweet *air*. And that *mystery* knows why the stars came into existence, and why the clouds. And that *mystery* knows why the earth dried and why the water came over it. And that *mystery* knows why the earth was dry and why the rain came upon it. And that *mystery* knows why famine came into existence and why plenty. And that *mystery* knows why | frost came

- BE OY A4ΩΩΠE N̄OI ΠXΛ4 · AYΩ ETBE OY ACΩΩΠE
 N̄OI †ΩTE ETNANOYC: AYΩ ΠMYCTHPION ETMMAY
 N̄TO4 PETCOOYN XE ETBE OY A4ΩΩΠE N̄OI ΠΩO-
 EIOY · AYΩ ETBE OY A4ΩΩΠE N̄OI ΠEKBO ETZOΛB ·
 5 AYΩ ΠMYCTHPION ETMMAY N̄TO4 PETCOOYN XE ET-
 BE OY ACΩΩΠE N̄OI TEXAΛAZA AYΩ ETBE OY A4- ^{p4z} b
 ΩΩΠE N̄OI ΠEXIΩN ETNOTM · AYΩ ΠMYCTHPION ET-
 MMAY N̄TO4 PETCOOYN XE ETBE OY A4ΩΩΠE N̄OI
 ΠTHY N̄EMNT · AYΩ ETBE OY A4ΩΩΠE N̄OI ΠTHY N̄-
 10 EEIBT · AYΩ ΠMYCTHPION ETMMAY N̄TO4 PETCOOYN
 XE ETBE OY A4ΩΩΠE N̄OI ΠKΩZT MΠXICE AYΩ ETBE
 OY AYΩΩΠE N̄OI NKEMOYEIOOY · AYΩ ΠMYCTHPION
 ETMMAY N̄TO4 PETCOOYN XE ETBE OY A4ΩΩΠE N̄OI
 ΠTHY N̄EEIBT · AYΩ ΠMYCTHPION ETMMAY N̄TO4 PET-
 15 COOYN XE ETBE OY A4ΩΩΠE N̄OI ΠTOYPHC AYΩ
 ETBE OY A4ΩΩΠE N̄OI ΠTOYMZIT · AYΩ ΠMYCTHPION
 ETMMAY N̄TO4 PETCOOYN XE ETBE OY AYΩΩΠE
 N̄OI NCIOY NTPE · AYΩ MN NΔICKOC NTE NEΦΩCTHP ·
 AYΩ ETBE OY A4ΩΩΠE N̄OI NECTEPEDMA MN NE4- (^{p411})
 20 KATAΠETACMA THPOY · AYΩ ΠMYCTHPION ETMMAY
 N̄TO4 PETCOOYN XE ETBE OY AYΩΩΠE N̄OI NAPXΩN
 NNESCΦEPX · AYΩ ETBE OY ACΩΩΠE N̄OI TEPΦEPX MN
 NECTYΠOC THPOY · AYΩ ΠMYCTHPION ETMMAY N̄TO4
 PETCOOYN XE ETBE OY AYΩΩΠE N̄OI NAPXΩN NTE
 25 NAIΩN · AYΩ ETBE OY AYΩΩΠE N̄OI NAIΩN MN NEY-
 KATAΠETACMA · AYΩ ΠMYCTHPION ETMMAY N̄TO4 PET-

23 MS NECTYΠOC; read NECTOΠOC.

into existence, and why beneficial dew. And that *mystery* knows why dust came into existence and why sweet coolness. And that *mystery* knows why *hail* came into existence, and why pleasant *snow*. And that *mystery* knows why the west wind came into existence, and why the east wind. And that *mystery* knows why the fire of the height came into existence, and why the waters. And that *mystery* knows why the east wind came into existence. And that *mystery* knows why the south wind and why the north wind came into existence. And that *mystery* knows why the stars of the sky came into existence, and the *discs* of the *luminaries*, and why the *firmament* with all its *veils*. And that *mystery* knows why the *archons* of the *spheres* came into existence, and why the *sphere* with all its *places* ¹. And that *mystery* knows why the *archons* of the *aeons* came into existence, and why the *aeons* with their *veils*. And that *mystery* | knows why the

¹ (23) places; MS : types.

COOYN XE ETBE OY AYΩWNE N̄C̄I N̄APXΩN NT̄E N̄-
 AIΩN NT̄YPAHHOC. AYΩ ETBE OY AYΩWNE N̄C̄I N̄-
 APXΩN NT̄AYMETANOĪ. AYΩ PMYCTHPION ET̄MMAȲ
 NT̄OȲ PETCOOYN XE ETBE OY AYΩWNE N̄C̄I N̄ACI-
 5 TOYPTOC. AYΩ ETBE OY AYΩWNE N̄C̄I N̄ΔEKAHOC.
 AYΩ PMYCTHPION ET̄MMAȲ NT̄OȲ PETCOOYN XE ET-
 BE OY AYΩWNE N̄C̄I N̄AΓΓEΛOC. AYΩ ETBE OY AY- (P^{qhi} b)
 ΩWNE N̄C̄I N̄APXAGΓEΛOC. AYΩ PMYCTHPION ET̄M-
 MAȲ NT̄OȲ PETCOOYN XE ETBE OY AYΩWNE N̄C̄I N̄-
 10 XOEIC. AYΩ ETBE OY AYΩWNE N̄C̄I N̄HOYTE. AYΩ
 PMYCTHPION ET̄MMAȲ NT̄OȲ PETCOOYN XE ETBE OY
 ZΩWȲ A PKWZ ΩWNE Z̄M̄ NXICE. AYΩ ETBE OY ZΩWC
 ACΩWNE N̄C̄I T̄MNTATKWZ. AYΩ PMYCTHPION ET̄M-
 MAȲ NT̄OȲ PETCOOYN XE ETBE OY AYΩWNE N̄C̄I
 15 PMOCTE AYΩ ETBE OY AYΩWNE N̄C̄I PME. AYΩ
 PMYCTHPION ET̄MMAȲ NT̄OȲ PE ETCOOYN XE ETBE
 OY A ΠΩP̄X̄ ΩWNE. AYΩ ETBE OY AYΩWNE N̄C̄I
 ΠZΩT̄II. AYΩ PMYCTHPION ET̄MMAȲ NT̄OȲ PETCOOYN
 XE ETBE OY A T̄MNTMAĪZOȲO ΩWNE. AYΩ ETBE OY
 20 A TAΠOTAGH M̄ΠTHP̄C̄ ΩWNE. AYΩ ETBE OY ACΩWNE P̄C̄Θ
 N̄C̄I T̄MNTMAĪXPHMA. AYΩ PMYCTHPION ET̄MMAȲ N̄-
 TOȲ PETCOOYN XE ETBE OY A T̄MNTMAĪZHTE ΩW-
 NE. AYΩ ETBE OY AYΩWNE N̄C̄I ΠCEI. AYΩ PMYC-
 THPION ET̄MMAȲ NT̄OȲ PETCOOYN XE ETBE OY AY-
 25 ΩWNE N̄C̄I N̄CYNZYΓOC. AYΩ ETBE OY AYΩWNE
 N̄C̄I NEXWPICCYNZYΓOC. AYΩ PMYCTHPION ET̄MMAȲ

17 MS ΠΩP̄X̄; read ΠΠΩP̄X̄.

tyrannic archons of the *aeons* ¹ came into existence, and why the *archons* which have *repented*. And that *mystery* knows why the *ministers* came into existence, and why the *decans*. And that *mystery* knows why the *angels* came into existence, and why the *archangels*. And that *mystery* knows why the lords came into existence, and why the gods. And that *mystery* knows why envy came into existence in the height, and why lack of envy ² also. And that *mystery* knows why hatred came into existence, and why love. And that *mystery* knows why disunity came into existence, and why unity. And that *mystery* knows why covetousness came into existence, and why *renunciation* of all things, and why love of *money*. And that *mystery* knows why love of the belly came into existence, and why satiety. And that *mystery* knows why *partners* came into existence, and why the *unpaired ones*. And that *mystery* knows | why godlessness came into exis-

¹ (1) tyrannic archons of the aeons; MS: archons of the tyrannic aeons.

² (13) lack of envy; Schmidt: harmony.

- ΝΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΤΜΝΤ-
 ΑΤΝΟΥΤΕ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΤΜΝΤΜΑΪ-
 ΝΟΥΤΕ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟϢ ΠΕΤΣΟΟΥΝ
 ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΝΕΦΩΣΤΗΡ· ΑΥΩ ΕΤΒΕ
 5 ΟΥ ΑΨΩΠΕ Ν̄Ι ΝΕCΠΙΝΘΗΡ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ-
 ΜΜΑΥ ΝΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι
 ΝΕΤΡΙΔΥΝΑΜΙC· ΑΥΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΝΑ2Ο-
 ΡΑΤΟC· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟϢ ΠΕΤΣΟΟΥΝ
 ΧΕ ΕΤΒΕ ΟΥ* ΑΨΩΠΕ Ν̄Ι ΝΕΠΡΟΠΑΤΩΡ· ΑΥΩ ΕΤΒΕ p40^b
 10 ΟΥ ΑΨΩΠΕ Ν̄Ι Ν2ΙΛΙΚΡΙΝΕC· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ-
 ΜΜΑΥ ΝΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι
 ΠΙΝΟC ΝΑΥΘΑΔΗC· ΑΥΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΝΕC-
 ΠΙCΤΟC· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟϢ ΠΕΤCΟ-
 ΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΠΝΟC ΝΤΡΙΔΥΝΑΜΙC·
 15 ΑΥΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΠΝΟC ΜΠΡΟΠΑΤΩΡ ΝΑ-
 2ΟΡΑΤΟC· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟϢ ΠΕΤCΟ-
 ΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΠΜΑ2ΜΝΤΨΟΜΤΕ Ν-
 ΛΙΩΝ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΠΤΟΠΟC Ν̄ΝΑΤΜΕ-
 CΟC· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟϢ ΠΕΤCΟΟΥΝ
 20 ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΜΠΑΡΑΛΛΗΜΠΤΗC ΝΤΜΕ-
 CΟC· ΑΥΩ ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΝΠΑΡΘΕΝΟC
 ΜΠΟΥΟΕΙΝ· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟϢ ΠΕ ΕΤ-
 CΟΟΥΝ ΧΕ ΕΤΒΕ* ΟΥ ΑΨΩΠΕ Ν̄Ι ΝΔΙΑΚΟΝΟC ΝΤ- [c]
 ΜΕCΟC· ΑΥΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΝΑΓΓΕΛΟC ΝΤ-
 25 ΜΕCΟC· ΑΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟϢ ΠΕΤCΟΟΥΝ

2 ΑΥΩ . . . ΤΜΝΤΜΑΪΝΟΥΤΕ written in margin below by the same hand.

tence, and why the love of God. And that *mystery* knows why the *luminaries* came into existence, and why the *light-sparks*. And that *mystery* knows why the *triple-powered ones* came into existence, and why the *invisible ones*. And that *mystery* knows why the *forefathers* and why the *pure ones* came into existence. And that *mystery* knows why the great Authades came into existence, and why his *faithful ones*. And that *mystery* knows why the great *triple-power* came into existence, and why the great *invisible forefather*. And that *mystery* knows why the thirteenth *aeon* came into existence, and why the *place* of those of the *Midst*. And that *mystery* knows why the *paralemptai* of the *Midst* came into existence, and why the *virgins* of the light. And that *mystery* knows why the *servers* of the *Midst* came into existence, and why the *angels* of the *Midst*. And that *mystery* knows |

ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΠΚΛΖ Μ̄ΠΟΥΟΕΙΝ · ΑΨΩ
 ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΠΙΝΟΘ Μ̄ΠΑΡΑΛΗΜΠΤΗΣ Μ̄ΠΟΥΟ-
 ΕΙΝ · ΑΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ
 ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΝΕΦΥΛΛΑΞ Μ̄ΠΤΟΠΟΣ Ν̄ΝΑΟΥ-
 5 ΝΑΜ · ΑΨΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΝΕΠΡΟΖΗΓΟΥΜΕΝΟΣ
 Ν̄ΝΑΪ · ΑΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ
 ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΤΠΥΛΗ Μ̄ΠΩΝ̄Ζ · ΑΨΩ ΕΤ-
 ΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΣΑΒΑΘΘ ΠΑΓΛΘΟΣ · ΑΨΩ ΠΜΥΣ-
 ΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ
 10 ΑΨΩΠΕ Ν̄Ι ΠΤΟΠΟΣ Ν̄ΝΑΟΥΝΑΜ · ΑΨΩ ΕΤΒΕ ΟΥ
 ΑΨΩΠΕ Ν̄Ι ΠΚΛΖ Μ̄ΠΟΥΟΕΙΝ ΕΤΕ Ν̄ΤΟϢ ΠΕ ΠΕΘΗΣΑΥ-
 ΡΟΣ Μ̄ΠΟΥΟΕΙΝ · ΑΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ [τ̄^β]
 ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΝΕΠΡΟΒΟΛΟ-
 ΟΥΕ Μ̄ΠΟΥΟΕΙΝ ΑΨΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΠΜ̄ΝΤ-
 15 ΣΝΟΟΥΣ Ν̄ΣΩΤΗΡ · ΑΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ
 ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΤΩΟΜΤΕ Μ̄-
 ΠΥΛΗ Ν̄ΤΕ ΠΕΘΗΣΑΥΡΟΣ Μ̄ΠΟΥΟΕΙΝ · ΑΨΩ ΕΤΒΕ ΟΥ
 ΑΨΩΠΕ Ν̄Ι ΠΕΨΙΣ Μ̄ΦΥΛΛΑΞ · ΑΨΩ ΠΜΥΣΤΗΡΙΟΝ
 ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ
 20 Ν̄Ι Ν̄ΖΑΤΡΕΕΥ Ν̄ΣΩΤΗΡ · ΑΨΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι
 ΠΩΟΜ̄ΝΤ Ν̄ΖΑΜΗΝ · ΑΨΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ
 ΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι Π†ΟΥ Ν̄ΩΗΝ
 ΑΨΩ ΕΤΒΕ ΟΥ ΑΨΩΠΕ Ν̄Ι ΠΣΑΨ̄ Ν̄ΖΑΜΗΝ · ΑΨΩ
 ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄ΤΟϢ ΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ
 25 ΑΨΩΠΕ Ν̄Ι ΠΚΕΡΑΨ̄ΜΟΣ ΕΝΨΩΟΠ ΑΝ · ΑΨΩ ΕΤΒΕ Σ̄Α
 ΟΥ ΑΨΩΤΨ̄ ΕΒΟΛ:

4 MS ΑΨΩΠΕ; read ΑΨΩΠΕ.

why the Land of the Light came into existence, and why the great *paralemples* of the light. And that *mystery* knows why the *watchers* of the *place* of those of the right came into existence, and why the *leaders* of these. And that *mystery* knows why the *gate* of life came into existence, and why Sabaoth the *Good*. And that *mystery* knows why the *place* of those of the right came into existence, and why the Land of the Light which is the *Treasury* of the Light. And that *mystery* knows why the *emanations* of the light came into existence, and why the twelve *saviours*. And that *mystery* knows why the three *gates* of the *Treasury* of the Light came into existence, and why the nine *watchers*. And that *mystery* knows why the twin *saviours* came into existence, and why the three *amens*. And that *mystery* knows why the five trees came into existence, and why the seven *amens*. And that *mystery* knows why the *mixture* which does not exist came into existence, and why it was purified.” |

- 5 ἡ ἀποφωτὸν ἐστὸς τῆς νῆς ἡ ἐχλὺς ἡ μετὰ τοῦτο
 καὶ ἐπὶ τῆς μετὰ τοῦτο νῆς ἡ μετὰ τοῦτο ἀφ' ἧς ποῦλα
 ποῦλα ἡ μετὰ τοῦτο εἰς τὸν μετὰ τοῦτο μετὰ τοῦτο ποῦλα
 εἰς τὸν μετὰ τοῦτο μετὰ τοῦτο μετὰ τοῦτο ποῦλα
 10 ποῦλα γὰρ εἰς τὸν μετὰ τοῦτο μετὰ τοῦτο μετὰ τοῦτο ποῦλα
 οἱ μετὰ τοῦτο μετὰ τοῦτο μετὰ τοῦτο μετὰ τοῦτο ποῦλα
 ἡ μετὰ τοῦτο μετὰ τοῦτο μετὰ τοῦτο μετὰ τοῦτο ποῦλα
 15 ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα
 ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα
 ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα
 20 ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα
 ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα
 ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα ἀφ' ἧς ποῦλα
 25 ποῦλα ἐπὶ τῆς μετὰ τοῦτο μετὰ τοῦτο μετὰ τοῦτο ποῦλα
 ποῦλα ἐπὶ τῆς μετὰ τοῦτο μετὰ τοῦτο μετὰ τοῦτο ποῦλα
 ποῦλα ἐπὶ τῆς μετὰ τοῦτο μετὰ τοῦτο μετὰ τοῦτο ποῦλα
 ποῦλα ἐπὶ τῆς μετὰ τοῦτο μετὰ τοῦτο μετὰ τοῦτο ποῦλα

2 ἀφ' ἧς . . . ἡ μετὰ τοῦτο written in margin below by the same hand.

14 MS ἐφ' ἧς; perhaps better ἐφ' ἧς.

94. Jesus continued again and said to his *disciples*: “Yet still, my *disciples*, be *sober* and let each one of you bring forward the power of *perception* of the light, that you may listen with assurance¹. For from now I will speak to you of the whole *place* of *truth* of the Ineffable and of the manner in which it is.”

Now it happened when the *disciples* heard these words which Jesus said, they *retired* and they despaired completely².

Then Maria Magdalene came forward. She prostrated herself at the feet of Jesus, she worshipped at them, she cried out, she wept and said: “Have mercy on me, my Lord, for my brothers have heard and they have despaired because of the words³ which thou hast said to them. Now at this time, my Lord, concerning the knowledge of all these words which thou hast said to us, that they are in the *mystery* of the Ineffable — but I have heard thee <saying to me>⁴: ‘From this time I will *begin* to speak with you of the whole knowledge of the *mystery* of the Ineffable’ — now this discourse which thou speakest, thou hast not approached the completion of the discourse⁵. Now because of this my brothers have heard and despaired, and have ceased to *perceive* in what manner thou dost speak with them. Concerning the words which thou hast said to them, now⁶ at this time, my Lord, if the knowledge of all these things is in that *mystery*, what man in the *world* has power to *understand*

¹ (4) with assurance; Till: with attention.

² (8) they retired and they despaired completely; Till: they became discouraged and they ceased to listen.

³ (12) they have despaired because of the words; Till: they have ceased to listen to the words (see also 218.20).

⁴ (16) I have heard thee <saying to me>; Coptic construction grammatically impossible but not emended by Schmidt.

⁵ (18) thou hast not approached the completion of the discourse; Till: (or) art thou not yet near to completing the discourse?

⁶ (22) with them. Concerning the words which ... to them, now ...; Till: with them about the words which ... to them. Now ...

ΡΟΥ· ΑΥΩ ΠΤΥΠΟΣ ΝΝΕΪΩΑΧΕ ΤΗΡΟΥ ΕΝΤΑΚΧΟΟΥ
ΕΤΒΗΗΤῘ:

5 ζ ΑΣΩΩΠΕ ΔΕ ΝΤΕΡΕ ΙῚ ḲΩΤḲ ΕΝΕΪΩΑΧΕ ΕΤῚΧΩ
ΜΜΟΟΥ ΝΒΙ ΜΑΡΙΑ ΑΧΕΙΜΕ ΧΕ ΑΥΣΩΤḲ ΝΒΙ ΜΜΑ-
5 ΘΗΤΗΣ ΑΥΑΡΧΙ ΝΚΑΤΟΟΤΟΥ ΕΒΟΛ ΑΥ†ΤΩΚ ΝΖΗΤ
ΝΑΥ ΠΕΧΑΧ ΝΑΥ ΧΕ ΜΠΡΑΥΠΙ ΔΕ ΝΑΜΑΘΗΤΗΣ ΕΤΒΕ
ΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΧ· ΕΤΕΤḲΜΕΕΥΕ ΧΕ
ΝΤΕΤḲΝΝΑΝΟΪ ΜΜΟΧ ΑΝ· ΖΑΜΗΝ †ΧΩ ΜΜΟΣ ΝΗΤḲ ΧΕ
ΠΩΤḲ ΠΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤḲΜΑΥ· ΑΥΩ ΠΛΟΥΟΝ ΝΙΜ
10 ΠΕ ΕΤΝΑΣΩΤḲ ΝḲΩΤḲ ΝḲΕΛΠΟΤΑΣΣΕ ΜΠΕΪΚΟΣΜΟΣ
ΤΗΡῘ ΜḲ ΘΥΛΗ ΤΗΡῚ ΕΤḲΖΗΤῘ· ΑΥΩ ΝḲΕΛΠΟΤΑΣΣΕ
ΜΜΕΕΥΕ ΝΙΜ ΜΠΟΝΗΡΟΝ ΕΤΩΟΟΠ ΝΖΗΤΟΥ· ΑΥΩ
ΝḲΕΛΠΟΤΑΣΣΕ ΝΡΡΟΟΥΩ ΤΗΡΟΥ ΜḲΕΪΔΩΝ· [CB^b]

ζ ΤΕΝΟΥ ΔΕ ΟΥΝ †ΧΩ ΜΜΟΣ ΝΗΤḲ ΧΕ ΟΥΟΝ ΝΙΜ
15 ΕΤΝΑΛΠΟΤΑΣΣΕ ΜΠΚΟΣΜΟΣ ΤΗΡῘ ΜḲ ΝΕΤḲΖΗΤῘ ΤΗ-
ΡΟΥ· ΑΥΩ ΝḲΖΥΠΟΤΑΣΣΕ ΝΤḲΜḲΤΝΟΥΤΕ· ΠΜΥΣΤΗ-
ΡΙΟΝ ΕΤḲΜΑΥ ḲΜΟΤḲ ΝΑΥ ΝΖΟΥΟ ΕΜΜΥΣΤΗΡΙΟΝ
ΤΗΡΟΥ ΝΤḲΜḲΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΑΥΩ ḲΜΑΤΩΟΥ ΕΝΟΪ
ΜΜΟΧ ΝΖΟΥΟ ΕΡΟΟΥ ΤΗΡΟΥ· ΑΥΩ ḲΑΣΟΟΥΤ ΝΖΟΥΟ
20 ΕΡΟΟΥ ΤΗΡΟΥ· ΠΕΤΝΗΥ ΕΖΟΥΝ ΕΠΣΟΟΥΝ ΜΠΜΥΣΤΗ-
ΡΙΟΝ ΕΤḲΜΑΥ· ΩΑΧΑΠΟΤΑΣΣΕ ΜΠΕΪΚΟΣΜΟΣ ΤΗΡῘ ΜḲ
ΝΡΡΟΟΥΩ ΤΗΡΟΥ ΕΤḲΖΗΤῘ· ΕΤΒΕ ΠΛΪ ΔΕ ΑΪΧΟΟΣ Ε-
ΡΩΤḲ ΜΠΙΟΥΟΕΙΩ ΧΕ ΟΥΟΝ ΝΙΜ ΕΤΖΑΡΟΟΥΩ ΑΥΩ
ΕΤΖΟΣΕ ΖΑ ΤΕΥΕΤΠΩ· ΑΜΗΪΤḲ ΕΡΑΤ ΤΑ†ΜḲΤΟΝ ΝΗΤḲ

5 MS ΑΥΑΡΧΙ; read ΑΥΑΡΧΙ.

that *mystery*, with all its knowledges | and the *type* of all these words which thou hast spoken about it?"

95. Now it happened when Jesus heard these words which Maria said and he knew that the *disciples* had heard and that they had *begun* to despair, he encouraged them and said to them : "Be not now *sorrowful*, my *disciples*, because of the *mystery* of the Ineffable, thinking that you will not *understand* it. *Truly* I say to you, that *mystery* belongs to you and to everyone who will hear you, and *renounce* this whole *world* and all the *matter* within it, and *renounce* every *wicked* thought within themselves, and *renounce* all the cares of this *aeon*. Now at this time I say to you, everyone who will *renounce* the whole *world* and everything in it and will *submit* themselves ¹ to Godhood, that *mystery* is easier for them than all the *mysteries* of the Kingdom of the Light, and it is more successfully *understood* than them all, and it is lighter than them all. He who comes to know that *mystery* is wont to *renounce* this whole *world* and all the cares within it.

Because of this now I said to you once : 'Everyone who is weary and heavy-laden ², come to me and I will give you rest. | *For* my burden is light and my yoke is compas-

¹ (16) themselves; lit. himself.

² (24, 25) weary and heavy-laden; lit. oppressed with care and troubled by their burden.

- ΧΕ ΣΑΣΩΟΥ ΓΑΡ Ν̄ΒΙ ΤΑΕΤΠΩ ** ΛΥΩ ΟΥΡ̄ΜΡΑΩ ΠΕ ^{cf}
 ΠΑΝΑΞΒΕΥ· ΤΕΝΟΥ ΔΕ ΠΕΤΝΑΧΙ Μ̄ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄Μ-
 ΜΑΥ ΨΑΧΑΠΟΤΑΣΣΕ Μ̄ΠΚΟΣΜΟΣ ΤΗΡ̄Υ· ΛΥΩ Μ̄Ν ΠΡΟ-
 ΟΥΩ ΝΘΥΛΗ ΤΗΡ̄Σ ΕΤ̄Ν̄ΖΗΤ̄Υ· ΕΤΒΕ ΠΑΙ ΔΕ ΟΥΝ ΝΑ-
 5 ΜΑΘΗΤΗΣ Μ̄ΠΡΑΥΠΕΙ ΕΤΕΤ̄ΝΜΕΕΥΕ ΧΕ ΠΜΥΣΤΗΡΙΟΝ
 ΕΤ̄ΜΜΑΥ ΝΤΕΤ̄ΝΝΑΝΟΙ Μ̄ΜΟΥ ΑΝ· ΖΑΜΗΝ †ΧΩ Μ̄ΜΟΣ
 ΝΗΤ̄Ν ΧΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΨΑΤΩΟΥ ΕΝΟΙ Μ̄-
 ΜΟΥ Ν̄ΖΟΥΟ ΕΜ̄ΜΥΣΤΗΡΙΟΝ ΤΗΡΟΥ· ΛΥΩ ΖΑΜΗΝ †ΧΩ
 Μ̄ΜΟΣ ΝΗΤ̄Ν ΧΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΠΩΤ̄Ν ΠΕ Μ̄Ν
 10 ΟΥΟΝ ΝΙΜ ΕΤΝΑΑΠΟΤΑΣΣΕ Μ̄ΠΚΟΣΜΟΣ ΤΗΡ̄Υ Μ̄Ν ΘΥ-
 ΛΗ ΤΗΡ̄Σ ΕΤ̄Ν̄ΖΗΤ̄Υ· ΤΕΝΟΥ ΔΕ ΣΩΤ̄Μ ΝΑΜΑΘΗΤΗΣ ΛΥΩ
 ΝΑΩΒΕΕΡ ΛΥΩ ΝΑΣΝΗΥ· ΤΑΠΡΟΤΡΕΠΕ Μ̄ΜΩΤ̄Ν ΕΠΣΟ-
 ΟΥΝ Μ̄ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ ΕΡΟΥ·¹ ΝΑΙ Ε†ΨΑΧΕ
 Ν̄ΜΜΗΤ̄Ν ΕΡΟΥ ΧΕ ΠΣΟΟΥΝ ΓΑΡ ΤΗΡ̄Υ †ΠΗΖ ΕΧΟΟΥ ^{cf. b}
 15 ΕΡΩΤ̄Ν Ζ̄Μ ΠΣΩΡ ΕΒΟΛ Μ̄ΠΤΗΡ̄Υ· ΧΕ ΠΣΩΡ ΓΑΡ ΕΒΟΛ
 Μ̄ΠΤΗΡ̄Υ ΠΕ ΠΕΥΣΟΟΥΝ· ΑΛΛΑ ΤΕΝΟΥ ΔΕ ΣΩΤ̄Μ ΤΑ-
 ΨΑΧΕ Ν̄ΜΜΗΤ̄Ν Ζ̄Ν ΟΥΠΡΟΚΟΠΗ ΕΤΒΕ ΠΣΟΟΥΝ Μ̄Π-
 ΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΧΕ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΝΤΟΥ
 ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥΣΚΥΛΛΕΙ Μ̄ΜΟΥ Ν̄ΒΙ Π†ΟΥ
 20 Μ̄ΠΑΡΑΣΤΑΤΗΣ· ΛΥΩ ΕΤΒΕ ΟΥ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ Ζ̄Ν
 ΝΙΑΠΑΤΩΡ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΝΤΟΥ ΠΕΤ-
 ΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥΣΚΥΛΛΕΙ Μ̄ΜΟΥ Ν̄ΒΙ ΠΝΟΣ Ν̄-
 ΟΥΟΕΙΝ ΝΤΕ ΝΙΟΥΟΕΙΝ· ΛΥΩ ΕΤΒΕ ΟΥ ΑΥΠΡΟΕΛΘΕ
 ΕΒΟΛ Ζ̄Ν ΝΙΑΠΑΤΩΡ· ΛΥΩ ΠΜΥΣΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ Ν̄-
 25 ΤΟΥ ΠΕΤΣΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥΣΚΥΛΛΕΙ Μ̄ΜΟΥ Ν̄ΒΙ

16 MS originally ΠΣΟΟΥΝ; π crossed out and ΠΕΥ inserted above.

23 MS ΑΥΠΡΟΕΛΘΕ; read ΑΥΠΡΟΕΛΘΕ.

sionate' *. Now at this time he who will receive that *mystery* is wont to *renounce* the whole *world* and all the *material* cares within it. Because of this *now*, my *disciples*, be not *sorrowful* and think that you will not *understand* that *mystery*. *Truly* I say to you, it is more successfully *understood* than all the *mysteries*. And *truly* I say to you, that *mystery* belongs to you and to all those who will *renounce* the whole *world* and all the *matter* within it. Now at this time, hear, my *disciples* and companions and brothers, that I *urge* you to the knowledge of the *mystery* of the Ineffable. I say these things to you *for* I succeed in saying the whole knowledge to you in the distribution of the All, *for* the distribution of the All is its knowledge. *But* now at this time hear that I speak *progressively* concerning the knowledge of that *mystery* with you. That *mystery* knows why the five *helpers* (*parastatai*) *troubled*¹, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the great Light of Lights *troubled*, and why it *came forth* from the *fatherless ones*. And that *mystery* knows why the first ordinance *troubled*, |

* cf. Mt. 11.28, 30

¹ (19) troubled; lit. troubled themselves; Schmidt: strained themselves; Till: troubled themselves; see Mk. 5. 35; Lk. 7.6; 8.49 (also 220.22ff.; 347.5; 349.13).

πωορ̄π̄ ν̄τωψ̄· ᾱγω̄ ε̄τβε̄ ο̄γ̄ ᾱγπωρ̄χ̄ ε̄βολ̄ ε̄σαψ̄γ̄
 μ̄μ̄γ̄σ̄τ̄η̄ρ̄ῑον̄ ᾱγω̄ ε̄τβε̄ ο̄γ̄ ρ̄ωω̄γ̄ ᾱγμο̄γ̄τε̄ ε̄ρο̄γ̄
 χ̄ε̄ πωορ̄π̄ ν̄τωψ̄· ᾱγω̄ ε̄τβε̄ ο̄γ̄ ᾱγ̄προ̄ε̄λ̄θε̄ ε̄βολ̄ [cā]
 ρ̄ν̄ ν̄ιᾱπᾱτω̄ρ̄· ᾱγω̄ π̄μ̄γ̄σ̄τ̄η̄ρ̄ῑον̄ ε̄τ̄μ̄μᾱγ̄ ν̄το̄γ̄ πε̄τ̄-
 5 σο̄ο̄γ̄ν̄ χ̄ε̄ ε̄τβε̄ ο̄γ̄ ᾱγ̄σ̄κ̄γ̄λλ̄εῑ μ̄μο̄γ̄ ν̄δ̄ῑ π̄νο̄ς̄ ν̄-
 ο̄γ̄ο̄εῑν̄ ν̄χᾱρᾱγ̄μ̄η̄ ν̄ο̄γ̄ο̄εῑν̄· ᾱγω̄ ε̄τβε̄ ο̄γ̄ ᾱγ̄ᾱρ̄ε̄-
 ρ̄ᾱτο̄γ̄ ᾱχ̄ν̄ προ̄βο̄λη̄· ᾱγω̄ ε̄τβε̄ ο̄γ̄ ᾱγ̄προ̄ε̄λ̄θε̄
 ε̄βολ̄ ρ̄ν̄ ν̄ιᾱπᾱτω̄ρ̄· ᾱγω̄ π̄μ̄γ̄σ̄τ̄η̄ρ̄ῑον̄ ε̄τ̄μ̄μᾱγ̄ ν̄-
 το̄γ̄ πε̄τ̄σο̄ο̄γ̄ν̄ χ̄ε̄ ε̄τβε̄ ο̄γ̄ ᾱγ̄σ̄κ̄γ̄λλ̄ε̄ μ̄μο̄γ̄ ν̄δ̄ῑ
 10 π̄ωορ̄π̄ μ̄μ̄γ̄σ̄τ̄η̄ρ̄ῑον̄ ε̄τε̄ ν̄το̄γ̄ πε̄ π̄με̄ρ̄χο̄γ̄τᾱγ̄τε̄
 μ̄μ̄γ̄σ̄τ̄η̄ρ̄ῑον̄ ε̄βολ̄ ᾱγω̄ ε̄τβε̄ ο̄γ̄ ᾱγ̄κ̄ω̄ ρ̄ρᾱῑ ν̄ρ̄η̄τ̄γ̄
 μ̄π̄μ̄ν̄τ̄ς̄νο̄ο̄γ̄ς̄ μ̄μ̄γ̄σ̄τ̄η̄ρ̄ῑον̄ κᾱτᾱ τη̄νε̄ ν̄τᾱρῑο̄μ̄η̄-
 cis̄ ν̄ν̄ιᾱχ̄ω̄ρ̄η̄το̄ς̄ ν̄ᾱπε̄ρᾱν̄το̄ς̄· ᾱγω̄ ε̄τβε̄ ο̄γ̄ ᾱγ̄-
 προ̄ε̄λ̄θε̄ ε̄βολ̄ ρ̄ν̄ ν̄ιᾱπᾱτω̄ρ̄· ᾱγω̄ π̄μ̄γ̄σ̄τ̄η̄ρ̄ῑον̄ ε̄τ̄-
 15 μ̄μᾱγ̄ ν̄το̄γ̄ πε̄τ̄σο̄ο̄γ̄ν̄ χ̄ε̄ ε̄τβε̄ ο̄γ̄ ᾱγ̄σ̄κ̄γ̄λλ̄εῑ μ̄-
 μο̄ο̄γ̄ ν̄δ̄ῑ π̄μ̄ν̄τ̄ς̄νο̄ο̄γ̄ς̄ ν̄ᾱδ̄ῑνη̄το̄ς̄ ᾱγω̄ ε̄τβε̄ ο̄γ̄ [cā^b]
 ρ̄ω̄ ᾱγ̄τᾱρ̄ο̄ο̄γ̄ ε̄ρᾱτο̄γ̄ μ̄ν̄ νε̄γ̄τᾱς̄ῑς̄ τη̄ρο̄γ̄ ᾱγω̄
 ε̄τβε̄ ο̄γ̄ ᾱγ̄προ̄ε̄λ̄θε̄ ε̄βολ̄ ρ̄ν̄ ν̄ιᾱπᾱτω̄ρ̄· ᾱγω̄ π̄μ̄γ̄σ̄-
 τη̄ρ̄ῑον̄ ε̄τ̄μ̄μᾱγ̄ ν̄το̄γ̄ πε̄τ̄σο̄ο̄γ̄ν̄ χ̄ε̄ ε̄τβε̄ ο̄γ̄ ᾱγ̄-
 20 σ̄κ̄γ̄λλ̄εῑ μ̄μο̄ο̄γ̄ ν̄δ̄ῑ ν̄ιᾱσᾱλε̄γ̄το̄ς̄ ᾱγω̄ ε̄τβε̄ ο̄γ̄
 ᾱγ̄τᾱρ̄ο̄ο̄γ̄ ε̄ρᾱτο̄γ̄ ε̄γ̄πο̄ρ̄χ̄ ε̄βολ̄ ε̄μ̄ν̄τ̄ς̄νο̄ο̄γ̄ς̄ ν̄-
 τᾱς̄ῑς̄ ᾱγω̄ ε̄τβε̄ ο̄γ̄ ᾱγ̄προ̄ε̄λ̄θε̄ ε̄βολ̄ ρ̄ν̄ ν̄ιᾱπᾱτω̄ρ̄
 νᾱῑ ε̄τη̄ν̄ ε̄ν̄τᾱς̄ῑς̄ μ̄πε̄χ̄ω̄ρ̄η̄μᾱ μ̄π̄ιᾱτω̄ᾱχ̄ε̄ ε̄ρο̄γ̄·

3 MS ᾱγ̄προ̄ε̄λ̄θε̄; read ᾱγ̄προ̄ε̄λ̄θε̄. ῑρ̄ in upper right-hand margin at end of quire.

6 MS ᾱγ̄ᾱρ̄ε̄ρᾱτο̄γ̄; read ᾱγ̄ᾱρ̄ε̄ρᾱτ̄γ̄.

7 MS ᾱγ̄προ̄ε̄λ̄θε̄; read ᾱγ̄προ̄ε̄λ̄θε̄.

and why it was divided into seven *mysteries*; and moreover why it was called the first ordinance, and why it *came forth* from the *fatherless ones*. And that *mystery* knows why the great light of the *incisions* of light *troubled*, and why it was set up without *emanations*, and why it *came forth* from the *fatherless ones*. And that *mystery* knows why the First *Mystery troubled*, which is the 24th *mystery* from without, and why it laid down¹ within itself the twelve *mysteries according to* the reckoning of the *number* of the *incomprehensible* and the *endless ones*², and why it *came forth* from the *fatherless ones*. And that *mystery* knows why the twelve *motionless ones troubled*, and why they all stood up with all their *ranks*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *unshakeable ones troubled*, and why they stood up separately in twelve *ranks*, and why they *came forth* from the *fatherless ones*. which belong to the *ranks* of the *space* of the Ineffable. |

¹ (11) laid down; Schmidt : imitated.

² (13) incomprehensible and endless ones; Till : endless incomprehensible ones.

ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟϢ ΠΕΤCΟΟΥΝ ΧΕ ΕΤ-
 ΒΕ ΟΥ ΑΥCΚΥΛΛΕ ΜΜΟΟΥ ΝΒΙ ΝΙΑΕΝΝΟΗΤΟC ΝΑΪ ΕΤ-
 ΗΠ ΕΠΕΧΩΡΗΜΑ CΝΑΥ ΝΤΕ ΠΙΑΤΩΑΧΕ ΕΡΟϢ· ΑΥΩ
 ΕΤΒΕ ΟΥ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ 2̄Ν ΝΙΑΠΑΤΩΡ· ΑΥΩ ΠΜΥC-
 5 ΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟϢ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥ-
 CΚΥΛΛΙ ΜΜΟΟΥ ΝΒΙ ΠΙΜΝΤCΝΟΟΥC ΝΑCΗΜΑΝΤΟC· CG
 ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΤΑ2ΟΟΥ ΕΡΑΤΟΥ ΜΝΝCΑ ΝΤΑΞΙC ΤΗ-
 ΡΟΥ ΝΝΙΑΜΥΝΑΝΤΟC ΕΝΤΟΟΥ 2ΩΩΟΥ 2ΕΝΑΧΩΡΗΤΟΝ
 ΝΕ ΝΑΠΕΡΑΝΤΟC· ΑΥΩ ΕΤΒΕ ΟΥ ΡΩ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ
 10 2̄Ν ΝΙΑΠΑΤΩΡ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟϢ ΠΕΤ-
 CΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥCΚΥΛΛΙ ΜΜΟΟΥ ΝΒΙ ΝΙΑΜΥ-
 ΝΑΝΤΟC ΝΑΪ ΕΤΕ ΜΠΟΥΜΥΝΕΥΕ ΜΜΟΟΥ ΟΥΔΕ Μ-
 ΠΟΥΝΤΟΥ ΕΠΕΤΟΥΟΝ2 ΕΒΟΛ ΚΑΤΑ ΤΟΙΚΟΝΟΜΙΑ ΜΠΙ-
 ΟΥΑ ΝΟΥΩΤ ΠΙΑΤΩΑΧΕ ΕΡΟϢ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥ-
 15 ΠΡΟΕΛΘΕ ΕΒΟΛ 2̄Ν ΝΙΑΠΑΤΩΡ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤ-
 ΜΜΑΥ ΝΤΟϢ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥCΚΥΛΛΙ Μ-
 ΜΟΟΥ ΝΒΙ ΝΙ2ΥΠΕΡΒΛΘΟC· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥCΟΡΟΥ
 ΕΒΟΛ ΕΥΟ ΝΟΥΤΑΞΙC ΝΟΥΩΤ ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΠΡΟ- CG^b
 ΕΛΘΕ ΕΒΟΛ 2̄Ν ΝΙΑΠΑΤΩΡ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ
 20 ΝΤΟϢ ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥCΚΥΛΛΙ ΜΜΟΟΥ Ν-
 ΒΙ ΠΙΜΝΤCΝΟΟΥC ΝΤΑΞΙC ΝΝΙΑ2ΡΗΤΟC ΑΥΩ ΕΤΒΕ ΟΥ
 ΡΩ ΑΥΝΕ2ΟΥ ΕΒΟΛ ΕΥΟ ΝΩΟΜΤΕ ΜΜΕΡΙC· ΑΥΩ ΕΤΒΕ
 ΟΥ ΡΩ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ 2̄Ν ΝΙΑΠΑΤΩΡ:

ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟϢ ΠΕΤCΟΟΥΝ ΧΕ ΕΤ-
 25 ΒΕ ΟΥ ΑΥCΚΥΛΛΙ ΜΜΟΟΥ ΝΒΙ ΝΙΑΦΘΑΡΤΟC ΤΗΡΟΥ

6 Ἰλ in upper left-hand margin at beginning of quire.

8 MS Ἰνιαμυνιαντος; read Ἰνιαμηνυτος; also line 11. MS 2ωωου; better 2ωου.

And that *mystery* knows why the *unthinkable ones*, which belong to the two *spaces*¹ of the Ineffable, *troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the twelve *unmarked ones troubled*, and why afterwards all the *ranks* of the *undisclosed ones* stood up, they themselves being *incomprehensible* and *endless*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *undisclosed ones troubled* — these ones which were not *disclosed*, *nor* were they brought to manifestation *according to* the *organisation* of the Only One, the Ineffable — and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *fathomless* (?) ones *troubled*, and why they were distributed to be one *rank*², and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the twelve *ranks* of the *unutterable ones troubled*, and why they divided to be three *parts*, and why they *came forth* from the *fatherless ones*.

And that *mystery* knows why all the *imperishable ones troubled* | to be twelve *places*, and why they were placed

¹ (3) the two spaces; Schmidt : the second space.

² (18) distributed to be one rank; Schmidt : distributed, being one rank (see 222.22; 223.2, 8).

ΕΥΘ ΜΜΝΤ̄CNOOYC NTOHOC. AYW ETBE OY AYKAAAY
 EYCHP EBOL NCA NEYEPHY ZPAI ZN OYTAZIC NOYWT.
 AYW ETBE OY AYHOPXOY EBOL AYAAAY NTAZIC TAZIC.
 ENTOOY ZWOY ZENAXWHTON NE AYW ZENAPERAN-
 5 TON NE. AYW ETBE OY AYHPOEΛΘE EBOL ZN NIAΠA-
 TWP: AYW HMYCTHPION ETMMAY NTOT PETCOOYN [CE]
 XE ETBE OY AYCKYALI MMOOY NDI NIAPERANTON
 AYW ETBE OY AYTAZOY EPATOY EYO MMNT̄CNOOYC
 NXWRHMA NAPERANTOC AYW AKAAAY EYO NΩOMTE
 10 NTAZIC NXWRHMA KATA TOIKONOMIA MPIOYA NOYWT
 ΠIATWAXE EPOT. AYW ETBE OY AYHPOEΛΘE EBOL ZN
 NIAΠATWP: AYW HMYCTHPION ETMMAY NTOT PET-
 COOYN XE ETBE OY AYCKYALI MMOOY NDI HMNT̄-
 CNOOYC NAXWHTOC NAI ETHH ENTAZIC MPIOYA N-
 15 OYWT ΠIATWAXE EPOT AYW XE ETBE OY PΩ AY-
 HPOEΛΘE EBOL ZN NIAΠATWP WANTOYNTOY PΩ EΠE-
 XWRHMA NTE ΠIΩOP̄ MMYCTHPION ETE NTOT NE
 ΠMEZCNAAY NXWRHMA. AYW HMYCTHPION ETMMAY N-
 TOT PETCOOYN XE ETBE OY AYCKYALI MMOOY NDI
 20 ΠIXOYTAЧTE NTBΔ NZYMNERYTHC. AYW ETBE OY PΩ [CE^b]
 AYCOPOY EBOL PBOL MPKATAΠETACMA MΠIΩOP̄ M-
 MYCTHPION ETE NTOT NE ΠATPEEY MMYCTHPION N-
 TE ΠIOYA NOYWT ΠIATWAXE EPOT. ΠH ETΩWYT E-
 ZOYN AYW ΠH ETΩWYT EBOL. AYW ETBE OY PΩ AY-
 25 POEΛΘE EBOL ZN NIAΠATWP: AYW HMYCTHPION ET-
 MMAΥ NTOT PETCOOYN XE ETBE OY AYCKYALI M-

9 MS AYKAAAY; read AYKAAAY.

in one *rank*, distributed one behind another, and why they were divided to make many *ranks*, being moreover *incomprehensible* and *endless*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *endless ones troubled*, and why they stood up to be twelve *endless spaces* and they were placed to be three *ranks* of *spaces*, according to the *organisation* of the Only One, the Ineffable, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the twelve *incomprehensible ones*, which belong to the *ranks* of the Only One, the Ineffable, *troubled*, and why they *came forth* from the *fatherless ones* until they were brought to the *space* of the First *Mystery*, which is the second *space*. And that *mystery* knows why the 24 myriad *singers of praise troubled*, and why they were distributed outside the *veil* of the First *Mystery*, which is the twin *mystery* of the Only One, the Ineffable, which looks inwards and which looks outwards, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why | all the *incom-*

ΜΟΟΥ ΝΒΙ ΝΑΧΩΡΗΤΟΣ ΤΗΡΟΥ ΝΑΪ ΝΤΑΪΟΥΩ ΕΪΧΩ
 ΜΜΟΟΥ ΝΑΪ ΕΤ2Ν ΝΤΟΠΟΣ ΜΠΜΕ2CΝΑΥ ΝΧΩΡΗΜΑ ΝΤΕ
 ΠΑΤΩΑΧΕ ΕΡΟ4 ΕΤΕ ΝΤΟ4 ΝΕ ΠΕΧΩΡΗΜΑ ΝΤΕ ΠΠΩ-
 ΡΠ ΜΜΥCΤΗΡΙΟΝ· ΑΥΩ ΕΤΒΕ ΟΥ Α ΝΑΧΩΡΗΤΟΣ ΕΤΜ-
 5 ΜΑΥ ΜΝ ΝΑΠΕΡΑΝΤΟΣ ΕΤΜΜΑΥ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ 2Ν
 ΝΙΑΠΑΤΩΡ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟ4 ΠΕΤ-
 CΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥCΚΥΛΛΙ ΜΜΟΟΥ ΝΒΙ ΠΧΟΥΤ- c2
 ΑΥΤΕ ΜΜΥCΤΗΡΙΟΝ ΜΠΩΡΠ ΝΤΡΙΠΠΕΥΜΑΤΟΣ ΑΥΩ
 ΕΤΒΕ ΟΥ ΑΥΜΟΥΤΕ ΕΡΟΟΥ ΧΕ ΠΧΟΥΤΑΥΤΕ ΝΧΩΡΗ-
 10 ΜΑ ΜΠΩΡΠ ΝΤΡΙΠΠΕΥΜΑΤΟΣ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΠΡΟ-
 ΕΛΘΕ ΕΒΟΛ 2Μ ΠΜΑ2CΝΑΥ ΝΤΡΙΠΠΕΥΜΑΤΟΣ· ΑΥΩ
 ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟ4 ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ
 ΑΥCΚΥΛΛΙ ΜΜΟΟΥ ΝΒΙ ΠΧΟΥΤΑΥΤΕ ΜΜΥCΤΗΡΙΟΝ ΜΠ-
 ΜΕ2CΝΑΥ ΝΤΡΙΠΠΕΥΜΑΤΟΣ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΠΡΟΕΛ-
 15 ΘΕ ΕΒΟΛ 2Μ ΠΜΑ2ΩΟΜΝΤ ΝΤΡΙΠΠΕΥΜΑΤΟΣ· ΑΥΩ
 ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟ4 ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ
 ΑΥCΚΥΛΛΙ ΜΜΟΟΥ ΝΒΙ ΠΧΟΥΤΑΥΤΕ ΜΜΥCΤΗΡΙΟΝ Μ-
 ΠΜΕ2ΩΟΜΝΤ ΝΤΡΙΠΠΕΥΜΑΤΟΣ ΕΤΕ ΝΤΟΟΥ ΝΕ ΠΧΟΥΤ-
 ΑΥΤΕ ΝΧΩΡΗΜΑ ΜΠΜΕ2ΩΟΜΝΤ ΝΤΡΙΠΠΕΥΜΑΤΟΣ ΑΥΩ
 20 ΕΤΒΕ ΟΥ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ 2Ν ΝΙΑΠΑΤΩΡ· ΑΥΩ ΠΜΥC- c2^b
 ΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝΤΟ4 ΠΕΤCΟΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥ-
 CΚΥΛΛΙ ΜΜΟΟΥ ΝΒΙ ΠΤΟΥ ΝΩΗΝ ΜΠΩΡΠ ΝΤΡΙΠΠΕΥ-
 ΜΑΤΟΣ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥCΟΡΟΥ ΕΒΟΛ ΕΥΛΑ2ΕΡΑΤΟΥ
 ΝCΑ ΝΕΥΕΡΗΥ ΑΥΩ ΟΝ ΕΥΜΗΡ Ε2ΟΥΝ ΕΝΕΥΕΡΗΥ ΜΝ
 25 ΝΕΥΤΑΞΙC ΤΗΡΟΥ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ

19 MS originally ΜΠΩΟΜΠΤ; ΜΕ2 inserted above.

prehensible ones, of which I have just been speaking, *troubled* — these which are in the *places* of the second *space* of the Ineffable, which is the *space* of the First *Mystery* — and why those *incomprehensible* and *endless ones* came forth from the *fatherless ones*. And that *mystery* knows why the 24 *mysteries* of the first *triple-spirited one* *troubled*, and why they were called the 24 *spaces* of the first *triple-spirited one*, and why they *came forth* from the second *triple-spirited one*. And that *mystery* knows why the 24 *mysteries* of the second *triple-spirited one* *troubled*, and why they *came forth* from the third *triple-spirited one*. And that *mystery* knows why the 24 *mysteries* of the third *triple-spirited one* — which are the *spaces* of the third *triple-spirited one* — *troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the five trees of the first *triple-spirited one* *troubled*, and why they were distributed, standing behind one another and also bound together with one another and all their *ranks*, and why they *came forth* from | the *fatherless*

2N NIAPATWP: AYW PMYCTHPION ETMMAY NTOT PET-
 COOYN XE ETBE OY AYCKYLLI MMOOY NDI PTOY
 NWHN MPMAZCNA Y NTPHPNEYMATOC. AYW ETBE OY
 AYPROEΛΘE EBOL 2N NIAPATWP. AYW PMYCTHPION
 5 ETMMAY NTOT PETCOOYN XE ETBE OY AYCKYLLI
 MMOOY NDI PTOY NWHN MPMAZWOMNT NTPHPNEYMA-
 TOC. AYW ETBE OY AYPROEΛΘE EBOL 2N NIAPATWP. [CH]
 AYW PMYCTHPION ETMMAY NTOT PETCOOYN XE ET-
 BE OY AYCKYLLI MMOOY NDI NEPROAXWPHTOC M-
 10 PWOPN NTPHPNEYMATOC AYW ETBE OY AYPROEΛΘE
 EBOL 2N NIAPATWP. AYW PMYCTHPION ETMMAY N-
 TOT PETCOOYN XE ETBE OY AYCKYLLI MMOOY NDI
 NEPROAXWPHTOC MPMEZCNA Y NTPHPNEYMATOC. AYW
 ETBE OY AYPROEΛΘE EBOL 2N NIAPATWP. AYW PMYC-
 15 THPION ETMMAY NTOT PETCOOYN XE ETBE OY AY-
 CKYLLI MMOOY NDI NEPROAXWPHTOC THPOY MPMEZ-
 WOMNT NTPHPNEYMATOC. AYW ETBE OY AYPROEΛΘE
 EBOL 2N NIAPATWP. AYW PMYCTHPION ETMMAY NTOT
 PETCOOYN XE ETBE OY AYCKYLLI MMOY NDI PWOPN [CI^b]
 20 NTPHPNEYMATOC XIN PESHT NA I ETHN' ENΓAZIC MPI-
 OYA NOYOT PIATWAXE EPOT. AYW ETBE OY AY-
 PROEΛΘE EBOL 2M PMAZCNA Y NTPHPNEYMATOC. AYW
 PMYCTHPION ETMMAY NTOT PETCOOYN XE ETBE OY
 AYCKYLLI MMOY NDI PMEZWOMNT NTPHPNEYMATOC
 25 ETE NTOT PE PWOPN NTPHPNEYMATOC XIN PXICE.

21 MS AYPROEΛΘE; read AYPROEΛΘE.

22 MS PMMAZ; the second M expunged.

ones. And that *mystery* knows why the five trees of the second *triple-spirited one troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the five trees of the third *triple-spirited one troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *proachoretoi* of the first *triple-spirited one troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the *proachoretoi* of the second *triple-spirited one troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why all the *proachoretoi* of the third *triple-spirited one troubled*, and why they *came forth* from the *fatherless ones*. And that *mystery* knows why the first *triple-spirited one* from below, which belongs to the *ranks*¹ of the Only One, the Ineffable, *troubled* and why it *came forth*² from the second *triple-spirited one*. And that *mystery* knows why the third *triple-spirited one*, which is the first *triple-spirited one* from above, *troubled*, | and why it *came forth* from the twelfth *pre-triple-*

¹ (20) which belongs to the ranks; Schmidt: these (triple-spirited ones) which belong to the ranks.

² (22, 23) why it came forth; MS: why they came forth.

ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ 2̄M ΠΜΕ2̄MNT̄CNOΟΥC
 M̄ΠΡΟΤΡΙΠΝΕΥΜΑΤΟC ΠΛῙ ΕΤ2̄M Π2̄ΛΕ N̄ΤΟΠΟC N̄ΤΕ N̄-
 ΑΠΑΤΩΡ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ ΕΤM̄MAY N̄ΤΟC ΠΕΤCΟ-
 ΟΥΝ ΧΕ ΕΤΒΕ ΟΥ ΑΥCΩΡ ΕΒΟΛ N̄CΙ N̄ΤΟΠΟC ΤΗΡΟΥ
 5 ΕΤ2̄M ΠΕΧΩΡΗΜΑ M̄ΠΙΑΤΩΑΧΕ ΕΡΟC· ΑΥΩ M̄N ΝΕΤN̄-
 ΖΗΤΟΥ ΤΗΡΟΥ· ΑΥΩ ΕΤΒΕ ΟΥ ΑΥΠΡΟΕΛΘΕ ΕΒΟΛ 2̄M
 Π2̄ΛΕ M̄MΕΛΟC M̄ΠΙΑΤΩΑΧΕ ΕΡΟC: ΑΥΩ ΠΜΥCΤΗΡΙΟΝ CΘ
 ΕΤM̄MAY N̄ΤΟC ΠΕΤCΟΟΥΝ M̄ΜΟC M̄MIN M̄ΜΟC ΧΕ ΕΤ-
 ΒΕ ΟΥ ΑΥCΚΥΛΛΙ M̄ΜΟC ΕΤΡΕCΠΡΟΕΛΘΕ ΕΒΟΛ 2̄M ΠΙ-
 10 ΑΤΩΑΧΕ ΕΡΟC ΕΤΕ N̄ΤΟC ΠΕΤΑΡΧΙ Ε2̄ΡΑΙ ΕΧΩΟΥ ΤΗ-
 ΡΟΥ ΑΥΩ N̄ΤΟC ΠΕ N̄ΤΑΥCΟΡΟΥ ΕΒΟΛ ΤΗΡΟΥ ΚΑΤΑ
 ΝΕΥΤΑΞΙC· ΝΑΙ CΕ ΤΗΡΟΥ †ΝΑΧΟΟΥ ΕΡΩΤN̄ 2̄M ΠCΩΡ
 ΕΒΟΛ M̄ΠΤΗΡC· ΣΑΠΛΞ ΣΑΠΛΩC ΝΕΝΤΑΙΧΟΟΥ ΕΡΩΤN̄
 ΤΗΡΟΥ ΝΕΤΝΑΩΠΕ M̄N ΝΕΤΝΑΕΙ· ΝΑΙ ΕΤΠΡΟΒΑΛΕ
 15 ΑΥΩ ΕΤΠΡΟΕΛΘΕ· ΑΥΩ M̄N ΝΕΤN̄ΒΟΛ ΣΙΧΩΟΥ ΑΥΩ
 M̄N ΝΕΤΡΗΤ 2̄ΡΑΙ N̄ΖΗΤΟΥ ΝΑΙ ΕΤΝΑΧΩΡΕΙ ΕΠΜΑ M̄-
 ΠΩΟΡΠ M̄ΜΥCΤΗΡΙΟΝ· ΑΥΩ M̄N ΝΕΤ2̄N ΠΕΧΩΡΗΜΑ M̄-
 ΠΙΑΤΩΑΧΕ ΕΡΟC· ΝΑΙ Ε†ΝΑΧΟΟΥ ΕΡΩΤN̄ ΕΒΟΛ ΧΕ
 †ΝΑCΟΛΠΟΥ ΝΗΤN̄ ΕΒΟΛ· ΑΥΩ †ΝΑΧΟΟΥ ΕΡΩΤN̄ CΘ^b
 20 ΚΑΤΑ ΤΟΠΟC· ΑΥΩ ΚΑΤΑ ΤΑΞΙC Ε2̄ΡΑΙ 2̄M ΠCΩΡ ΕΒΟΛ
 M̄ΠΤΗΡC· ΑΥΩ †ΝΑCΩΛΠ ΝΗΤN̄ ΕΒΟΛ N̄ΝΕΥΜΥCΤΗΡΙΟΝ
 ΤΗΡΟΥ ΕΤΑΡΧΙ Ε2̄ΡΑΙ ΕΧΩΟΥ ΤΗΡΟΥ M̄N ΝΕΥΠΡΟΤΡΙ-
 ΠΝΕΥΜΑΤΟC M̄N ΝΕΥ2̄ΥΠΕΡΤΡΙΠΝΕΥΜΑΤΟC· ΝΑΙ ΕΤ-
 ΑΡΧΙ ΕΧN̄ ΝΕΥΜΥCΤΗΡΙΟΝ M̄N ΝΕΥΤΑΞΙC· ΤΕΝΟΥ CΕ

1 MS originally ΠΜΕ2̄CΝAY; CΝAY expunged.

9 MS M̄MIN M̄ΜΟC expunged after M̄ΜΟC.

22 MS ΕΤΑΡΧΙ; read ΕΤΑΡΧΙ; also line 24.

spirited one which is in the last *place* of the *fatherless ones*. And that *mystery* knows why all the *places* in the *space* of the Ineffable and all within them were distributed, and why they *came forth* from the last *member* of the Ineffable. And that *mystery* knows of itself why it *troubled* itself in order to *come forth* from the Ineffable, namely from him who *rules* over them all and has distributed them all *according to their ranks*.

96. Now all these things I will say to you at the distribution of the All. *In a word* all I have said to you — those things which will happen and those which will come, which *emanate* and which *come forth*, those outside above them and those which grow within them, which will *occupy* the *place* of the First *Mystery*, and those which are in the *space* of the Ineffable — these things I will say to you because I will reveal them to you. And I will say them to you *according to places* and *according to ranks* within the distribution of the All. And I will reveal to you all their *mysteries* which *rule* over them all and their *pre-triple-spirited ones* and their *hyper-triple-spirited ones* which *rule* over their *mysteries* and their *ranks*. |

ΟΥΝ ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟC· Ν̄ΤΟC ΠΕΤCΟ-
 ΟΥΝ ΧΕ ΕΤΒΕ ΟΥ Α ΝΑΪ ΤΗΡΟΥ ΩΩΠΕ Ν̄ΝΕΝΤΑΪΧΟΟΥ
 2̄Ν ΟΥΠΑΡ2ΗCΙΑ ΑΥΩ Ν̄ΤΑ ΝΑΪ ΤΗΡΟΥ ΩΩΠΕ ΕΤΒΗΗΤ̄C·
 ΑΥΩ Ν̄ΤΟC ΠΕ ΠΜΥCΤΗΡΙΟΝ ΕΤ2̄Ν ΝΑΪ ΤΗΡΟΥ ΑΥΩ
 5 Ν̄ΤΟC ΠΕ ΠΕΥΕΙ' ΕΒΟΛ ΤΗΡΟΥ· ΑΥΩ Ν̄ΤΟC ΠΕ ΠΕΥΩΛ'
 Ε2ΡΑΪ ΤΗΡΟΥ· ΑΥΩ Ν̄ΤΟC ΠΕ ΠΕΥΤΑ2Ο ΕΡΑΤ̄C ΤΗΡΟΥ·
 ΑΥΩ ΠΜΥCΤΗΡΙΟΝ Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟC Ν̄ΤΟC ΠΕ ΠΜΥC-
 ΤΗΡΙΟΝ ΕΤ2̄Ν ΝΑΪ ΤΗΡΟΥ Ν̄ΤΑΪΧΟΟΥ** ΕΡΩΤ̄Ν· ΑΥΩ Μ̄Ν [cī]
 ΝΕ†ΝΑΧΟΟΥ ΕΡΩΤ̄Ν 2ΡΑΪ 2̄Μ ΠCΩΡ ΕΒΟΛ Μ̄ΠΗΡ̄C·
 10 ΑΥΩ Ν̄ΤΟC ΠΕ ΠΜΥCΤΗΡΙΟΝ ΕΤ2̄Ν ΝΑΪ ΤΗΡΟΥ· ΑΥΩ
 Ν̄ΤΟC ΠΕ ΠΜΥCΤΗΡΙΟΝ ΝΟΥΩΤ Ν̄ΤΕ ΠΙΑΤΩΑΧΕ ΕΡΟC·
 ΑΥΩ ΠCΟΟΥΝ Ν̄ΝΑΪ ΤΗΡΟΥ Ν̄ΤΑΪΧΟΟΥ ΕΡΩΤ̄Ν ΑΥΩ
 Μ̄Ν ΝΕ†ΝΑΧΟΟΥ ΕΡΩΤ̄Ν· Μ̄Ν ΝΕΤΕ Μ̄ΠΙΧΟΟΥ ΕΡΩΤ̄Ν
 ΝΑΪ †ΝΑΧΟΟΥ ΕΡΩΤ̄Ν ΤΗΡΟΥ 2ΡΑΪ 2̄Μ ΠCΩΡ ΕΒΟΛ Μ̄-
 15 ΠΤΗΡ̄C Μ̄Ν ΠΕΥCΟΟΥΝ ΤΗΡ̄C 2Ι ΝΕΥΕΡΗΥ ΧΕ ΕΤΒΕ ΟΥ
 ΑΥΩΠΕ· Ν̄ΤΟC ΠΕ ΠΩΑΧΕ ΝΟΥΩΤ Ν̄ΤΕ ΠΙΑΤΩΑΧΕ
 ΕΡΟC· ΑΥΩ †ΝΑΧΩ ΕΡΩΤ̄Ν Μ̄ΠCΩΡ ΕΒΟΛ Ν̄ΝΕΥΜΥC-
 ΤΗΡΙΟΝ ΤΗΡΟΥ Μ̄Ν Ν̄ΤΥΠΟC Μ̄ΠΟΥΑ ΠΟΥΑ Μ̄ΜΟΟΥ
 Μ̄Ν ΘΕ Ν̄ΧΟΚΟΥ ΕΒΟΛ 2̄Ν ΝΕΥCΧΗΜΑ ΤΗΡΟΥ ΑΥΩ
 20 †ΝΑΧΩ ΕΡΩΤ̄Ν Μ̄ΠΜΥCΤΗΡΙΟΝ Ν̄ΤΕ ΠΙΟΥΑ ΝΟΥΩΤ
 Μ̄ΠΙΑΤΩΑΧΕ ΕΡΟC Μ̄Ν ΝΕCΤΥΠΟC ΤΗΡΟΥ Μ̄Ν ΝΕCΧΗ- [cī^b]
 ΜΑ ΤΗΡΟΥ ΑΥΩ Μ̄Ν ΤΕCΟΙΚΟΝΟΜΙΑ ΤΗΡ̄C ΧΕ ΕΤΒΕ
 ΟΥ ΡΩ ΑCΠΡΟΕΛΘΕ ΕΒΟΛ 2̄Μ Π2ΑΕ Μ̄ΜΕΛΟC Μ̄ΠΙΑΤΩΑ-
 ΧΕ ΕΡΟC ΕΒΟΛ ΧΕ ΠΜΥCΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΠΕ ΠΕΥΤΑ2Ο
 25 ΕΡΑΤ̄C ΤΗΡΟΥ· ΑΥΩ ΠΜΥCΤΗΡΙΟΝ Ν̄ΤΕ ΠΙΑΤΩΑΧΕ

3 MS ΑΥΩ wrongly precedes 2̄Ν ΟΥΠΑΡ2ΗCΙΑ.

21 MS Μ̄ΠΙΑΤΩΑΧΕ; read ΠΙΑΤΩΑΧΕ.

Now at this time the *mystery* of the Ineffable knows why all these things of which I have spoken to you *openly* have happened and by what means they have all happened¹. And it is the *mystery* within all these things. And it is the coming forth of them all, and it is the rising up of them all, and it is the setting up of them all. And the *mystery* of the Ineffable is the *mystery* which is in all these things which I have said to you, and those which I will say to you at the distribution of the All. And it is the *mystery* which is in all these things; and it is the one *mystery* of the Ineffable, and the knowledge of all those things which I have said to you, and those which I will say to you, and those which I have not said to you; all these I will tell you at the distribution of the All, and all their knowledge together, why they happened. It is the one word of the Ineffable. And I will tell you of the distribution of all their *mysteries*, and the *types* of each one of them, and the manner of completion in all their *patterns*². And I will say to you the *mystery* of the Only One, the Ineffable, and all its *types*, and all its *patterns*, and its whole *organisation*, why it *came forth* from the last *member* of the Ineffable; because that *mystery* is the setting up of them all. And the *mystery* of that Ineffable |

¹ (3) by what means they have all happened; Till : for whose sake they have all happened.

² (19) patterns; see 31.22, n. 1.

ΕΡΟϢ ΕΤΜΜΑΥ ΟΥΨΑΧΕ ΟΝ ΝΟΥΩΤ ΠΕ ΠΚΕΤ ΕΨΩΟΟΠ
 2Ν ΤΑΣΠΕ ΜΠΙΑΤΨΑΧΕ ΕΡΟϢ ΑΥΩ ΝΤΟϢ ΠΕ ΤΟΙΚΟ-
 ΝΟΜΙΑ ΜΠΒΩΛ ΝΨΑΧΕ ΝΙΜ ΝΤΑΪΧΟΟϢ ΕΡΩΤΝ· ΑΥΩ
 ΠΕΤΝΑΧΙ ΜΠΨΑΧΕ ΝΟΥΩΤ ΜΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ
 5 ΠΑΪ ΕΨΝΑΧΟΟϢ ΕΡΩΤΝ ΤΕΝΟΥ ΜΝ ΝΕΨΤΥΠΟC ΤΗΡΟΥ
 ΜΝ ΝΕΨCΧΗΜΑ ΤΗΡΟΥ ΜΝ ΘΕ ΝΧΩΚ' ΕΒΟΛ ΜΠΕΨΜΥC-
 ΤΗΡΙΟΝ ΕΒΟΛ ΧΕ ΝΤΩΤΝ ΝΕ ΝΤΕΛΙΟC ΜΠΑΝΤΕΛΙΟC
 ΑΥΩ ΝΤΩΤΝ ΠΕΤΝΑΧΩΚ ΕΒΟΛ ΜΠCΟΟϢΝ ΤΗΡΨ Μ- CΙΑ
 ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ ΜΝ ΤΕΨΟΙΚΟΝΟΜΙΑ ΤΗΡC ΧΕ
 10 ΝΤΩΤΝ ΠΕΝΤΑΥΤΑΝΨΕΤΤΗΥΤΝ ΕΜΥCΤΗΡΙΟΝ ΝΙΜ:
 CΩΤΜ ΔΕ ΤΕΝΟΥ ΤΑΧΩ ΕΡΩΤΝ ΜΠΜΥCΤΗΡΙΟΝ ΕΤΜ-
 ΜΑΥ ΕΤΕ ΠΑΪ ΠΕ: ΠΕΤΝΑΧΙ ΔΕ ΜΠΨΑΧΕ ΝΟΥΩΤ Μ-
 ΠΜΥCΤΗΡΙΟΝ ΠΑΪ ΝΤΑΪΧΟΟϢ ΕΡΩΤΝ ΕΨΩΑΝΕΙ' ΕΒΟΛ
 2Μ ΠCΩΜΑ ΝΘΥΛΗ ΝΝΑΡΧΩΝ· ΝCΕΕΙ ΝCΙ ΜΠΑΡΑΛΗΜΠ-
 15 ΤΗC ΝΕΡΙΝΑΙΟC ΝCΕΒΟΛΨ ΕΒΟΛ 2Μ ΠCΩΜΑ ΝΘΥΛΗ ΝΝ-
 ΑΡΧΩΝ ΝΤΕ ΜΠΑΡΑΛΗΜΠΤΗC ΝΕΡΙΝΑΙΟC ΕΤΕ ΝΤΟΟϢ
 ΠΕ ΕΨΑΥΒΩΛ ΕΒΟΛ ΜΨΥΧΗ ΝΙΜ ΕΤΝΗΥ ΕΒΟΛ 2Μ ΠCΩ-
 ΜΑ· ΕΨΩΠΕ ΔΕ ΕΨΩΛ ΝΠΑΡΑΛΗΜΠΤΗC ΝΕΡΙΝΑΙΟC
 ΕΥΨΑΝΒΩΛ ΕΒΟΛ ΝΤΕΨΥΧΗ ΕΝΤΑCΧΙ ΜΠΕΪΜΥCΤΗΡΙΟΝ
 20 ΝΟΥΩΤ ΝΤΕ ΠΙΑΤΨΑΧΕ ΕΡΟϢ ΠΑΪ ΝΤΑΪΟϢΩ ΕΪΧΩ Μ-
 ΜΟϢ ΕΡΩΤΝ ΤΕΝΟΥ· ΑΥΩ 2Ν ΤΕΥΝΟΥ ΕΤΟΥΝΑΒΟΛC CΙΑ^b
 ΕΒΟΛ 2Μ ΠCΩΜΑ ΝΘΥΛΗ CΝΑΡ-ΟΥΝΟC ΝΑΠΟΡΡΟΙΑ Ν-
 ΟΥΟΕΙΝ ΨΡΑΪ 2Ν ΤΜΗΤΕ ΝΜΠΑΡΑΛΗΜΠΤΗC ΕΤΜΜΑΥ·

9 MS ΜΝ πεϢ expunged before χε.

16 MS ΝΤΕ; read ΝCΙ.

18 MS ΝΠΑΡΑΛΗΜΠΤΗC; read ΜΠΑΡΑΛΗΜΠΤΗC.

is again one word which also exists in the tongue of the Ineffable, and it is the *organisation* of the release of all the words which I have said to you. And he who will receive the one word of that *mystery*, that which I will now say to you, with all its *types* and all its *patterns* and the manner of completion of its *mystery* — because you are *perfected* in *all-perfection* and you will complete all the knowledge of that *mystery* and all its *organisation*, because to you are all *mysteries* entrusted — hear now that I say to you that *mystery* which is this: he who will receive the one word of the *mystery* which I have told you, when he comes forth from the *material body* of the archons, the *erinaioi*¹ *paralemptai* come and release him from the *material body* of the archons — the *erinaioi paralemptai* are they who release all *souls* which come forth from the *body*. Now when the *erinaioi paralemptai* release the *soul* which has received this one *mystery* of the Ineffable, which I have just said to you, at the hour when they release it from the *material body* it will become a great *outpouring* of light in the midst of those *paralemptai*. | And

¹ (15) *erinaioi*; c.f. the κῆρες ἐπινύες in Aeschylus *Oresteia* etc.

ΑΥΩ ΣΕΝΑΡ̄ΣΟΤΕ ΕΜΑΩΟ Ν̄ΒΙ (Μ̄)ΠΑΡΑΛΗΜΠΤΗΣ ΖΗΤ̄Υ
 ΜΠΟΥΟΕΙΝ Ν̄ΤΕΨΥΧΗ ΕΤ̄ΜΜΑΥ· ΑΥΩ ΣΕΝΑΣΩΩΜ̄ Ν̄ΒΙ
 ΜΠΑΡΑΛΗΜΠΤΗΣ Ν̄ΣΕΖΕ Ν̄ΣΕΚΑΤ'ΟΟΤΟΥ ΕΒΟΛ ΕΠΤΗΡ̄Υ·
 ΕΒΟΛ Ζ̄Ν ΘΟΤΕ ΜΠΝΟΣ Ν̄ΟΥΟΕΙΝ ΕΝΤΑΥΝΑΥ ΕΡΟΥ·
 5 ΑΥΩ ΤΕΨΥΧΗ ΕΤΧΙ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΥ
 ΣΝΑΣΩΑ ΕΠΧΙΣΕ ΕΣΟ Ν̄ΟΥΝΟΣ Ν̄ΑΠΟΡΡΟΙΑ Ν̄ΟΥΟΕΙΝ·
 ΑΥΩ Ν̄ΣΕΝΑΩΤΑΣΟΣ ΑΝ Ν̄ΒΙ ΜΠΑΡΑΛΗΜΠΤΗΣ ΑΥΩ Ν̄-
 ΣΕΝΑΕΙΜΕ ΑΝ ΧΕ ΑΩ ΤΕ ΤΕΖΗΝ ΕΤ̄ΣΝΑΒΩΚ Ν̄ΖΗΤ̄Σ ΕΒΟΛ
 ΧΕ ΩΑΣΡ̄-ΟΥΝΟΣ Ν̄ΩΛΙΣ Ν̄ΟΥΟΕΙΝ Ν̄ΣΩΑ ΕΠΧΙΣΕ
 10 ΑΥΩ Μ̄ΕΡΕ ΑΛΛΥ Ν̄ΔΥΝΑΜΙΣ ΕΩΩΜ̄ΣΟΜ ΕΚΑΤΕΧΕ Μ̄- [CIB]
 ΜΟΣ ΕΠΤΗΡ̄Υ· ΟΥΔΕ ΡΩ Ν̄ΝΕΥΕΩΩΩΝ ΕΡΟΥ ΕΠΤΗΡ̄Υ·
 ΑΛΛΑ ΩΑΣΧΩΤΕ Ν̄ΝΤΟΠΟΣ ΤΗΡΟΥ Ν̄ΤΕ Ν̄ΑΡΧΩΝ Μ̄Ν
 Ν̄ΤΟΠΟΣ ΤΗΡΟΥ Ν̄ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΟΥΟΕΙΝ ΑΥΩ
 ΜΕΣ†-ΑΠΟΦΑΣΙΣ Ζ̄Ν ΑΛΛΥ Ν̄ΤΟΠΟΣ· ΟΥΔΕ ΜΕΣ†-ΑΠΟ-
 15 ΛΟΓΙΑ· ΟΥΔΕ ΜΕΣ†-ΣΥΜΒΟΛΟΝ· ΟΥΔΕ ΓΑΡ Ν̄ΝΕΩ
 ΑΛΛΥ Ν̄ΣΟΜ Ν̄ΤΕ Ν̄ΑΡΧΩΝ ΟΥΔΕ Ν̄ΝΕΩ ΑΛΛΥ Ν̄ΣΟΜ
 Ν̄ΤΕ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΟΥΟΕΙΝ Ν̄ΝΕΥΕΩΩΩΝ ΕΣΟΥΝ
 ΕΤΕΨΥΧΗ ΕΤ̄ΜΜΑΥ· ΑΛΛΑ ΩΑΡΕ Ν̄ΤΟΠΟΣ ΤΗΡΟΥ Ν̄ΤΕ
 Ν̄ΑΡΧΩΝ Μ̄Ν Ν̄ΤΟΠΟΣ ΤΗΡΟΥ Ν̄ΤΕ ΝΕΠΡΟΒΟΛΟΟΥΕ Μ̄-
 20 ΠΟΥΟΕΙΝ· ΩΑΡΕ ΠΟΥΑ ΠΟΥΑ ΖΥΜΝΕΥΕ ΕΡΟΣ Ζ̄Ν ΝΕΥ-
 ΤΟΠΟΣ ΕΥΟ Ν̄ΣΟΤΕ ΖΗΤ̄Υ ΜΠΟΥΟΕΙΝ Ν̄ΤΑΠΟΡΡΟΙΑ ΕΤ-
 ΣΟΟΛΕ Ν̄ΤΕΨΥΧΗ ΕΤ̄ΜΜΑΥ· Ζ̄ΕΩΣ ΩΑΝΤ̄ΣΧΩΤΕ Μ̄- [CIB^b]
 ΜΟΟΥ ΤΗΡΟΥ Ν̄ΣΒΩΚ ΕΠΤΟΠΟΣ Ν̄ΤΕΚΛΗΡΟΝΟΜΙΑ Ν̄ΤΕ
 ΠΜΥΣΤΗΡΙΟΝ Ν̄ΤΑΣΧΙΤ̄Υ ΕΤΕ Ν̄ΤΟΥ ΠΕ ΠΜΥΣΤΗΡΙΟΝ
 25 Μ̄ΠΙΟΥΑ Ν̄ΟΥΩΤ ΠΙΑΤΩΑΧΕ ΕΡΟΥ· ΑΥΩ Ν̄ΣΩΩΠΕ ΕΣ-

1 MS ΠΑΡΑΛΗΜΠΤΗΣ; read ΜΠΑΡΑΛΗΜΠΤΗΣ.

the *paralemtai* will fear greatly at the light of that *soul*. And the *paralemtai* will be enfeebled and they will fall and desist altogether, because of the fear of the great light which they have seen. And the *soul* which receives the *mystery* of the Ineffable will ascend to the height, being a great *outpouring* of light. And the *paralemtai* will not be able to seize it, and they will not know what is the way in which it will go. For it becomes a great beam of light and flies to the height, and no *power* is able to *restrain* it, *nor* is it able to approach it at all. *But* it penetrates all the *places* of the *archons* and all the *places* of the *emanations* of the light, and it does not give *answer* in any *place*, *nor* does it give a *defence*¹, *nor* does it give a *secret sign*, *nor* is any power of the *archons*, *nor* any power of the *emanations* of the light able to approach that *soul*. *But* all the *places* of the *archons* and all the *places* of the *emanations* of the light — each one of them *sings praises* to it in their *places*, as they are in fear of the *outpouring* of light² which surrounds that *soul*, *until* it penetrates them all and goes to the *place* of the *inheritance* of the *mystery* which it has received — namely the *mystery* of the Only One, the Ineffable, and it becomes | united within his *members*. *Truly* I say to you that

¹ (14) defence; see Kropp (Bibl. 26), III p. 138; see J 116 etc.

² (21) the outpouring of light; lit. the light of the outpouring.

20 $\overline{\text{OTP}}$ $\overline{\text{EZOYN}}$ $\overline{\text{ENECHMELOS}}$ · $\overline{\text{ZAMHN}}$ $\overline{\text{TXW}}$ $\overline{\text{MMOC}}$ $\overline{\text{NHTN}}$
 $\overline{\text{XE}}$ $\overline{\text{ECNAWONE}}$ $\overline{\text{ZN}}$ $\overline{\text{NTOPOC}}$ $\overline{\text{THPOY}}$ $\overline{\text{MPKOOU}}$ $\overline{\text{NTE}}$ $\overline{\text{OY-}}$
 $\overline{\text{RWME}}$ $\overline{\text{NOYXE}}$ $\overline{\text{NOYCO TE}}$ · $\overline{\text{TENOY}}$ $\overline{\text{OE}}$ $\overline{\text{ON}}$ $\overline{\text{ZAMHN}}$ $\overline{\text{TXW}}$
 $\overline{\text{MMOC}}$ $\overline{\text{NHTN}}$ $\overline{\text{XE}}$ $\overline{\text{RWME}}$ $\overline{\text{NIM}}$ $\overline{\text{ETNA XI}}$ $\overline{\text{MPMYCTHPION}}$ $\overline{\text{ET-}}$
 5 $\overline{\text{MMA Y}}$ $\overline{\text{NTE}}$ $\overline{\text{PIATWAXE}}$ $\overline{\text{EPOT}}$ · $\overline{\text{NCHOKCH}}$ $\overline{\text{EBOA}}$ $\overline{\text{ZN}}$ $\overline{\text{NECH-}}$
 $\overline{\text{TYPOC}}$ $\overline{\text{THPOY}}$ $\overline{\text{MN}}$ $\overline{\text{NECHCXHMA}}$ $\overline{\text{THPOY}}$ · $\overline{\text{OYRWME}}$ $\overline{\text{PE}}$
 $\overline{\text{ECHM}}$ $\overline{\text{PKOCMOC}}$ · $\overline{\text{ALLA}}$ $\overline{\text{CHOYOTB}}$ $\overline{\text{ENAGGELOS}}$ $\overline{\text{THPOY}}$ ·
 $\overline{\text{AYW}}$ $\overline{\text{CHAOYWTB}}$ $\overline{\text{NZOYO}}$ $\overline{\text{EROOU}}$ $\overline{\text{THPOY}}$ · $\overline{\text{OYRWME}}$ $\overline{\text{PE}}$
 $\overline{\text{ECHIXM}}$ $\overline{\text{PKOCMOC}}$ $\overline{\text{ALLA}}$ $\overline{\text{CHOYOTB}}$ $\overline{\text{ENARXAGGELOS}}$ $\overline{\text{TH-}}$
 10 $\overline{\text{POY}}$ · $\overline{\text{AYW}}$ $\overline{\text{CHAOYWTB}}$ $\overline{\text{ON}}$ $\overline{\text{NZOYO}}$ $\overline{\text{EROOU}}$ $\overline{\text{THPOY}}$ ·
 $\overline{\text{OYRWME}}$ $\overline{\text{PE}}$ $\overline{\text{ECHIXM}}$ $\overline{\text{PKOCMOC}}$ $\overline{\text{ALLA}}$ $\overline{\text{CHOYOTB}}$ $\overline{\text{ENTY-}}$ $\overline{\text{CIR}}$
 $\overline{\text{PANNOC}}$ $\overline{\text{THPOY}}$ · $\overline{\text{AYW}}$ $\overline{\text{CHAXICE}}$ $\overline{\text{EROOU}}$ $\overline{\text{THPOY}}$ · $\overline{\text{OY-}}$
 $\overline{\text{RWME}}$ $\overline{\text{PE}}$ $\overline{\text{ECHIXM}}$ $\overline{\text{PKOCMOC}}$ $\overline{\text{ALLA}}$ $\overline{\text{CHOYOTB}}$ $\overline{\text{ENXOEIC}}$
 $\overline{\text{THPOY}}$ · $\overline{\text{AYW}}$ $\overline{\text{CHAXICE}}$ $\overline{\text{EROOU}}$ $\overline{\text{THPOY}}$ · $\overline{\text{OYRWME}}$ $\overline{\text{PE}}$
 15 $\overline{\text{ECHIXM}}$ $\overline{\text{PKOCMOC}}$ $\overline{\text{ALLA}}$ $\overline{\text{CHOYOTB}}$ $\overline{\text{ENNOYTE}}$ $\overline{\text{THPOY}}$ ·
 $\overline{\text{AYW}}$ $\overline{\text{CHAXICE}}$ $\overline{\text{EROOU}}$ $\overline{\text{THPOY}}$ · $\overline{\text{OYRWME}}$ $\overline{\text{PE}}$ $\overline{\text{ECHIXM}}$
 $\overline{\text{PKOCMOC}}$ $\overline{\text{ALLA}}$ $\overline{\text{CHOYOTB}}$ $\overline{\text{ENEFWCTHR}}$ · $\overline{\text{THPOY}}$ $\overline{\text{AYW}}$
 $\overline{\text{CHAXICE}}$ $\overline{\text{EROOU}}$ $\overline{\text{THPOY}}$ · $\overline{\text{OYRWME}}$ $\overline{\text{PE}}$ $\overline{\text{ECHIXN}}$ $\overline{\text{PKOC-}}$
 $\overline{\text{MOC}}$ $\overline{\text{ALLA}}$ $\overline{\text{CHOYOTB}}$ $\overline{\text{ENZILIKRINES}}$ $\overline{\text{THPOY}}$ $\overline{\text{AYW}}$ $\overline{\text{CHAXICE}}$
 20 $\overline{\text{EROOU}}$ $\overline{\text{THPOY}}$ · $\overline{\text{OYRWME}}$ $\overline{\text{PE}}$ $\overline{\text{ECHIXM}}$ $\overline{\text{PKOCMOC}}$ $\overline{\text{ALLA}}$
 $\overline{\text{CHOYOTB}}$ $\overline{\text{ENETPIAYNAMIC}}$ $\overline{\text{THPOY}}$ · $\overline{\text{AYW}}$ $\overline{\text{CHAXICE}}$ $\overline{\text{ERO-}}$
 $\overline{\text{OU}}$ $\overline{\text{THPOY}}$ · $\overline{\text{OYRWME}}$ $\overline{\text{PE}}$ $\overline{\text{ECHIXM}}$ $\overline{\text{PKOCMOC}}$ $\overline{\text{ALLA}}$ $\overline{\text{CHOY-}}$
 $\overline{\text{OTB}}$ $\overline{\text{ENEPPOPATWP}}$ $\overline{\text{THPOY}}$ $\overline{\text{AYW}}$ $\overline{\text{CHAXICE}}$ · $\overline{\text{EROOU}}$ $\overline{\text{TH-}}$ $\overline{\text{CIR}}^b$
 $\overline{\text{POY}}$ · $\overline{\text{OYRWME}}$ $\overline{\text{PE}}$ $\overline{\text{ECHIXM}}$ $\overline{\text{PKOCMOC}}$ $\overline{\text{ALLA}}$ $\overline{\text{CHOYOTB}}$
 25 $\overline{\text{ENAZOPATOC}}$ $\overline{\text{THPOY}}$ $\overline{\text{AYW}}$ $\overline{\text{CHAXICE}}$ $\overline{\text{EROOU}}$ $\overline{\text{THPOY}}$ ·
 $\overline{\text{OYRWME}}$ $\overline{\text{PE}}$ $\overline{\text{ECHIXM}}$ $\overline{\text{PKOCMOC}}$ $\overline{\text{ALLA}}$ $\overline{\text{CHOYOTB}}$ $\overline{\text{EPNOC}}$

18 MS $\overline{\text{ECHIXN}}$; read $\overline{\text{ECHIXM}}$.

it will be in all *places* in the length of time ¹ in which a man shoots an arrow. Now at this time, *truly* I say to you that every man who will receive that *mystery* of the Ineffable and is completed in all its *types* and all its *patterns*, he is a man in the *world* *but* he is superior to all the *angels* and he will be much superior to them all. He is a man in the *world*, *but* he is superior to all the *archangels* and he will be much superior to them all. He is a man in the *world*, *but* he is superior to all the *tyrants* and he will be exalted over them all. He is a man in the *world*, *but* he is superior to all the lords and he will be exalted over them all. He is a man in the *world*, *but* he is superior to all the gods and he will be exalted over them all. He is a man in the *world*, *but* he is superior to all the *luminaries* and he will be exalted over them all. He is a man in the *world*, *but* he is superior to all the *pure ones* and he will be exalted over them all. He is a man in the *world*, *but* he is superior to all the *triple powers* and he will be exalted over them all. He is a man in the *world*, *but* he is superior to all the *forefathers* and he will be exalted over them all. He is a man in the *world*, *but* he is superior to all the *invisible ones* and he will be exalted over them all. He is a man in the *world*, *but* he is superior to the great | *invisible*

¹ (2) the length of time; Till : the short time.

ἡπροπατωρ ἡαζορατος αγω χναχιςε ον εροϷ· οϷ-
 Ϸμε πε εϷι $\overline{\chi\mu}$ πκοσμος αλλα ϷοϷο $\overline{\tau\beta}$ ενατμε-
 σοϷ τηροϷ αγω χναχιςε εροοϷ τηροϷ· οϷρϷμε
 πε εϷι $\overline{\chi\mu}$ πκοσμος αλλα ϷοϷο $\overline{\tau\beta}$ ενεπροβολοοϷε
 5 ἡτε πεθησαϷρος ἡποϷοειν αγω χναχιςε εροοϷ
 τηροϷ· οϷρϷμε πε εϷι $\overline{\chi\mu}$ πκοσμος αλλα ϷοϷο $\overline{\tau\beta}$
 επκερασμος αγω χναχιςε εροϷ τηρ $\overline{\chi}$ · οϷρϷμε πε
 εϷι $\overline{\chi\eta}$ πκοσμος αλλα ϷοϷο $\overline{\tau\beta}$ επτοπος τηρ $\overline{\chi}$ ἡπε-
 θησαϷρος αγω χναχιςε εροϷ τηρ $\overline{\chi}$ · οϷρϷμε πε
 10 εϷι $\overline{\chi\eta}$ πκοσμος αλλα χναρ $\overline{\rho\rho}$ ἡμ $\overline{\mu\lambda\iota}$ $\overline{\eta\eta}$ ταμ $\overline{\eta\tau\epsilon\rho\omicron}$ ·
 οϷρϷμε πε εϷι $\overline{\chi\mu}$ πκοσμος αλλα Ϸο ἡρ $\overline{\rho}$ $\overline{\eta\mu}$ ποϷ- [C1Δ]
 οειν· οϷρϷμε πε εϷι $\overline{\chi\mu}$ πκοσμος αλλα ἡοϷεβολ
 $\overline{\eta\mu}$ πκοσμος αν πε: αγω $\overline{\eta\mu\eta\eta}$ $\overline{\eta\chi}$ ἡμος ἡτη $\overline{\eta}$
 $\overline{\chi\epsilon}$ πρϷμε ε $\overline{\tau\mu\mu\alpha\gamma}$ πε ανοκ αγω ανοκ πε πρϷμε
 15 ε $\overline{\tau\mu\mu\alpha\gamma}$ · αγω $\overline{\eta\rho\alpha\iota}$ $\overline{\eta\eta}$ πβωλ εβολ ἡπκοσμος ετε
 πα $\overline{\iota}$ πε ερϷαν πτηρ $\overline{\chi}$ ωλ' ε $\overline{\eta\rho\alpha\iota}$ · αγω εϷωανωλ
 ε $\overline{\eta\rho\alpha\iota}$ τηροϷ ἡει παρι $\overline{\theta\mu\omicron}$ ἡνεψ $\overline{\chi\chi\omicron\omicron\omicron}$ ἡτελιος·
 αγω ἡταϷωπε ει $\overline{\omicron}$ ἡρ $\overline{\rho}$ $\overline{\eta\eta}$ τη $\overline{\eta\tau\epsilon}$ ἡπ $\overline{\eta\lambda\epsilon}$ ἡπαρ $\overline{\alpha\varsigma}$ -
 τα $\overline{\tau\eta\varsigma}$ ει $\overline{\omicron}$ ἡρ $\overline{\rho}$ ε $\overline{\eta\rho\alpha\iota}$ ε $\overline{\chi\eta}$ νεπροβολοοϷε τηροϷ
 20 ἡποϷοειν· αγω ει $\overline{\omicron}$ ἡρ $\overline{\rho}$ ε $\overline{\eta\rho\alpha\iota}$ ε $\overline{\chi\mu}$ π $\overline{\alpha\omega\chi}$ $\overline{\eta\eta\lambda}$ -
 μ $\overline{\eta\eta}$ · ἡ $\overline{\eta}$ π $\overline{\eta\omicron\omicron}$ ἡω $\overline{\eta\eta}$ · ἡ $\overline{\eta}$ πω $\overline{\omicron\mu\eta\tau}$ ἡ $\overline{\eta\mu\eta\eta}$ · ἡ $\overline{\eta}$ πε-
 ψ $\overline{\iota\varsigma}$ ἡφ $\overline{\gamma\lambda\alpha\varsigma}$ · αγω ει $\overline{\omicron}$ ἡρ $\overline{\rho}$ ε $\overline{\chi\mu}$ πα $\overline{\lambda\omicron\omicron}$ ἡπα $\overline{\lambda\omicron\omicron}$ ·
 ετε ἡτοοϷ νε ἡ $\overline{\eta\lambda\tau\epsilon\epsilon\gamma}$ ἡ $\overline{\varsigma\omega\tau\eta\rho}$ · αγω ει $\overline{\omicron}$ ἡρ $\overline{\rho}$ [C1Δ^b]
 ε $\overline{\chi\mu}$ π $\overline{\mu\eta\tau\varsigma\eta\omicron\omicron\omicron}$ ἡ $\overline{\varsigma\omega\tau\eta\rho}$ · ἡ $\overline{\eta}$ παρι $\overline{\theta\mu\omicron}$ τηρ $\overline{\chi}$ ἡ-

1 MS ἡπροπατωρ inserted in margins.

8 MS εϷι $\overline{\chi\eta}$; read εϷι $\overline{\chi\mu}$; also line 10.

15 MS $\overline{\eta\eta}$; read $\overline{\eta\mu}$.

forefather and he will also be exalted above him. He is a man in the *world*, *but* he is superior to all those of the *Midst* and he will be exalted over them all. He is a man in the *world*, *but* he is superior to the *emanations* of the *Treasury* of the light and he will be exalted over them all. He is a man in the *world*, *but* he is superior to the *mixture* and he will be exalted over it all. He is a man in the *world*, *but* he is superior to the whole *place* of the *Treasury* and he will be exalted over it all. He is a man in the *world*, *but* he will become ruler (king) with me in my kingdom. He is a man in the *world*, *but* he is ruler (king) in the light. He is a man in the *world*, *but* he is not of the *world*. And *truly* I say to you : that man is I and I am that man, and at the dissolution of the *world* — that is, when the All ascends and when the *number* of all the *perfect souls* ascends — I will become¹ ruler (king) in the midst of the last *helper* (*para-states*), and ruler (king) over all the *emanations* of the light ; and ruler (king) over the seven *amens* and the five trees and the three *amens* and the nine *watchers* ; and ruler (king) over the child of the child which are the twin *saviours* ; and ruler (king) over the twelve *saviours* and the whole *number* |

¹ (18) I will become; lit. I have become.

ΝΕΨΥΧΟΟΥΕ ΝΤΕΛΙΟΣ ΝΑΪ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ 2Μ
 ΠΟΥΘΕΙΝ· ΑΥΩ ΡΩΜΕ ΝΙΜ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ 2Μ ΠΙ-
 ΑΤΩΑΧΕ ΕΡΟ4 ΣΕΝΑΩΩΠΕ ΝΩΒΡΡΡΟ ΝΜΜΑΪ ΣΕΝΑ-
 ΖΜΟΟΣ ΖΙ ΟΥΝΑΜ ΜΜΟΪ ΑΥΩ ΖΙ ΖΒΟΥΡ ΜΜΟΪ ΖΡΑΪ 2Ν ΤΑ-
 5 ΜΝΤΕΡΟ· ΑΥΩ ΖΑΜΗΝ †ΧΩ ΜΜΟΣ ΝΗΤΝ ΧΕ ΝΡΩΜΕ
 ΕΤΜΜΑΥ ΝΤΟΟΥ ΠΕ ΑΝΟΚ' ΑΥΩ ΑΝΟΚ ΠΕ ΝΤΟΟΥ·
 ΕΤΒΕ ΠΑΪ ΔΕ ΑΪΧΟΟΣ ΕΡΩΤΝ ΜΠΙΟΥΘΕΩ ΧΕ ΤΕΤΝΑ-
 ΖΜΟΟΣ ΕΖΡΑΪ ΕΧΝ ΝΕΤΝΘΡΟΝΟΣ ΖΙ ΟΥΝΑΜ ΜΜΟΪ ΑΥΩ
 ΖΙ ΖΒΟΥΡ ΜΜΟΪ ΖΡΑΪ 2Ν ΤΑΜΝΤΕΡΟ· ΑΥΩ ΤΕΤΝΑΡΡΡΟ
 10 ΝΜΜΑΪ· ΕΤΒΕ ΠΑΪ ΔΕ ΜΠΙ†ΣΟ· ΟΥΔΕ ΜΠΙΩΠΕ ΕΪΜΟΥ-
 ΤΕ ΟΥΒΕ-ΤΗΥΤΝ ΧΕ ΝΑΣΜΗΥ ΑΥΩ ΝΑΩΒΕΕΡ: ΕΒΟΛ ^сιε
 ΧΕ ΤΕΤΝΑΩΩΠΕ ΝΩΒΡΡΡΟ ΝΜΜΑΪ ΖΡΑΪ 2Ν ΤΑΜΝΤΕΡΟ·
 ΝΑΪ ΔΕ ΕΪΧΩ ΜΜΟΟΥ ΕΡΩΤΝ ΕΪΣΟΟΥΝ ΧΕ †ΝΑ†
 ΝΙΤΝ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟ4· ΕΤΕ ΠΜΥΣ-
 15 ΤΗΡΙΟΝ ΕΤΜΜΑΥ ΠΕ ΑΝΟΚ ΑΥΩ ΑΝΟΚ ΠΕ ΠΜΥΣΤΗ-
 ΡΙΟΝ ΕΤΜΜΑΥ· ΤΕΝΟΥ ΔΕ ΟΥΜΟΝΟΝ ΝΤΩΤΝ ΤΕΤΝΑΡ-
 ΡΡΟ ΝΜΜΑΪ· ΑΛΛΑ ΡΩΜΕ ΝΙΜ ΕΤΝΑΧΙ ΜΠΜΥΣΤΗΡΙΟΝ
 ΜΠΙΑΤΩΑΧΕ ΕΡΟ4· ΣΕΝΑΩΩΠΕ ΝΩΒΡΡΡΟ ΝΜΜΑΪ ΖΡΑΪ
 2Ν ΤΑΜΝΤΕΡΟ· ΑΥΩ ΑΝΟΚ ΠΕ ΝΤΟΟΥ· ΑΥΩ ΝΤΟΟΥ
 20 ΠΕ ΑΝΟΚ· ΑΛΛΑ ΠΛΘΡΟΝΟΣ ΝΑΩΩΠΕ Ε4ΟΥΟΤΒ ΕΡΟ-
 ΟΥ· ΕΒΟΛ ΧΕ ΝΤΩΤΝ ΠΕΤΝΑΩΠ2ΙΣΕ 2Μ ΠΚΟΣΜΟΣ ΠΑ-
 ΡΑ ΡΩΜΕ ΝΙΜ ΖΕΩΣ ΩΑΝΤΕΤΝΚΗΡΥCCE ΝΩΑΧΕ ΝΙΜ
 Ε†ΝΑΧΟΟΥ ΕΡΩΤΝ· ΑΛΛΑ ΝΕΤΝΘΡΟΝΟΣ ΝΑΩΩΠΕ ΕΥ-
 ΛΟΧ† ΕΠΩΪ ΖΡΑΪ 2Ν ΤΑΜΝΤΕΡΟ· ΕΤΒΕ ΠΑΪ ΑΪΧΟΟΣ ^сιε ^б
 25 ΕΡΩΤΝ ΜΠΙΟΥΘΕΩ ΧΕ ΠΜΑ Ε†ΝΑΩΩΠΕ ΜΜΟ4· ΣΕΝΑ-
 ΩΩΠΕ ΝΜΜΑΪ Ν6Ι ΠΑΚΕΜΝΤCΝΟΟΥC ΝΔΙΑΚΩΝ· ΑΛΛΑ

of *perfect souls* which will receive *mysteries* in the light. And all men who will receive *mysteries* in the Ineffable will become fellow-rulers (kings) with me and they will sit on my right and on my left in my kingdom. And *truly* I say to you, those men are I and I am they. Concerning this I said to you once : 'You will sit upon your *thrones* on my right and on my left in my kingdom. And you will become rulers (kings) with me. Because of this, I have not refrained *nor* been ashamed to call you my brothers and companions, because you will become fellow-rulers (kings) with me in my kingdom' *. These things now I say to you, knowing that I will give you the *mystery* of the Ineffable, namely : that *mystery* is I and I am that *mystery*. Now at this time, *not only* will you become rulers (kings) with me, *but* all men who will receive the *mystery* of the Ineffable will become fellow-rulers (kings) with me in my kingdom. And I am they and they are I. *But* my *throne* will be superior to them. *But* because you will receive afflictions in the *world above* all men, *until* you *preach* every word which I will say to you, your *thrones* will be joined to mine in my kingdom. Concerning this I said to you once : 'In the place where I will be, there will also be with me my twelve *servers*' [□] ¹. *But* |

* cf. Mt. 19.28; Lk. 22.30

□ cf. Jn. 12.26

¹ (26) see Resch (Bibl. 41) Apocryphon 47, p. 419.

ΜΑΡΙΑ ΤΜΑΓΔΑΛΗΝΗ ΜΝ̄ ΙΩΣΑΝΝΗΣ ΠΠΑΡΘΕΝΟΣ ΣΕΝΑ-
 ΩΩΠΕ ΕΥΟΥΟΤΒ̄ ΕΝΑΜΑΘΗΤΗΣ ΤΗΡΟΥ· ΑΥΩ ΡΩΜΕ
 ΝΙΜ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ ΞΜ̄ ΠΙΑΤΩΑΧΕ ΕΡΟΧ· ΣΕΝΑ-
 ΩΩΠΕ ΖΙ ΖΒΟΥΡ ΜΜΟῙ ΑΥΩ ΖΙ ΟΥΝΑΜ ΜΜΟῙ· ΑΥΩ
 5 ΑΝΟΚ ΠΕ ΝΤΟΟΥ ΑΥΩ ΝΤΟΟΥ ΠΕ ΑΝΟΚ· ΑΥΩ ΣΕΝΑ-
 ΩΩΩ ΜΜΜΗΤΝ̄ ΞΝ̄ ΖΩΒ ΝΙΜ· ΑΛΛΑ ΠΛΗΝ ΝΕΤΝΘΡΟΝΟΣ
 ΝΑΩΩΠΕ ΕΥΟΥΟΤΒ̄ ΕΠΩΟΥ· ΑΥΩ ΠΛΘΡΟΝΟΣ ΖΩ
 ΑΝΟΚ' ΝΑΩΩΠΕ ΕΥΟΥΟΤΒ̄ ΕΠΩΤΝ̄· ΑΥΩ ΡΩΜΕ ΝΙΜ
 ΕΤΝΑΖΕ ΕΠΩΑΧΕ ΜΠΙΑΤΩΑΧΕ ΕΡΟΧ· ΖΑΜΗΝ †ΧΩ Μ-
 10 ΜΟΣ ΕΡΩΤΝ̄ ΧΕ ΝΡΩΜΕ ΕΤΝΑΣΟΥΝ-ΠΩΑΧΕ ΕΤΜΜΑΥ·
 ΣΕΝΑΣΟΥΝ-ΠΣΟΟΥΝ ΝΝΕΪΩΑΧΕ ΤΗΡΟΥ· ΝΤΑΪΧΟΟΥ
 ΕΡΩΤΝ̄· ΝΑΠΒΑΘΟΣ ΑΥΩ ΜΝ̄ ΝΑΠΧΙΣΕ· ΝΑΤΕΩΙΗ ΜΝ̄
 ΝΛ̄ΤΟΥΛΩΣΕ· ΖΑΠΛΞ ΖΑΠΛΩΣ ΣΕΝΑΣΟΥΝ-ΠΣΟΟΥΝ Ν- [CIE]
 ΝΕΪΩΑΧΕ ΤΗΡΟΥ ΝΤΑΪΧΟΟΥ ΕΡΩΤΝ̄· ΑΥΩ ΜΝ̄ ΝΕΤΕ
 15 ΜΠΑ†ΧΟΟΥ ΕΡΩΤΝ̄· ΝΑΪ †ΝΑΧΟΟΥ ΕΡΩΤΝ̄ ΚΑΤΑ ΤΟ-
 ΠΟΣ ΑΥΩ ΚΑΤΑ ΤΑΞΙΣ ΖΡΑΪ ΞΜ̄ ΠΣΩΡ ΕΒΟΛ ΜΠΤΗΡ̄·
 ΑΥΩ ΖΑΜΗΝ †ΧΩ ΜΜΟΣ ΕΡΩΤΝ̄ ΧΕ ΣΕΝΑΕΙΜΕ ΧΕ ΕΡΕ
 ΠΚΟΣΜΟΣ ΚΗ ΕΖΡΑΪ ΝΛΩ ΜΜΙΝΕ· ΑΥΩ ΣΕΝΑΕΙΜΕ ΧΕ
 ΕΡΕ ΝΑΠΧΙΣΕ ΤΗΡΟΥ ΚΗ ΕΖΡΑΪ ΝΛΩ ΝΤΥΠΟΣ· ΑΥΩ ΣΕ-
 20 ΝΑΕΙΜΕ ΧΕ ΕΤΒΕ ΟΥ ΝΖΩΒ Α ΠΤΗΡ̄ ΩΩΠΕ·

ΝΑΪ ΘΕ ΝΤΕΡΕΧΧΟΟΥ ΝΒΙ ΠΣΩΤΗΡ ΑΣΧΟΘ̄Σ ΕΒΟΛ ΝΒΙ
 ΜΑΡΙΑ ΤΜΑΓΔΑΛΗΝΗ ΠΕΧΑΣ· ΧΕ ΠΑΧΟΕΙΣ ΨΙ ΖΑΡΟΪ

9 MS originally ΕΠΙΑΤΩΑΧΕ; additional letters inserted in margin.

13 ΠΒΑΘΟΣ expunged before ΤΟΥΛΩΣΕ.

Maria Magdalene and John the *Virgin* will be superior to all my *disciples*. And all men who will receive *mysteries* in the Ineffable will be on my left and my right ¹. And I am they and they are I. And they will be equal to you in everything, *except that your thrones* will be superior to theirs, and my own *throne* will be superior to yours ². And all men who will find the word of the Ineffable, *truly* I say to you : the men who will know that word will know the knowledge of all these words which I have said to you, those of the *depth* and those of the height, those of the length and those of the breadth. *In a word* they will know the knowledge of all these words which I have said to you and those which I have not yet said to you, which I will say to you *according to place* and *according to rank* in the distribution of the All. And *truly* I say to you : they will know in what way the world is established, and they will know in what *type* all those of the height are established, and they will know why the All has come into existence."

97. Now when the *Saviour* had said these things Maria Magdalene sprang up and said : "My Lord, bear with me |

¹ (4) on my left and on my right; lit. to left of me and to right of me.

² (8, 9) superior to yours. And all men ... Ineffable, truly I say to you; Till : superior to yours and that of all men ... Ineffable. Truly I say to you.

ΑΥΩ ΜΠΡΩΝΤ ΕΡΟΪ ΕΪΩΙΝΕ ΝСА 2ΩВ NIM 2N ΟΥΩΡΧ
 MN ΟΥΑΣΦΑΛΙΑ· ΤΕΝΟΥ ΔΕ ΠΑΧΟΕΙC ΕΪΕ ΟΥΕΤ ΠΩΛ-
 ΧΕ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟЧ ΑΥΩ ΟΥΕΤ ΠΩΛ-
 ΧΕ ΜΠCΟΟΥΝ· ΤΗΡЧ· ΑΟΥΩ2M Ν6Ι ΠCΩΤΗΡ ΠΕΧΛЧ [CIE^b]
 5 ΧΕ ΕΡΕ ΟΥΕΤ ΠΜΥCΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟЧ· ΑΥΩ
 ΟΥΕΤ ΠΩΛΧΕ ΜΠCΟΟΥΝ ΤΗΡЧ· ΑCΟΥΩ2M ΔΕ ΟΝ Ν6Ι
 ΜΑRΙΑ ΠΕΧΛC ΜΠCΩΤΗΡ ΧΕ ΠΑΧΟΕΙC ЧΙ 2ΑΡΟΪ ΕΪΩΙΝΕ
 ΜΜΟΚ ΑΥΩ ΜΠΡΩΝΤ ΕΡΟΪ· ΤΕΝΟΥ ΔΕ ΠΑΧΟΕΙC ΕΙ-
 ΜΗΤΙ ΝΤΝΩΝ2 ΝΤΝCΟΥΝ-ΠCΟΟΥΝ ΜΠΩΑΧΕ ΤΗΡЧ Μ-
 10 ΠΙΑΤΩΑΧΕ ΕΡΟЧ· ΝΤΝΝΛΕΩ6M6ΟΜ ΑΝ ΕΚΛΗΡΟΝΟΜΙ
 ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΪΝ· ΑΟΥΩ2M ΔΕ Ν6Ι ΠCΩΤΗΡ ΠΕ-
 ΧΛЧ ΜΜΑRΙΑ ΧΕ CΕ· ΟΥΟΝ ΓΑΡ NIM ΕΤΝΑΧΙ ΜΠΜΥC-
 ΤΗΡΙΟΝ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ ΠΟΥΑ ΠΟΥΑ ΝΑΒΩК ΝЧ-
 ΚΛΗΡΟΝΟΜΙ ΩΑ ΠΤΟΠΟC ΝΤΛЧΧΙ-ΜΥCΤΗΡΙΟΝ ΩΑΡΟЧ·
 15 ΑΛΛΑ ΝЧΝΑCΟΥΝ-ΠCΟΟΥΝ ΑΝ ΜΠΤΗΡЧ· ΧΕ ΕΤΒΕ ΟΥ
 Α ΝΛΪ ΤΗΡΟΥ ΩΩΠΕ ΕΙΜΗΤΙ ΝЧCΟΥΝ-ΠΩΑΧΕ ΝΟΥΩΤ
 ΝΤΕ ΠΙΑΤΩΑΧΕ ΕΡΟЧ· ΕΤΕ ΝΤΟЧ ΠΕ ΠCΟΟΥΝ ΜΠΤΗ-
 РЧ· ΑΥΩ ΟΝ ΦΛΪΕΡΩC ΑΝΟК ΠΕ ΠCΟΟΥΝ ΜΠΤΗΡЧ· CIZ
 ΑΥΩ ΟΝ ΜΝ6ΟΜ ΝCΟΥΝ-ΠΩΑΧΕ ΝΟΥΩΤ ΝΤΕ ΠCΟ-
 20 ΟΥΝ· ΕΙΜΗΤΙ ΔΕ ΝЧΧΙ ΝΩΟРΠ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΙΑΤ-
 ΩΑΧΕ ΕΡΟЧ· ΑΛΛΑ ΡΩΜΕ NIM ΕΤΝΑΧΙ-ΜΥCΤΗΡΙΟΝ 2M
 ΠΟΥΟΕΙΝ ЧΝΑΒΩК Ν6Ι ΠΟΥΑ ΠΟΥΑ ΝЧΚΛΗΡΟΝΟΜΙ ΩΑ
 ΠΤΟΠΟC ΝΤΛЧΧΙ-ΜΥCΤΗΡΙΟΝ ΩΑΡΟЧ· ΕΤΒΕ ΠΛΪ ΛΙ-
 ΧΟΟC ΕΡΩΤN ΜΠΙΟΥΟΕΙΩ ΧΕ ΠΕΤΠΙCΤΕΥΕ ΕΥΠΡΟ-

and be not angry with me, as I question all things with assurance and *certainly*. Now at this time, my Lord, is the word of the *mystery* of the Ineffable one thing, and the word of the whole knowledge another?"

The *Saviour* answered and said: "Yes, the *mystery* of the Ineffable is one thing and the word of the whole knowledge is another."

But Maria answered again and said to the *Saviour*: "My Lord, bear with me as I question thee and be not angry with me: Now at this time, my Lord, *unless* we live and know the knowledge of the whole word of the Ineffable, will we be unable to *inherit* the Kingdom of the Light?"

The *Saviour* *however* answered and said to Maria: "Certainly, *for* of everyone who will receive the *mystery* of the Kingdom of the Light, each will go and *inherit* the *place* as far as which he has received *mysteries*. But he will not know the knowledge of the All, why all these things came into existence, *unless* he knows the one word of the Ineffable, which is the knowledge of the All, and again *clearly*: I am the knowledge of the All. And furthermore it is not possible to know the one word of knowledge *unless* he first receives the *mystery*¹ of the Ineffable. But of all men who will receive mysteries in the light, each one will go and *inherit* the *place* as far as which he has received *mysteries*. Concerning this I once said to you: 'He who *believes* a *prophet* | will receive the reward of a *prophet*, and he who

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¹ (20) unless he first receives the mystery; Till: unless he receives the First Mystery.

ΦΗΤΗΣ ΧΝΑΧΙ ΜΠΒΕΚΕ ΝΟΥΠΡΟΦΗΤΗΣ· ΑΥΩ ΠΕΤΠΙΣ-
 ΤΕΥΕ ΕΥΔΙΚΑΙΟΣ ΧΝΑΧΙ ΜΠΒΕΚΕ ΝΟΥΔΙΚΑΙΟΣ· ΕΤΕ
 ΠΑΪ ΠΕ ΧΕ ΠΜΑ ΝΤΑ ΠΟΥΑ ΠΟΥΑ ΧΙ-ΜΥΣΤΗΡΙΟΝ ΨΑ-
 ΡΟΥ ΕΧΝΑΒΩΚ ΕΡΟΥ· ΠΕΤΧΙ ΕΧΟΒΚ ΕΧΝΑΚΛΗΡΟΝΟΜΙ
 5 ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΣΟΒΚ· ΑΥΩ ΠΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ
 ΕΧΟΥΟΤΒ ΕΧΝΑΚΛΗΡΟΝΟΜΙ ΝΝΤΟΠΟΣ ΕΤΧΟΣΕ· ΑΥΩ
 ΠΟΥΑ ΠΟΥΑ ΝΑΩ 2Μ ΠΕΧΤΟΠΟΣ 2ΡΑΪ 2Μ ΠΟΥΟΕΙΝ
 ΝΤΑΜΝΤΕΡΟ· ΑΥΩ ΠΟΥΑ ΠΟΥΑ ΝΑΡ-ΤΕΞΟΥΣΙΑ ΕΝΤΑ-
 ΖΙΣ ΕΤΠΕΧΕΣΗΤ· ΑΛΛΑ ΝΧΝΑΡ-ΤΕΞΟΥΣΙΑ ΑΗ ΕΒΩΚ ΕΝ- ^{ciz} ^b
 10 ΤΑΖΙΣ ΕΤΠΕΧΣΑ2ΡΕ· ΑΛΛΑ ΕΧΝΑΩ 2Μ ΠΤΟΠΟΣ ΝΤΕ-
 ΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ ΝΤΑΜΝΤΕΡΟ· ΕΧΩΟΠ 2Ν ΟΥ-
 ΝΟΣ ΝΟΥΟΪΝ ΕΜΝ-ΩΙ ΕΡΟΥ· 2ΙΤΝ ΝΝΟΥΤΕ ΜΝ ΝΑ2Ο-
 ΡΑΤΟΣ ΤΗΡΟΥ ΑΥΩ ΝΨΩΠΕ 2Ν ΟΥΝΟΣ ΝΡΑΨΕ ΜΝ
 ΟΥΝΟΣ ΝΤΕΛΗΛ· ΤΕΝΟΥ 6Ε 2ΩΩΧ ΣΩΤΜ ΤΑΨΑΧΕ
 15 ΝΜΜΗΤΝ ΕΤΒΕ ΠΕΟΟΥ ΝΝΕΤΝΑΧΙ 2ΩΟΥ ΜΠΜΥΣΤΗ-
 ΡΙΟΝ ΝΤΕ ΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΠΕΤΝΑΧΙ ΟΥΝ Μ-
 ΠΜΥΣΤΗΡΙΟΝ ΜΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΧΝΑ-
 ΨΩΠΕ 2Μ ΠΕΟΥΟΕΨ ΕΤΧΝΗΥ ΕΒΟΛ 2Μ ΠΣΩΜΑ ΝΘΥ-
 ΛΗ ΝΝΑΡΧΩΝ· ΣΕΝΗΥ Ν6Ι ΜΠΑΡΑΛΗΜΠΤΩΡ ΝΕΡΙΝΑΙΟΣ
 20 ΝΣΕΕΙΝΕ ΝΤΕΨΥΧΗ ΜΠΡΩΜΕ ΕΤΜΜΑΥ ΕΒΟΛ 2Μ ΠΣΩ-
 ΜΑ· ΑΥΩ ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΝΑΡ-ΟΥΝΟΣ ΝΨΛΙ6 ΝΟΥ-
 ΟΕΙΝ ΝΤΟΟΤΟΥ ΝΜΠΑΡΑΛΗΜΠΤΩΡ ΝΕΡΙΝΑΙΟΣ ΑΥΩ
 ΜΠΑΡΑΛΗΜΠΤΗΣ ΕΤΜΜΑΥ ΝΑΡ2ΟΤΕ 2ΗΤΨ ΜΠΟΥΟΕΙΝ Ν- ^[cin]
 ΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΑΥΩ ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΣΝΑΒΩΚ
 25 ΕΠΧΙ6Ε ΝΣΧΩΤΕ ΝΝΤΟΠΟΣ ΤΗΡΟΥ ΝΤΕ ΝΑΡΧΩΝ· ΜΝ
 ΝΤΟΠΟΣ ΤΗΡΟΥ ΝΤΕ ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΟΥΟΕΙΝ ΑΥΩ

4 MS ΧΙ ΕΧΟΒΚ; read ΧΙ-ΜΥΣΤΗΡΙΟΝ ΕΧΟΒΚ.

8 MS ΕΝΤΑΖΙΣ; better (ΕΒΩΚ) ΕΝΤΑΖΙΣ.

*believes a righteous man will receive the reward of a righteous man**. That is, each one will go to the *place* as far as which he has received *mysteries*. He who receives a small *<mystery>*¹ will *inherit* what is small. And he who receives a superior *mystery* will *inherit* the elevated *places*. And each one will remain in his *place* in the light of my kingdom. And each one will have *authority* over the *ranks* beneath him. *But* he will not have the *authority* to go to the *ranks* above him. *But* he will remain in the *place* of the *inheritance* of the light of my kingdom, being in a great light to which there is no measure among the gods and all the *invisible ones*, and he will be in great joy and great gladness.

Now at this time moreover, hear that I speak with you concerning the glory of those who will receive the *mystery* of the First *Mystery*. Now he who will receive the *mystery* of that *First Mystery*, it will happen at the time when he comes forth from the *body* of *matter* of the *archons*, the *erinaioi paralemptores* come to bring forth the *soul* of that man from the *body*. And that *soul* will become a great beam of light in the hands of the *erinaioi paralemptores*, and those *paralemtai* will be afraid at the light of that *soul*. And that *soul* will go to the height and penetrate all the *places* of the *archons* and all the *places* of the *emanations* of the light. And | it will not give an *answer*, nor a *defence*,

* cf. Mt. 10.41

¹ (4) a small *<mystery>*; Schmidt : a small one.

ἄνθρωπος ἀποφασίς ἂν οὐδὲ ἀπολογία οὐδὲ σύμβολον
 5 ἄλλ' ἢ ἄλλος ἄνθρωπος ἄντε ποιοῖν· οὐδὲ ἄλλ' ἢ ἄλλος
 ἄνθρωπος ἄντε ἄρχων· ἀλλὰ ἐκείνῳ τῷ ἄνθρωπῳ
 10 ἐστὶν ἕκαστος ἄνθρωπος ἄνθρωπος ἄνθρωπος· ἄνθρωπος
 ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος
 15 ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος
 ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος
 20 ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος
 ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος
 25 ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος ἄνθρωπος

9 MS ἑτοῦνῃ; read ἑτῇνῃ.

19 MS ἄλλ' ἢ ἄλλος; read ἄλλος.

21 MS ἐκείνῳ; read ἐκείνῳ.

nor a secret sign in any place of the light, nor in any place of the archons, but it will penetrate into all places and it will pass through them all, and go and rule over all the places of the first saviour. Likewise also he who will receive the second mystery of the First Mystery, with the third and the fourth, until he receives the twelfth mystery of the First Mystery, when he reaches the time of his coming forth from the body of matter of the archons, the erinaioi paralemptores come and bring forth the soul of that man from the body of matter. And those souls will become a great beam of light in the hands of the erinaioi paralemptores and those paralemptai will be afraid at the light of that soul and they will be enfeebled and fall upon their faces. And those souls will ascend to the height immediately, and will pass through all the places of the archons and into all the places of the emanations of the light. And they will not give answer or defence in any place, nor a secret sign, but they will penetrate into all places and pass through them all. And they will rule over all the places of the twelve saviours. So that those who receive the second mystery of the First Mystery will rule | over all the places of the second saviour in the

5 ε2ΡΑΪ ΕΧΝ̄ ΝΤΟΠΟΣ ΤΗΡΟΥ Μ̄ΠΜΕ2CΝΑΥ Ν̄CΩΤΗΡ 2ΡΑΪ
 2Ν ΝΕΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΘΕΙΝ· 2ΟΜΟΙΩC ΟΝ ΝΕΤΧΙ
 Μ̄ΠΜΕ2ΨΟΜΝΤ Μ̄ΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΙΨΟΡΠ̄ Μ̄ΜΥCΤΗΡΙΟΝ
 Μ̄Ν ΠΜΕ2ΥΤΟΟΥ Μ̄Ν ΠΜΕ2ΨΟΥ Μ̄Ν ΠΜΕ2CΟΟΥ 2ΕΩC
 5 ΨΑ ΠΜΕ2Μ̄ΝΤCΝΟΟΥC ΠΟΥΑ ΠΟΥΑ ΝΑΡ̄ΡΡΟ Ε2ΡΑΪ ΕΧΝ̄
 ΝΤΟΠΟΣ ΤΗΡΟΥ Μ̄ΠCΩΤΗΡ ΝΤΑ4ΧΙ Μ̄ΠΜΥCΤΗΡΙΟΝ ΨΑ-
 ΡΟ4· ΑΥΩ ΠΕΤΝΑΧΙ Μ̄ΠΜΕ2Μ̄ΝΤCΝΟΟΥC Μ̄ΜΥCΤΗΡΙΟΝ
 2Ι ΝΕΥΕΡΗΥ ΝΤΕ ΠΙΨΟΡΠ̄ Μ̄ΜΥCΤΗΡΙΟΝ ΕΤΕ ΝΤΟ4 ΠΕ
 ΠΑΥΘΕΝΤΗC Μ̄ΜΥCΤΗΡΙΟΝ· ΠΑΪ ΕΨΑΧΕ Ν̄ΜΜΗΤ̄Ν ΕΤ-
 10 ΒΗΗΤ̄4·¹ ΑΥΩ ΠΕΤΝΑΧΙ ΟΥΝ Μ̄ΠΜ̄ΝΤCΝΟΟΥC Μ̄ΜΥC-
 ΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ ΝΑΪ ΕΤΗΠ ΕΠΙΨΟΡΠ̄ Μ̄ΜΥCΤΗΡΙΟΝ·
 Ε4ΨΑΝΕΙ ΕΒΟΛ 2Μ̄ ΠΚΟCΜΟC 4ΝΑΧΩΤΕ Ν̄ΝΤΟΠΟC ΤΗ-
 ΡΟΥ ΝΤΕ ΝΑΡΧΩΝ Μ̄Ν ΝΤΟΠΟC ΤΗΡΟΥ ΝΤΕ ΠΟΥΘΕΙΝ
 Ε4Ο ΝΟΥΝΟC ΝΑΠΟΡΡΟΙΑ ΝΤΕ ΠΟΥΟΪΝ·² ΑΥΩ ΟΝ 4ΝΑΡ- ciθ^b
 15 ΡΡΟ Ε2ΡΑΪ ΕΧΝ̄ ΝΤΟΠΟC ΤΗΡΟΥ Μ̄ΠΜ̄ΝΤCΝΟΟΥC Ν̄CΩ-
 ΤΗΡ· ΑΛΛΑ Ν̄CΕΝΑΨΨΑΨ ΑΝ Μ̄Ν ΝΕΤΧΙ Μ̄ΠΜΥCΤΗΡΙΟΝ
 ΝΟΥΩΤ Μ̄ΠΙΑΨΑΧΕ ΕΡΟ4· ΑΛΛΑ ΠΕΤΝΑΧΙ Ν̄ΜΜΥCΤΗ-
 ΡΙΟΝ ΕΤ̄ΜΜΑΥ 4ΝΑ6Ω 2Ν ΝΤΑΞΙC ΕΤ̄ΜΜΑΥ ΕΒΟΛ ΧΕ
 CΕΟΥΟΤ̄Β· ΑΥΩ 4ΝΑ6Ω 2Ν ΝΤΑΞΙC Μ̄ΠΜ̄ΝΤCΝΟΟΥC
 20 Ν̄CΩΤΗΡ:

ΑCΨΩΠΕ ΝΤΕΡΕ ΙC ΟΥΩ Ε4ΧΩ Ν̄ΝΕΪΨΑΧΕ ΕΝΕ4-
 ΜΑΘΗΤΗC ΑCΕΙ' ΕΘΗ Ν̄6Ι ΜΑΡΙΑ ΤΜΑΓΔΑΛΛΗΝΗ ΑCΨΠΙ
 ΕΝΟΥΕΡΗΤΕ Ν̄ΙC ΠΕΧΑC ΧΕ ΠΑΧΟΕΙC 4Ι 2ΑΡΟΪ ΑΥΩ
 Μ̄ΠΡ̄CΩΝΤ̄ ΕΡΟΪ ΕΪΨΙΝΕ Μ̄ΜΟΚ· ΑΛΛΑ ΝΑ ΝΑΝ ΠΑΧΟΕΙC
 25 ΑΥΩ Ν̄ΓCΩΛΠ̄ ΝΑΝ ΕΒΟΛ Ν̄2ΩΒ ΝΙΜ ΕΤ̄ΝΝΑΨΙΝΕ Ν-

16 MS Ν̄CΕΝΑΨΨΑΨ; better Ν̄CΕΝΑΨΑΨ.

inheritances of the light. *Likewise* of those who receive the third *mystery* of the First *Mystery* with the fourth, and the fifth and the sixth, *until* the twelfth, each one will rule over all the *places* of the *saviour* as far as whom he has received *mysteries*. And he who will receive the twelfth *mystery* together with the First *Mystery*, this is the *authentic mystery* of which I have spoken to you. And he who will *now* receive that twelfth *mystery* which belongs to the First *Mystery*, when he comes forth from the *world*, he will penetrate all the *places* of the *archons* and all the *places* of the light, being a great *outpouring* of light. And furthermore he will rule over all the *places* of the twelve *saviours*. *But* they will not be equal with those that receive the one *mystery* of the Ineffable. *But* he who will receive that *mystery* will remain in those *ranks* because they are superior, and he will remain in the *ranks* of the twelve *saviours*.”

98. It happened when Jesus finished saying these words to his *disciples*, Maria Magdalene came forward, she kissed the feet of Jesus, she said : “My Lord, bear with me and be not angry with me for questioning thee, *but* have mercy on us, my Lord, and reveal to us all things which we will question. | Now at this time, my Lord, *how* does the First

CΩΟΥ· ΤΕΝΟΥ ΔΕ ΠΑΧΟΕΙC ΠΩC ΠΙΩΟΡΠ̄ ΜΜΥCΤΗ-
 ΡΙΟΝ ΟΥΝΤΑЧ ΜΜΑΥ ΜΜΝΤCΝΟΟΥC ΜΜΥCΤΗΡΙΟΝ· ΠΙ-
 ΑΤΩΑΧΕ ΕΡΟЧ ΟΥΜΥCΤΗΡΙΟΝ ΝΟΥΩΤ ΠΕΤΝΤΑЧ· ΑЧ-
 ΟΥΩΩΒ̄ ΝCΙ IC ΠΕΧΑЧ ΝΑC· ΧΕ ΟΥΜΥCΤΗΡΙΟΝ ΝΟΥ-
 5 ΩΤ ΜΕΝΤΟΙΓΕ ΠΕΤΝΤΑЧ· ΑΛΛΑ ΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ [CK]
 ЧΕΙΡΕ ΝΩΟΜΝΤ̄ ΜΜΥCΤΗΡΙΟΝ ΕΠΙΜΥCΤΗΡΙΟΝ ΝΟΥΩΤ
 ΠΕ· ΑΛΛΑ ΟΥΕΤ ΠΤΥΠΟC ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ· ΑΥΩ
 ΟΝ ΩΑЧ̄-†ΟΥ ΜΜΥCΤΗΡΙΟΝ ΕΥΑ ΝΟΥΩΤ ΟΝ ΠΕ· ΑΛΛΑ
 ΟΥΕΤ ΠΤΥΠΟC ΜΠΟΥΑ ΠΟΥΑ· ΖΩCΤΕ ΠΕ†ΟΥ ΜΜΥC-
 10 ΤΗΡΙΟΝ ΕΥΩΗΩ ΜΝ ΝΕΥΕΡΗΥ ΖΡΑΪ ΖМ ΠΜΥCΤΗΡΙΟΝ
 ΝΤΜΝΤΕРО ΖΡΑΪ ΖН ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ· ΑΛΛΑ
 ΟΥΕΤ ΠΤΥΠΟC ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ· ΑΥΩ ΤΕΥ-
 ΜΝΤΕРО CΟΥΟТВ ΑΥΩ CΧΟCΕ ΕΤΜΝΤΕРО ΤΗΡC Μ-
 ΠΜΝΤCΝΟΟΥC ΜΜΥCΤΗΡΙΟΝ ΖΙ ΝΕΥΕΡΗΥ ΝΤΕ ΠΩΟΡΠ̄
 15 ΜΜΥCΤΗΡΙΟΝ· ΑΛΛΑ ΝCΕΩΗΩ ΑΝ ΖН ΤΜΝΤΕРО ΜΠΙ-
 ΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΙΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΖН
 ΤΜΝΤΕРО ΜΠΟΥΟΕΙΝ· ΖΟΜΟΙΩC ΟΝ ΠΩΟΜΝΤ̄ ΜΜΥC-
 ΤΗΡΙΟΝ· ΝCΕΩΗΩ ΑΝ ΖΩΟΥ ΖΡΑΪ ΖН ΤΜΝΤΕРО ΕΤΖМ
 ΠΟΥΟΕΙΝ· ΑΛΛΑ ΟΥΕΤ ΠΤΥΠΟC ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ·
 20 ΑΥΩ ΝΤΟΟΥ ΖΩΟΥ ΟΝ ΝCΕΩΗΩ ΑΝ ΖН ΤΜΝΤΕРО ΜН [CK^b]
 ΠΙΜΥCΤΗΡΙΟΝ ΝΟΥΩΤ ΝΤΕ ΠΙΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ ΖΡΑΪ
 ΖН ΤΜΝΤΕРО ΜΠΟΥΟΕΙΝ· ΑΥΩ ΟΥΕΤ ΠΤΥΠΟC ΟΝ Μ-
 ΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ ΜΠΩΟΜΝΤ̄ ΑΥΩ ΠΤΥΠΟC ΜΠΕ-

5 ΤΑ in upper right-hand margin at end of quire.

15 MS Μπιωορп̄; Schmidt: read ΜН πιωορп̄.

18 MS ΕΤΖМ πογоеιν; better Μπογоеιν.

Mystery possess twelve *mysteries* (and) the Ineffable possesses one *mystery*?"

Jesus answered and said to her: "*Certainly* it possesses one *mystery*, *but* that *mystery* makes three *mysteries* to be one *mystery*¹, *but* the *type* of each one of them is different. And furthermore it makes five *mysteries* to be one also, *but* the *type* of each one is different, *so that* these five *mysteries* are equal with one another in the *mystery* of the kingdom in the *inheritances* of the light. *But* the *type* of each one of them is different. And their kingdom is superior and more elevated than the whole kingdom of the twelve *mysteries* of the First *Mystery* together, *but* they are not equal in the kingdom <with the one mystery>² of the First *Mystery* in the Kingdom of the Light.

Likewise also, the three *mysteries* are not equal in the Kingdom of the Light, *but* the *type* of each of them is different. And they themselves also are not equal in the kingdom with the one *mystery* of the First *Mystery* in the Kingdom of the Light. And furthermore the *type* of each one of the three and the *type* of the | *pattern* of each one

¹ (6) that mystery makes three mysteries to be one mystery; Schmidt: that mystery makes three mysteries, although it is the one mystery (see 338.8).

² (15) <with the one mystery>; MS of the first mystery; Schmidt emends to: with the first mystery.

CCHMA MΠΟΥΑ ΠΟΥΑ MMOOY CEΩBΕΙΔΕΙΤ ΕΝΕΥΕΡΗΥ·
 ΠΩΟΡΠ ΜΕΝ ΕΚΩΑΝΧΩΚ ΕΒΟΛ MΠΕCΜΥCΤΗΡΙΟΝ 21
 ΝΕCΕΡΗΥ ΑΥΩ NΓΑ2ΕΡΑΤΚ NΓΧΟΚ9 ΕΒΟΛ ΚΑΛΩC 2N
 ΝΕCСHMA ΤΗΡΟΥ ΩΑΚΕΙ ΕΒΟΛ 2M ΠΕCΩMA NΤΕΥ-
 5 ΝΟΥ· NΓР-ΟΥΝΟC NΩΛΙC NΟΥΟΕΙΝ [NΑΠΟΡΡΟΙΑ]· NГ-
 ΧΩΤΕ NΤΟΠΟC ΝΙM NΤΕ NΑΡΧΩΝ MN NΤΟΠΟC ΤΗΡΟΥ
 NΤΕ ΠΟΥΟΕΙΝ ΕΥΟ N2ΟΤΕ ΤΗΡΟΥ 2ΗΤ4 MΠΟΥΟΕΙΝ
 NΤΕΨΥΧΗ ΕΤMMAΥ· 2ΕΩC ΩΑΝΤCΒΩΚ ΕΠΤΟΠΟC N-
 ΤΕCΜNΤΕΡΟ· ΠΜΕ2CΝΑΥ 2ΩΩ4 MMΥCΤΗΡΙΟΝ NΤΕ ΠΙ-
 10 ΩΟΡΠ MMΥCΤΗΡΙΟΝ ΕΚΩΑΝΧΩΚ ΕΒΟΛ MΠΕCΜΥCΤΗ-
 ΡΙΟΝ ΚΑΛΩC 2N ΝΕCСHMA ΤΗΡΟΥ· ΠΡΩΜΕ CΕ ΕΤΝΑ-
 ΧΩΚ" ΕΒΟΛ MΠΕCΜΥCΤΗΡΙΟΝ· ΕCΩΑΝΧΩ MΠΜΥCΤΗ- CKA
 ΡΙΟΝ ΕΤMMAΥ Ε2ΡΑΙ ΕΧN ΤΑΠΕ NΡΩΜΕ ΝΙM ΕΤΝΗΥ
 ΕΒΟΛ 2M ΠCΩMA· ΑΥΩ NЧXOOC Ε2ΡΑΙ ΕΠΕCΜΑΑΧΕ
 15 CΝΑΥ ΕΩΩΠΕ ΜΕΝ ΠΡΩΜΕ ΕΤΝΗΥ ΕΒΟΛ 2M ΠCΩMA
 ΕΛЧXΙ-ΜΥCΤΗΡΙΟΝ NKECON· ΑΥΩ ЧO MMETOXOC Ε-
 2ΟΥΝ ΕΠΩΑΧΕ NΤΑΛΗΘΙΑ· 2ΑΜΗΝ †ΧΩ MMOC ΕΡΩΤN
 ΧΕ ΠΡΩΜΕ ΕΤMMAΥ ΕCΩΑΝΕΙ' ΕΒΟΛ 2M ΠCΩMA NΘΥ-
 ΛΗ· ΤΕCΨΥΧΗ ΝΑР-ΟΥΝΟC NΑΠΟΡΡΟΙΑ NΟΥΟΕΙΝ· NC-
 20 ΧΩΤΕ NΤΟΠΟC ΝΙM 2ΕΩC ΩΑΝΤCΒΩΚ ΕΤMNTΕΡΟ M-
 ΠΜΥCΤΗΡΙΟΝ ΕΤMMAΥ· ΕΩΩΠΕ ΔΕ NΤΟ4 ΠΡΩΜΕ ΕΤ-
 MMAΥ MΠЧXΙ-ΜΥCΤΗΡΙΟΝ· ΑΥΩ NЧO MMETOXOC ΑΝ
 ΕΝΩΑΧΕ NΤΑΛΗΘΙΑ· ΩΑΡΕ ΠΕΤΧΩΚ ΕΒΟΛ MΠΜΥCΤΗ-
 ΡΙΟΝ ΕΤMMAΥ· ΕCΩΑΝΧΩ MΠΜΥCΤΗΡΙΟΝ ΕΤMMAΥ

5 omit NΑΠΟΡΡΟΙΑ.

12 IΘ in upper left-hand margin at beginning of quire.

of them is different from the other. The first (mystery of the First Mystery) *indeed*, if thou completest its *mystery* with its others and standest and completest it *well* in all its *patterns*, thou comest forth from thy *body* immediately, thou becomest a great beam of light, and dost penetrate all *places* of the *archons* and all *places* of the light. And they are all in fear at the light of that *soul until* it goes to the *place* of its kingdom. The second *mystery* of the First *Mystery* moreover, if thou completest its *mystery well* in all its *patterns* — now the man who will complete its *mystery*, if he says that *mystery* over the head of any man who comes forth from the *body* and says it into his two ears, when *indeed* the man who comes forth from the *body* has received *mysteries* for a second time and he is a *partaker* of the word of *truth*, *truly* I say to you : that man when he comes forth from the *body* of *matter*, his *soul* will become a great *outpouring* of light. And it will penetrate every *place until* it goes to the kingdom of that *mystery*. *But* if that man has not received *mysteries* and he is not a *partaker* of the words of *truth* — when he who completes that *mystery* says that *mystery* | over the head of the man who comes forth from

εἰραῖ εἰ̅χ̅ν̅ ταπε̅ μ̅πρωμε̅ εἰ̅τ̅ν̅η̅ γ̅ ε̅βο̅λ̅ 2̅μ̅ π̅σ̅ω̅μ̅λ̅·
 παῖ̅ ε̅τε̅ μ̅π̅χ̅ι̅-μ̅υσ̅τ̅η̅ρι̅ον̅ ἡ̅τε̅ πο̅υ̅ο̅ει̅ν̅ λ̅γ̅ω̅ ε̅ν̅χ̅-
 ῥ̅ο̅ι̅νω̅ν̅ι̅ λ̅η̅ ε̅ν̅ψ̅α̅χε̅ ἡ̅τ̅α̅λ̅λ̅η̅θ̅ι̅α̅· 2̅α̅μ̅η̅ν̅ †̅·̅χ̅ω̅ μ̅μ̅ο̅ς̅ ¹ σ̅κ̅λ̅ ¹
 ε̅ρ̅ω̅τ̅ῆ̅ν̅ χ̅ε̅ π̅ρ̅ω̅μ̅ε̅ ε̅τ̅μ̅μ̅α̅γ̅ ε̅ψ̅α̅ν̅ει̅'̅ ε̅βο̅λ̅ 2̅μ̅ π̅σ̅ω̅-
 5 μ̅λ̅· μ̅ε̅γ̅κ̅ρ̅ι̅ν̅ε̅ μ̅μ̅ο̅χ̅ 2̅ῆ̅ λ̅λ̅α̅γ̅ ἡ̅τ̅ο̅π̅ο̅ς̅ ἡ̅τε̅ ἡ̅α̅ρ̅χ̅ω̅ν̅·
 ο̅γ̅α̅ε̅ ἡ̅σ̅ε̅ν̅α̅ψ̅κ̅ο̅λ̅α̅ζε̅ μ̅μ̅ο̅χ̅ λ̅η̅ 2̅ῆ̅ λ̅λ̅α̅γ̅ ἡ̅τ̅ο̅π̅ο̅ς̅·
 ο̅γ̅α̅ε̅ μ̅π̅κ̅ω̅2̅τ̅ ἡ̅λ̅α̅χ̅ω̅2̅ ε̅ρ̅ο̅χ̅ λ̅η̅ ε̅βο̅λ̅ 2̅μ̅ π̅ν̅ο̅ς̅ μ̅-
 μ̅υσ̅τ̅η̅ρι̅ον̅ ἡ̅τε̅ π̅ι̅α̅τ̅ψ̅α̅χε̅ ε̅ρ̅ο̅χ̅ ε̅τ̅ψ̅ο̅ο̅π̅ ἡ̅μ̅μ̅α̅χ̅·
 λ̅γ̅ω̅ σ̅ε̅ν̅α̅σ̅π̅ο̅υ̅δ̅α̅ζε̅ 2̅ῆ̅ ο̅γ̅ε̅π̅η̅ ἡ̅σ̅ε̅τ̅α̅λ̅λ̅ ε̅τ̅ο̅ο̅τ̅ο̅υ̅
 10 ἡ̅ν̅ε̅γ̅ε̅ρ̅η̅γ̅ ἡ̅σ̅ε̅ρ̅2̅μ̅μ̅ε̅ μ̅μ̅ο̅χ̅ κα̅τ̅α̅ τ̅ο̅π̅ο̅ς̅ λ̅γ̅ω̅ κα̅τ̅α̅
 τ̅α̅ξ̅ι̅ς̅ 2̅ε̅ω̅ς̅ ψ̅α̅ν̅τ̅ο̅γ̅χ̅ι̅τ̅ῆ̅ ε̅ρ̅α̅τ̅ς̅ ἡ̅τ̅π̅α̅ρ̅θ̅ε̅ν̅ο̅ς̅ μ̅-
 π̅ο̅υ̅ο̅ει̅ν̅· ε̅ρ̅ε̅ ἡ̅τ̅ο̅π̅ο̅ς̅ τ̅η̅ρ̅ο̅υ̅ ο̅ ἡ̅2̅ο̅τ̅ε̅ 2̅ῆ̅τ̅ῆ̅ μ̅-
 π̅μ̅υσ̅τ̅η̅ρι̅ον̅ μ̅ῆ̅ π̅μ̅α̅ει̅ν̅ ἡ̅τ̅μ̅ῆ̅ν̅τ̅ε̅ρ̅ο̅ μ̅π̅ι̅α̅τ̅ψ̅α̅χε̅ ε̅ρ̅ο̅χ̅
 15 παῖ̅ ε̅τ̅ψ̅ο̅ο̅π̅ ἡ̅μ̅μ̅α̅χ̅ λ̅γ̅ω̅ ε̅γ̅ψ̅α̅ν̅χ̅ι̅τ̅ς̅ ε̅ρ̅α̅τ̅ς̅ ἡ̅τ̅π̅α̅ρ̅-
 ἡ̅θ̅ε̅ν̅ο̅ς̅ μ̅π̅ο̅υ̅ο̅ει̅ν̅· τ̅π̅α̅ρ̅θ̅ε̅ν̅ο̅ς̅ μ̅π̅ο̅υ̅ο̅ει̅ν̅ ἡ̅λ̅α̅λ̅γ̅
 ε̅π̅μ̅α̅ει̅ν̅ μ̅π̅μ̅υσ̅τ̅η̅ρι̅ον̅ ἡ̅τ̅μ̅ῆ̅ν̅τ̅ε̅ρ̅ο̅ μ̅π̅ι̅α̅τ̅ψ̅α̅χε̅ ε̅ρ̅ο̅χ̅ [σ̅κ̅λ̅]
 ε̅ψ̅ο̅ο̅π̅ ἡ̅μ̅μ̅α̅χ̅· ψ̅α̅ς̅ρ̅ω̅π̅η̅ρ̅ε̅ ἡ̅σ̅ι̅ τ̅π̅α̅ρ̅θ̅ε̅ν̅ο̅ς̅ μ̅π̅ο̅υ̅-
 ο̅ει̅ν̅ λ̅γ̅ω̅ ψ̅α̅ς̅δ̅ο̅κ̅ι̅μ̅α̅ζε̅ μ̅μ̅ο̅χ̅· λ̅λ̅λ̅ μ̅ε̅σ̅τ̅ρ̅ε̅γ̅χ̅ι̅τ̅ῆ̅
 ε̅π̅ο̅υ̅ο̅ει̅ν̅ ψ̅α̅ν̅τ̅ῆ̅χ̅ω̅κ̅ ε̅βο̅λ̅ ἡ̅τ̅π̅ο̅λ̅ι̅τ̅ι̅α̅ τ̅η̅ρ̅ς̅ μ̅π̅ο̅υ̅-
 20 ο̅ει̅ν̅ ἡ̅τε̅ π̅μ̅υσ̅τ̅η̅ρι̅ον̅ ε̅τ̅μ̅μ̅α̅γ̅ ε̅τε̅ παῖ̅ ἡ̅ε̅ ἡ̅2̅α̅γ̅ν̅ι̅α̅
 ἡ̅τ̅α̅π̅ο̅τ̅α̅γ̅η̅ μ̅π̅κ̅ο̅ς̅μ̅ο̅ς̅· λ̅γ̅ω̅ μ̅ῆ̅ ὅ̅γ̅λ̅η̅ τ̅η̅ρ̅ς̅ ε̅τ̅ῆ̅-
 2̅ῆ̅τ̅ῆ̅· ψ̅α̅ρ̅ε̅ τ̅π̅α̅ρ̅θ̅ε̅ν̅ο̅ς̅ μ̅π̅ο̅υ̅ο̅ει̅ν̅ ψ̅α̅ς̅ς̅φ̅ρ̅α̅γ̅ι̅ζε̅ μ̅-
 μ̅ο̅χ̅ 2̅ῆ̅ ο̅γ̅ς̅φ̅ρ̅α̅γ̅ι̅ς̅ ε̅ς̅ο̅γ̅ο̅τ̅ῆ̅ ε̅τε̅ ταῖ̅ τε̅· ἡ̅σ̅τ̅ρ̅ε̅γ̅-
 νο̅χ̅ῆ̅ 2̅μ̅ π̅ι̅ε̅βο̅τ̅ π̅ι̅ε̅βο̅τ̅ ε̅ν̅τ̅α̅χ̅ε̅ι̅ ε̅βο̅λ̅ 2̅μ̅ π̅σ̅ω̅μ̅α̅
 25 ἡ̅θ̅υ̅λ̅η̅ ἡ̅2̅ῆ̅τ̅ῆ̅ ε̅γ̅ς̅ω̅μ̅α̅ ε̅γ̅ἡ̅λ̅ῶ̅-δ̅ι̅κ̅α̅ι̅ο̅ς̅ παῖ̅ ε̅γ̅ἡ̅λ̅α̅ι̅ν̅ε̅
 ἡ̅τ̅μ̅ῆ̅ν̅τ̅η̅ν̅ο̅υ̅τε̅ ἡ̅τ̅α̅λ̅λ̅η̅θ̅ι̅α̅ μ̅ῆ̅ μ̅μ̅υσ̅τ̅η̅ρι̅ον̅ ε̅τ̅χ̅ο̅ς̅ε̅

14 MS εγψανχιτς; read εγψανχιτῆ.

the *body*, who has not received *mysteries* of the light and has not *partaken* of the words of *truth* — *truly* I say to you : that man when he comes forth from the *body* will not be *judged* in any *place* of the *archons*, *nor* will he be *punished* in any *place*, *nor* will the fire touch him as a result of the great *mystery* of the Ineffable which is with him. And it will be *effected with speed* that he be passed by hand from one to another, and guided *from place to place* and *from rank to rank*, *until* he be brought before the *Virgin* of the Light. And all the *places* are in fear at the *mystery* and the sign of the Kingdom of the Ineffable which is with him. And when he is brought before the *Virgin* of the Light, the *Virgin* of the Light will see the sign of the *mystery* of the Kingdom of the Ineffable which is with him. The *Virgin* of the Light will marvel and she will *examine* him, *but* she will not cause him to be brought to the light until he completes the whole *life course* of the light of that *mystery*, namely the *purifications* of the *renunciation* of the *world* with all the *matter* within it. The *Virgin* of the Light *seals* him with a superior *seal* which is this : in whatever month he came forth from the *body* she causes him to be cast into a *body*, that he may become *righteous* and find *true* Godhood and the elevated *mysteries*, | and *inherit* them and

inherit the eternal light. This is the *gift* of the second *mystery* of the First *Mystery* of the Ineffable.

Moreover the third *mystery* of that Ineffable — the man *indeed* who will complete that *mystery* will *not only inherit* the kingdom of the *mystery* when he comes forth from the *body*, *but* when he accomplishes the *mystery* and completes it with all its *patterns*, that is to say, when he performs that *mystery* and completes it *well*, and he *invokes* that *mystery* over a man who has known that *mystery* as he comes forth from the *body* — whether he has delayed *or* rather whether he has not delayed — who is in the severe *punishments* of the *archons* and in their harsh *judgments* and their various fires¹ — *truly* I say to you : it will be *effected with speed* that the man who has come forth from the *body*, on behalf of whom this *mystery* has been *invoked*, will be removed and be passed *quickly* from one to another *until* he is taken before the *Virgin* of the Light. And the *Virgin* of the Light will *seal* him with a superior *seal* which is this : in whatever month <he came forth> she will cause him to be cast into the *righteous body* which will find *true* Godhood and the superior *mystery*, and *inherit* the Kingdom of the Light. This *now* is the *gift* of the third *mystery* of the Ineffable.

Now at this time everyone who will receive from the five *mysteries* of the Ineffable — when he comes forth | from

¹ (15) various fires; Till : dreadful fires.

2M ΠCΩΜΑ Ν̄ΚΛΗΡΟΝΟΜΙ Ω̄Α ΠΓΟΠΟΣ Μ̄ΗΜΥCΤΗΡΙΟΝ
 ΕΤ̄ΜΜΑΥ ΑΥΩ ΤΜ̄ΝΤΕΡΟ Μ̄Π̄ΤΟΥ Μ̄ΜΥCΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ
 CΟΥΟΤ̄Β ΕΤ̄Μ̄ΝΤΕΡΟ Μ̄Π̄Μ̄ΝΤCΝΟΟΥC Μ̄ΜΥCΤΗΡΙΟΝ
 ΝΤΕ ΠΩΟΡ̄Π Μ̄ΜΥCΤΗΡΙΟΝ ΑΥΩ ΦΟΥΟΤ̄Β ΕΜΥCΤΗ-
 5 ΡΙΟΝ ΝΙΜ ΕΤ̄ΠΕΥΕCΗΤ· ΑΛΛΑ Π̄ΤΟΥ Μ̄ΜΥCΤΗΡΙΟΝ ΕΤ̄-
 Μ̄ΜΑΥ ΝΤΕ ΠΑΤΩΑΧΕ ΕΡΟΦ·¹ CΕΩΗΩ Μ̄Ν ΝΕΥΕΡΙΥ CΚΓ^b
 ΖΡΑΪ Ζ̄Ν ΤΕΥΜ̄ΝΤΕΡΟ· ΑΛΛΑ Ν̄CΕΩΗΩ ΑΝ Μ̄Ν ΠΩΟΜ̄ΝΤ̄
 Μ̄ΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΑΤΩΑΧΕ ΕΡΟΦ· ΠΕΤΧΙ ΖΩΩΦ
 ΕΒΟΛ Ζ̄Μ ΠΩΟΜ̄ΝΤ̄ Μ̄ΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΑΤΩΑΧΕ ΕΡΟΦ·
 10 ΕΦΩΑΝΕΙ ΟΝ ΕΒΟΛ Ζ̄Ν CΩΜΑ ΦΝΑΚΛΗΡΟΝΟΜΙ Ω̄Α ΤΜ̄ΝΤ̄-
 ΕΡΟ Μ̄ΗΜΥCΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ· ΑΥΩ ΠΩΟΜ̄ΝΤ̄ Μ̄ΜΥC-
 ΤΗΡΙΟΝ ΕΤ̄ΜΜΑΥ CΕΩΗΩ Μ̄Ν ΝΕΥΕΡΙΥ ΖΡΑΪ Ζ̄Ν ΤΜ̄ΝΤ̄-
 ΕΡΟ· ΑΥΩ CΕΟΥΟΤ̄Β ΑΥΩ CΕΧΟCΕ ΕΠ̄ΤΟΥ Μ̄ΜΥCΤΗ-
 ΡΙΟΝ ΝΤΕ ΠΑΤΩΑΧΕ ΕΡΟΦ ΖΡΑΪ Ζ̄Ν ΤΜ̄ΝΤΕΡΟ· ΑΛΛΑ
 15 Ν̄CΕΩΗΩ ΑΝ Μ̄Ν Μ̄ΜΥCΤΗΡΙΟΝ ΝΟΥΩΤ̄ ΝΤΕ ΠΑΤΩΑΧΕ
 ΕΡΟΦ· ΠΕΤΧΙ ΖΩΩΦ Μ̄ΗΜΥCΤΗΡΙΟΝ ΝΟΥΩΤ̄ ΝΤΕ ΠΑ-
 ΤΩΑΧΕ ΕΡΟΦ· ΦΝΑΚΛΗΡΟΝΟΜΙ Μ̄ΠΤΟΠΟΣ Ν̄ΤΜ̄ΝΤΕΡΟ
 ΤΗΡ̄C ΚΑΤΑ ΘΕ Ν̄ΤΑΪΟΥΩ ΕΪΧΩ ΕΡΩΤ̄Ν Μ̄ΠΕΦΕΟΟΥ
 ΤΗΡ̄Φ Ν̄ΚΕCΟΠ· ΑΥΩ ΟΥΟΝ ΝΙΜ ΕΤ̄ΝΑΧΙ Μ̄ΗΜΥCΤΗΡΙΟΝ
 20 ΕΤ̄Ζ̄Ν ΠΕΧΩΡΗΜΑ Μ̄ΠΤΗΡ̄Φ Μ̄ΠΑΤΩΑΧΕ ΕΡΟΦ· Μ̄Ν Ν̄ΚΕ-
 ΜΥCΤΗΡΙΟΝ ΤΗΡΟΥ ΕΤ̄ΖΟΛ̄Θ Ζ̄Ν Μ̄ΜΕΛΟC Μ̄ΠΑΤ̄ΩΑΧΕ CΚΛ
 ΕΡΟΦ· ΝΑΪ ΕΤΕ Μ̄ΠᾹΤ̄ΩΑΧΕ Ν̄Μ̄ΜΗΤ̄Ν ΕΤ̄ΒΗΗΤΟΥ Μ̄Ν
 ΠΕΥCΩΡ ΕΒΟΛ Μ̄Ν ΘΕ ΕΤΟΥΛΖΕΡΑΤΟΥ Μ̄ΜΟC ΑΥΩ Μ̄Ν
 ΠΤΥΠΟC Μ̄ΠΟΥΑ ΠΟΥΑ Ν̄ΘΕ ΕΤ̄ΦΟ Μ̄ΜΟC ΑΥΩ ΧΕ ΕΤ̄-
 25 ΒΕ ΟΥ ΑΥΜΟΥΤΕ ΕΡΟΦ ΧΕ ΠΑΤΩΑΧΕ ΕΡΟΦ· Η ΕΤΒΕ
 ΟΥ ΑΦΑΖΕΡΑΤ̄Φ ΕΦΠΟΡ̄Ω ΕΒΟΛ Μ̄Ν ΝΕΦΜΕΛΟC ΤΗΡΟΥ·

2 ΑΥΩ . . . ΕΤ̄ΜΜΑΥ written below in margin.

25 ΡΟΦ in margin after ΑΤΩΑΧΕ; Π Γ in margin before ΤΒΓ.

the *body* he *inherits* as far as the *place* of that *mystery*. And the kingdom of these five *mysteries* is superior to the kingdom of the twelve *mysteries* of the First *Mystery*, and it is superior to every *mystery* below it. *But* these five *mysteries* of the Ineffable are equal with one another in their kingdom. *But* they are not equal with the three *mysteries* of the Ineffable. Moreover he who receives from the three *mysteries* of the Ineffable when he comes forth from the *body*, he will *inherit* as far as the kingdom of that *mystery*. And these three *mysteries* are equal with one another in the kingdom. And they are superior to, and more elevated than, the five *mysteries* of the Ineffable in the kingdom. *But* they are not equal with the one *mystery* of the Ineffable. Moreover he who receives the one *mystery* of the Ineffable will *inherit* the *place* of the whole kingdom, *as* I have already on another occasion told you of his whole glory.

And everyone who will receive the *mystery* which is in the *space* of the whole of the Ineffable, with all the other *mysteries* which are united in the *members* of the Ineffable — about these I have not yet spoken to you, and about their distribution and the manner of their setting up and the *type* of each one, how it is and why it was called the Ineffable, *or* why it stood spread out with all its *members*, |

ΛΥΩ ΧΕ ΟΥΝ ΟΥΗΡ ΜΜΕΛΟΣ ΨΟΟΠ ΖΡΑΪ ΝΖΗΤΨ ΜΝ
 ΝΕΟΙΚΟΝΟΜΙΑ ΤΗΡΟΥ ΝΑΪ Ν†ΝΑΧΟΟΥ ΕΡΩΤΝ ΑΝ ΤΕ-
 ΝΟΥ ΑΛΛΑ ΕΪΨΑΝΝΟΥ (ΕΧΩ) ΕΡΩΤΝ ΜΠCΩΡ ΕΒΟΛ ΜΠ-
 ΤΗΡΨ †ΝΑΧΟΟΥ ΕΡΩΤΝ ΤΗΡΟΥ ΚΑΤΑ ΟΥΑ ΟΥΑ· ΧΕ
 5 ΝΕCΩΡ ΓΑΡ ΕΒΟΛ ΜΝ ΤΕCΘΙΝΨΑΧΕ ΕΡΟC ΝΘΕ ΕΤΨΟ
 ΜΜΟC ΜΝ ΠΖΩΡΨ ΝΝΕCΜΕΛΟC ΤΗΡΟΥ ΕΥΗΠ ΕΤΟΙΚΟ-
 ΝΟΜΙΑ ΜΠΙΟΥΑ ΝΟΥΩΤ ΠΝΟΥΤΕ ΝΤΑΛΗΘΙΑ ΝΑΤΝΡΑΤΨ·
 ΠΤΟΠΟC ΘΕ ΕΤΕΡΕ ΠΟΥΑ ΠΟΥΑ ΝΑΧΙ-ΜΥCΤΗΡΙΟΝ ΨΑ-
 ΡΟC ΖΡΑΪ ΖΜ ΠΕΧΩΡΗΜΑ ΜΠΙΑΤΨΑΧΕ ΕΡΟC· CΝΑΚΛΗ-
 10 ΡΟΝΟΜΙ ΨΑ ΠΤΟΠΟC ΝΤΑΨ[ΑΡ]ΧΙ ΨΑΡΟC· ΛΥΩ ΝΑ- [CΚΔ. ^b]
 ΠΤΟΠΟC ΤΗΡΨ ΜΠΕΧΩΡΗΜΑ ΜΠΙΑΤΨΑΧΕ ΕΡΟC· ΜΕΥ†-
 ΑΠΟΦΑCΙC ΚΑΤΑ ΤΟΠΟC ΟΥΔΕ ΜΕΥ†-ΑΠΟΛΟΓΙΑ ΟΥ-
 ΔΕ ΜΕΥ†-CΥΜΒΟΛΟΝ· ΖΕΝΑΤCΥΜΒΟΛΟΝ ΓΑΡ ΝΕ ΛΥΩ
 ΜΝΤΟΥ-ΠΑΡΑΛΗΜΠΤΩΡ ΜΜΑΥ· ΑΛΛΑ ΨΑΥΧΩΤΕ ΝΝ-
 15 ΤΟΠΟC ΤΗΡΟΥ ΨΑΝΤΟΥΒΩΚ ΕΠΤΟΠΟC ΝΤΜΝΤΕΡΟ Μ-
 ΠΜΥCΤΗΡΙΟΝ ΝΤΑΥΧΙΤΨ· ΖΟΜΟΙΩC ΟΝ ΝΕΤΝΑΧΙ-ΜΥC-
 ΤΗΡΙΟΝ ΖΜ ΠΜΕΖCΝΑΥ ΝΧΩΡΗΜΑ ΜΝΤΟΥ-ΑΠΟΦΑCΙC Μ-
 ΜΑΥ ΟΥΔΕ ΑΠΟΛΟΓΙΑ ΖΕΝΑΤCΥΜΒΟΛΟΝ ΓΑΡ ΝΕ ΖΜ
 ΠΚΟCΜΟC ΕΤΜΜΑΥ· (ΕΤΕ) ΝΤΟC ΠΕ ΠΕΧΩΡΗΜΑ ΜΠΙ-
 20 ΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ· ΛΥΩ
 ΝΑΠΜΕΖΨΟΜΝΤ ΖΩΩC ΝΧΩΡΗΜΑ ΕΤΖΠCΑΝΒΟΛ' ΕΤΕ
 ΝΤΟC ΠΕ ΠΜΕΖΨΟΜΝΤ ΖΩΩC ΝΧΩΡΗΜΑ ΧΙΝ ΠCΑΝ-
 ΒΟΛ' ΟΥΝ ΝΤΕ ΠΤΟΠΟC ΠΤΟΠΟC ΖΜ ΠΕΧΩΡΗΜΑ ΕΤ-

3 MS ΕΧΩ omitted.

6 MS ΠΖΩΡΨ: perhaps ΠΖΩΛΘ.

10 MS Π†ΑΨΑΡΧΙ.

19 MS ΕΤΕ omitted. MS originally ΠΕΧΩΡΗΜΑ ΜΠΨΟΡΠ ΜΜΥC-
ΤΗΡΙΟΝ.

23 MS ΟΥΠΠΤΕ; read ΟΥΠΤΕ.

and how many *members* are within it and its whole *organisation*. I will not say these things to you now, *but* when I begin <to tell> you of the distribution of the All I will say them all to you, one *by* one: namely its distribution¹ and its description of how it is, and the harmony² of all its *members* which belong to the *organisation* of the Only One, the *true*, inaccessible God. As far as the *place* to which each one will receive *mysteries* in the *space* of the Ineffable, as far as the *place* to which he has received, he will *inherit*. And those of the whole *place* of the *space* of the Ineffable do not give *answer in any place*, *nor* do they give a *defence*, *nor* do they give a *secret sign*, *for* they are without *secret signs* and they have no *paraleptores*, *but* they penetrate all *places* until they go to the *place* of the kingdom of the *mystery* which they have received.

Likewise also, those who will receive *mysteries* in the second *space* have no *answer*, *nor defence*, *for* they are without *secret signs* in that *world* <which> is the *space* of the first *mystery* of the First *Mystery*.

And those of the third *space* which is outside, namely the third *space* from without, every *place* in that *space* has | its

¹ (5) distribution; lit. distributions.

² (6) harmony; perhaps translation of συμφωνία; see ApJn 50.10; ApJn II 15.27.

ΜΜΑΥ¹ ΝΕΨΠΑΡΑΛΗΜΠΤΗΣ^{**} ΜΝ ΝΕΨΑΠΟΦΑΣΙΣ· ΜΝ ΝΕΨ-
 ΑΠΟΛΟΓΙΑ ΜΝ ΝΕΨΣΥΜΒΟΛΟΝ ΝΑΪ ΕΨΝΑΧΟΟΥ ΕΡΩΤΝ^{CKE}
 ΞΜ ΠΕΟΥΟΕΨ ΕΨΝΑΧΩ ΕΡΩΤΝ ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΜ-
 ΜΑΥ· ΕΤΕ ΠΑΪ ΠΕ ΕΨΑΝΟΥΩ ΕΨΧΩ ΕΡΩΤΝ ΜΠΣΩΡ
 5 ΕΒΟΛ ΜΠΤΗΡΨ· ΠΛΗΝ ΞΡΑΪ ΞΜ ΠΒΩΛ ΕΒΟΛ ΜΠΤΗΡΨ ΕΤΕ
 ΠΑΪ ΠΕ ΕΨΑΝΧΩΚ' ΕΒΟΛ ΝΒΙ ΠΑΡΙΘΜΟΣ ΝΝΕΨΥΧΟ-
 ΟΥΕ ΝΤΕΛΙΟΣ· ΑΥΩ ΝΨΧΩΚ ΕΒΟΛ ΝΒΙ ΠΜΥΣΤΗΡΙΟΝ
 ΠΑΪ ΝΤΑ ΠΤΗΡΨ ΨΩΠΕ (ΕΤΒΗΗΤΨ) ΕΠΤΗΡΨ ΨΝΑΡΨΟ Ν-
 ΡΟΜΠΕ ΚΑΤΑ ΝΡΟΜΠΕ ΜΠΟΥΟΕΙΝ ΕΪΟ ΝΡΡΟ ΕΞΡΑΪ ΕΧΝ
 10 ΝΕΠΡΟΒΟΛΟΟΥΕ ΜΠΟΥΟΕΙΝ ΤΗΡΟΥ ΜΝ ΠΑΡΙΘΜΟΣ ΤΗ-
 ΡΨ ΝΝΕΨΥΧΟΟΥΕ ΝΤΕΛΙΟΣ ΝΑΪ ΝΤΑΥΧΙ ΝΜΜΥΣΤΗΡΙΟΝ
 ΤΗΡΟΥ·

ΑΣΨΩΠΕ ΝΤΕΡΕ ΙΨ ΟΥΩ ΕΨΧΩ ΝΝΕΨΨΑΧΕ ΕΝΕΨ-
 ΜΑΘΗΤΗΣ ΑΣΕΙ' ΕΘΗ ΝΒΙ ΜΑΡΙΑ ΤΜΑΓΔΑΛΗΝΗ ΠΕΧΑΣ
 15 ΧΕ ΠΑΧΟΕΙΣ ΟΥΗΡ ΝΡΟΜΠΕ ΞΝ ΡΡΟΜΠΕ ΝΤΕ ΠΚΟΣΜΟΣ
 ΠΕ ΟΥΡΟΜΠΕ ΝΤΕ ΠΟΥΟΕΙΝ· ΑΧΟΥΩΨΒ ΝΒΙ ΙΨ ΠΕΧΑΨ
 ΜΜΑΡΙΑ ΧΕ ΟΥΞΟΟΥ ΝΤΕ ΠΟΥΟΕΙΝ ΠΕ ΜΗΤ ΝΨΕ Ν-^{CKE} ^b
 ΡΟΜΠΕ ΞΜ ΠΚΟΣΜΟΣ· ΞΩΣΤΕ ΜΑΒΤΑΣΕ ΝΤΒΑ ΝΡΟΜΠΕ
 ΜΝ ΚΕΒΕΣΤΒΑ ΝΡΟΜΠΕ ΝΤΕ ΠΚΟΣΜΟΣ ΠΕ ΟΥΡΟΜΠΕ Ν-
 20 ΟΥΩΤ ΝΤΕ ΠΟΥΟΕΙΝ· ΨΝΑΡΜΗΤ ΝΨΕ ΟΥΝ ΝΡΟΜΠΕ
 ΝΤΕ ΠΟΥΟΕΙΝ ΕΪΟ ΝΡΡΟ ΞΝ ΤΜΗΤΕ ΜΠΞΑΕ ΠΑΡΑΣΤΑ-
 ΤΗΣ· ΕΪΟ ΝΡΡΟ ΞΡΑΪ ΕΧΝ ΝΕΠΡΟΒΟΛΟΟΥΕ ΤΗΡΟΥ Μ-
 ΠΟΥΟΕΙΝ· ΑΥΩ ΕΧΝ ΠΑΡΙΘΜΟΣ ΤΗΡΨ ΝΝΕΨΥΧΟΟΥΕ
 ΝΤΕΛΙΟΣ ΝΑΪ ΕΝΤΑΥΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΟΥΟΕΙΝ·
 25 ΑΥΩ ΝΤΩΤΝ ΝΑΜΑΘΗΤΗΣ ΜΝ ΟΥΟΝ ΝΙΜ ΕΤΝΑΧΙ Μ-

8 MS ΕΤΒΗΗΤΨ omitted.

21 MS ΠΑΡΑΣΤΑΤΗΣ; read ΜΠΑΡΑΣΤΑΤΗΣ.

paralemptai and its *answers* and its *defences* and its *secret signs* which I will tell you at the time when I tell you of that *mystery*, which is when I finish speaking with you of the distribution of the All. *Nevertheless* at the dissolution of the All, namely when the *number* of *perfect souls* is completed, and the *mystery*, for the sake of which the All came into existence, is quite completed, I will spend 1000 years *¹, *according to* years of light, as ruler (king) over all the *emanations* of the light, and over the whole *number* of *perfect souls* which have received all the *mysteries*.”

99. It happened when Jesus finished saying these words to his *disciples*, Maria Magdalene came forward, she said : “My Lord, how many years of the *world* is a year of the light?”

Jesus answered and said to Maria : “A day of light is 1000 years in the world, *so that* 365,000 years of the *world* are one year of light. I will *now* spend 1000 years of light as ruler (king) in the midst of the last helpers (*parastatai*) and as ruler (king) over all the *emanations* of the light, and over the whole *number* of *perfect souls* which have received the *mysteries* of the light. And you, my *disciples* with all those who will receive | the *mystery* of the Ineffable,

* cf. Rev. 20.4

¹ (8, 9) see Resch (Bibl. 41) Apocryphon 94, p. 45.

ΠΜΥCΤΗΡΙΟΝ ΜΗΠΑΤΩΑΧΕ ΕΡΟΨ· ΨΝΑΩ ΝΜΜΑΪ ΝCΑ
 ΟΥΝΑΜ ΜΜΟΪ ΛΥΩ ΝCΑ ΖΩΟΥΡ ΜΜΟΪ ΕΤΕΤΝΟ ΝΡΡΟ
 ΝΜΜΑΪ ΖΝ ΤΑΜΝΤΕΡΟ· ΛΥΩ ΝΕΤΧΙ ΖΩΟΥ ΜΠΩΟΜΝΤ
 ΜΜΥCΤΗΡΙΟΝ ΝΤΕ Π-ΟΥ ΜΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΑΤΩΑΧΕ
 5 ΕΡΟΨ ΕΤΜΜΑΥ· CΕΝΑΡΨΒΡΡΡΟ ΝΜΜΗΤΝ ΖΡΑΪ ΖΝ ΤΜΝΤΕ-
 ΡΟ ΜΠΟΥΟΕΙΝ· ΛΥΩ ΝCΕΝΑΨΩΨ ΝΜΜΗΤΝ ΑΝ· ΝΤΩ- [CKE']
 ΤΝ ΜΝ ΝΕΤΧΙ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΑΤΩΑΧΕ ΕΡΟΨ ΕΥ-
 ΝΑΩ ΖΩΟΥ ΜΝΝCΩΤΝ ΕΥΟ ΝΡΡΟ· ΛΥΩ ΝΕΤΧΙ ΜΠ-
 ΤΟΥ ΜΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΑΤΩΑΧΕ ΕΡΟΨ· ΕΥΝΑΩ
 10 ΖΩΟΥ ΜΝΝCΑ ΠΩΟΜΝΤ ΜΜΥCΤΗΡΙΟΝ ΕΥΟ ΖΩΟΥ ΝΡΡΟ·
 ΛΥΩ ΟΝ ΝΕΤΧΙ ΜΠΜΕΖΜΝΤCΝΟΟΥC ΜΜΥCΤΗΡΙΟΝ ΝΤΕ
 ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΕΥΝΑΩ ΖΩΟΥ ΟΝ ΜΝΝCΑ Π-
 ΤΟΥ ΜΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΑΤΩΑΧΕ ΕΡΟΨ· ΛΥΩ ΕΥΟ
 ΖΩΟΥ ΝΡΡΟ ΚΑΤΑ ΤΤΑΧΙC ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ ΛΥΩ
 15 ΝΕΤΧΙ ΤΗΡΟΥ ΖΝ ΜΜΥCΤΗΡΙΟΝ ΖΝ ΝΤΟΠΟC ΤΗΡΟΥ
 ΜΠΕΧΩΡΙΜΑ ΜΠΑΤΩΑΧΕ ΕΡΟΨ· CΕΝΑΡΡΡΟ ΖΩΟΥ Ν-
 CΕΩ ΖΩΟΥ ΜΝΝCΑ ΝΕΤΧΙ ΖΩΟΥ ΜΠΜΥCΤΗΡΙΟΝ ΝΤΕ
 ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ· ΕΥCΗΡ ΕΒΟΛ ΚΑΤΑ ΠΕΟΟΥ Μ-
 ΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ· ΖΩCΤΕ ΝΕΤΧΙ ΜΠΜΥCΤΗΡΙΟΝ
 20 ΕΤΟΥΟΤΒ CΕΝΑΩ ΖΝ ΝΤΟΠΟC ΕΤΟΥΟΤΒ· ΝΕΤΧΙ Ν-
 ΜΜΥCΤΗΡΙΟΝ ΕΤCΟΒΚ· CΕΝΑΩ ΖΝ ΝΤΟΠΟC ΕΤCΟΒΚ [CKE~^b]
 ΕΥΟ ΝΡΡΟ [ΕΥΟ ΝΡΡΟ] ΖΡΑΪ ΖΜ ΠΟΥΟΕΙΝ ΝΤΑΜΝΤΕΡΟ·
 ΝΑΪ ΜΜΑΤΕ ΝΕ ΠΕΚΛΗΡΟC ΝΤΜΝΤΕΡΟ ΝΤΕ ΠΩΟΡΠ Ν-
 ΧΩΡΙΜΑ ΝΤΕ ΠΑΤΩΑΧΕ ΕΡΟΨ· ΝΕΤΧΙ ΖΩΩΨ ΝΜΜΥC-
 25 ΤΗΡΙΟΝ ΤΗΡΟΥ ΜΠΜΕΖCΝΑΥ ΝΧΩΡΙΜΑ ΕΤΕ ΝΤΟΨ ΠΕ
 ΠΕΧΩΡΙΜΑ ΝΤΕ ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ· CΕΝΑΩ ΖΩΟΥ

19 MS ΜΠΜΥCΤΗΡΙΟΝ; read ΠΜΜΥCΤΗΡΙΟΝ.

22 ΕΥΟ ΠΡΡΟ dittography.

will remain with me on my right and on my left, as rulers (kings) with me in my kingdom. And those moreover who receive the three *mysteries* [of the five mysteries] of that Ineffable will become fellow-rulers (kings) with you in the Kingdom of the Light. And they will not be equal with you and with those who receive the *mystery* of the Ineffable; they will remain as rulers (kings) after you¹. And those who receive the five *mysteries* of the Ineffable will also remain after the three *mysteries* as rulers (kings) likewise. And furthermore those who receive the twelfth *mystery* of the First *Mystery* will also remain after the five *mysteries* of the Ineffable, being rulers (kings) likewise, *according to* the *rank* of each one of them. And all those who receive from the *mysteries* in all the *places* of the *space* of the Ineffable will become rulers (kings) likewise, and also remain after those who receive the *mystery* of the First *Mystery*. They are distributed *according to* the glory of each one of them, *so that* those that receive the superior *mysteries* will remain in the superior *places*, and those that receive the inferior *mysteries* will remain in the inferior *places* as rulers (kings) in the light of my kingdom. These alone are the *portion* of the kingdom of the first *space* of the Ineffable.

Those moreover who receive all the *mysteries* of the second *space*, which is the *space* of the First *Mystery*, will likewise remain | in the light of my kingdom, distributed

¹ (8) they will remain as rulers (kings) after you; Till : they will remain after you, although they are kings.

ON 2PAI 2M ΠΟΥΘΕΙΝ ΝΤΑΜΝΤΕΡΟ ΕΥΣΗΡ ΕΒΟΛ ΚΑΤΑ
 ΠΕΘΟΥ ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΥ· ΕΡΕ ΠΟΥΑ ΠΟΥΑ Μ-
 ΜΟΥ ΨΟΟΠ' 2M ΠΜΥΣΤΗΡΙΟΝ ΝΤΑΧΧΙ ΨΑΡΟΧ· ΑΥΩ
 ΝΕΤΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΕΤΟΥΟΤΒ̄ ΣΕΝΑΔΩ 2ΩΟΥ 2N
 5 ΝΤΟΠΟΣ ΕΤΧΟСЕ ΑΥΩ ΝΕΤΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΕΤΣΟ-
 ΒΚ· ΕΥΝΑΔΩ 2N ΝΤΟΠΟΣ ΕΤΣΟΒΚ 2PAI 2M ΠΟΥΘΕΙΝ
 ΝΤΑΜΝΤΕΡΟ· ΠΑΙ ΠΕ ΠΕΚΛΗΡΟΣ ΜΠΜΕ2CΝΑΥ ΝΡΡΟ Ν-
 ΝΕΤΧΙ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΜΕ2CΝΑΥ ΝΧΩΡΗΜΑ ΝΤΕ ΠΙ-
 ΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ: ΝΕΤΧΙ 2ΩΟΥ ΝΜΜΥΣΤΗΡΙΟΝ Μ-
 10 ΠΜΕ2CΝΑΥ ΝΧΩΡΗΜΑ ΕΤΕ ΝΤΟΧ ΠΕ ΠΨΟΡΠ ΝΧΩΡΗΜΑ CKZ
 ΧΙΝ ΠCΑΝΒΟΛ· ΝΕΤΜΜΑΥ 2ΩΟΥ ON ΣΕΝΑΔΩ ΜΝΝCΑ
 ΠΜΕ2CΝΑΥ ΝΡΡΟ ΕΥΣΗΡ ΕΒΟΛ 2ΩΟΥ 2M ΠΟΥΘΕΙΝ Ν-
 ΤΑΜΝΤΕΡΟ ΚΑΤΑ ΠΕΘΟΥ ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΥ· ΕΡΕ
 ΠΟΥΑ ΠΟΥΑ ΝΑΔΩ 2M ΠΤΟΠΟΣ ΝΤΑΧΧΙ-ΜΥΣΤΗΡΙΟΝ
 15 ΨΑΡΟΧ 2ΩCΤΕ ΝΕΤΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΕΤΧΟСЕ ΣΕΝΑ-
 ΔΩ 2ΩΟΥ 2N ΝΤΟΠΟΣ ΕΤΧΟСЕ· ΑΥΩ ΝΕΤΧΙ ΝΜΜΥC-
 ΤΗΡΙΟΝ ΕΤCΟΒΚ' ΣΕΝΑΔΩ 2ΩΟΥ 2N ΝΤΟΠΟΣ ΕΤCΟΒΚ·
 ΝΑΙ ΠΕ ΠΨΟΜΝΤ ΝΚΛΗΡΟΣ ΝΤΕ ΤΜΝΤΕΡΟ ΜΠΟΥΟΙΝ·
 ΝΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΕΪΨΟΜΝΤ ΝΚΛΗΡΟΣ ΝΤΕ ΠΟΥ-
 20 ΟΕΙΝ ΣΕΩΨ ΕΜΑΨΟ ΕΜΑΨΟ ΤΕΤΝΝΑ2Ε ΕΡΟΟΥ 2M
 ΠΝΟ6 CΝΑΥ ΝΧΩΩΜΕ ΝΙΕΟΥ· ΑΛΛΑ ·ΝΑ· ΝΗΤΝ ΑΥΩ
 †ΝΑΧΩ ΕΡΩΤΝ ΝΝΝΟ6 ΜΜΥCΤΗΡΙΟΝ ΜΠΕΚΛΗΡΟΣ ΠΕ-
 ΚΛΗΡΟΣ· ΝΑΙ ΕΤΟΥΟΤΒ̄ ΕΠΤΟΠΟΣ ΠΤΟΠΟΣ ΕΤΕ ΝΤΟ-
 ΟΥ ΠΕ ΝΚΕΦΑΛΗ ΚΑΤΑ ΤΟΠΟΣ ΑΥΩ ΚΑΤΑ ΤΑΞΙC· ΝΑΙ CKZ^b

3 MS 2M ΠΜΥCΤΗΡΙΟΝ ΝΤΑΧΧΙ ΨΑΡΟΧ; better 2M ΠΤΟΠΟΣ ΝΤΑΧΧΙ-
 ΜΥCΤΗΡΙΟΝ ΨΑΡΟΧ.

19 MS ΝΜΜΥCΤΗΡΙΟΝ; read ΜΜΥCΤΗΡΙΟΝ.

according to the glory of each one of them, each of them being in the *mystery*¹ as far as which he has received. And those moreover who receive the superior *mysteries* will likewise remain in the elevated *places* and those who receive the inferior *mysteries* will remain in the inferior *places* in the light of my kingdom. This is the *portion* of the second ruler (king) for those who receive the *mystery* of the second *space* of the First *Mystery*.

Furthermore those who receive the *mysteries* of the second *space* which is the first *space* from without, they also will remain behind the second ruler (king), distributed in the light of my kingdom, *according to* the glory of each one of them. Each of them will remain in the *place* as far as which he has received *mysteries*, *so that* those who receive the elevated *mysteries* will remain in the elevated *places* and those who receive the inferior *mysteries* will remain in the inferior *places*.

These are the three *portions* of the Kingdom of the Light. The *mysteries* of these three *portions* of the light are exceedingly numerous. You will find them in the two great Books of Jeu². *But* I will give you and I will say to you the great *mysteries* of every *portion*. Those which are superior to every *place* are the *heads*, *according to place* and *according to rank*, | which will take the whole *race* of mankind into

¹ (3) in the mystery; better: in the place ... mysteries.

² (20, 21) Schmidt: [you will find them ... Jeu].

ΕΤΝΑΧΙ ΜΗΓΕΝΟΣ ΤΗΡΨ ΝΤΕ ΤΜΝΤΡΩΜΕ ΕΞΟΥΝ ΕΝ-
 ΤΟΠΟΣ ΕΤΧΟΣΕ ΚΑΤΑ ΠΕΧΩΡΗΜΑ ΝΤΕΚΛΗΡΟΝΟΜΙΑ
 [ΝΤΕ] ΠΚΕΣΕΕΠΕ ΟΥΝ ΜΜΥΣΤΗΡΙΟΝ ΕΤΣΟΒΚ ΝΤΕΤΝΡ-
 ΧΡΕΙΑ ΜΜΟΟΥ ΑΝ ΑΛΛΑ ΤΕΤΝΝΑΖΕ ΕΡΟΟΥ ΖΙ ΠΧΩΜΕ
 5 ΣΝΑΥ ΝΙΕΟΥ· ΝΑΪ ΝΤΑΥΣΑΪΣΟΥ ΝΒΙ ΕΝΩΧ ΕΪΩΛΧΕ
 ΝΜΜΑΥ ΕΒΟΛ ΖΜ ΠΩΗΝ ΜΠΣΟΟΥΝ ΑΥΩ ΕΒΟΛ ΖΜ ΠΩΗΝ
 ΜΠΩΝΖ ΖΡΑΪ ΖΜ ΠΠΑΡΑΔΙΣΟΣ ΝΑΔΑΜ· ΤΕΝΟΥ ΔΕ ΟΥΝ
 ΕΪΩΛΟΥΩ ΕΪΩΡ ΝΗΤΝ ΕΒΟΛ ΜΠΣΩΡ ΕΒΟΛ ΤΗΡΨ·
 †ΝΑ† ΝΗΤΝ ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ ΝΝΝΟΣ ΜΜΥΣΤΗ-
 10 ΡΙΟΝ ΜΠΩΟΜΝΤ ΝΚΛΗΡΟΣ ΝΤΑΜΝΤΕΡΟ· ΕΤΕ ΝΤΟΟΥ
 ΝΕ ΝΚΕΦΑΛΗ ΝΜΜΥΣΤΗΡΙΟΝ Ε†ΝΑΤΑΛΥ ΝΗΤΝ· ΑΥΩ
 Ε†ΝΑΧΟΟΥ ΕΡΩΤΝ ΖΝ ΝΕΥΣΧΗΜΑ ΤΗΡΟΥ ΜΝ ΝΕΥ-
 ΤΥΠΟΣ ΤΗΡΟΥ ΜΝ ΝΕΥΨΗΦΟΣ· ΜΝ ΝΕΣΦΡΑΓΙΣ ΜΠΖΔΕ
 ΝΧΩΡΗΜΑ· ΕΤΕ ΝΤΟΥ ΝΕ ΠΩΟΡΙ ΝΧΩΡΗΜΑ ΧΙΝ ΠΣΑ- [СКН]
 15 ΝΒΟΛ· ΑΥΩ †ΝΑΧΩ ΕΡΩΤΝ ΝΝΑΠΟΦΑΣΙΣ ΜΝ ΝΑΠΟ-
 ΛΟΓΙΑ ΜΝ ΝΣΥΜΒΟΛΟΝ ΜΠΕΧΩΡΗΜΑ ΕΤΜΑΥ· ΠΜΕΖ-
 ΣΝΑΥ ΝΤΟΥ ΝΧΩΡΗΜΑ ΕΠΣΑΝΖΟΥΝ· ΜΝΤΟΥ-ΑΠΟΦΑ-
 ΣΙΣ ΜΜΑΥ ΟΥΔΕ ΑΠΟΛΟΓΙΑ ΟΥΔΕ ΣΥΜΒΟΛΟΝ· ΟΥΔΕ
 ΨΗΦΟΣ ΟΥΔΕ ΣΦΡΑΓΙΣ· ΑΛΛΑ ΖΕΝΤΥΠΟΣ ΜΜΑΤΕ ΝΕ
 20 ΜΝ ΖΕΝΣΧΗΜΑ ΝΕΤΝΤΑΥ·

ΝΑΪ ΤΗΡΟΥ ΝΤΕΡΕΧΟΥΩ ΕΥΧΩ ΜΜΟΟΥ ΝΒΙ ΠΣΩ-
 ΤΗΡ ΕΝΣΥΜΑΘΟΥΓΗΣ ΑΥΕΙ' ΕΘΗ ΝΒΙ ΑΝΔΡΕΑΣ ΠΕΧΛΑΥ
 ΧΕ ΠΑΧΘΕΙΣ ΜΠΡΩΝΤ' ΕΡΟΪ· ΑΛΛΑ ΩΝΖΤΗΚ ΖΑΡΟΪ
 ΑΥΩ ΝΓΩΛΠ ΝΑΪ ΕΒΟΛ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΩΛΧΕ Ε†-
 25 ΝΑΧΝΟΥΚ ΕΡΟΥ ΕΜΜΟΝ ΑΥΩΠΕ ΕΥΝΑΩΤ ΝΝΑΖΡΑΪ

3 omit ΝΤΕ.

17 MS ΕΠΣΑΝΖΟΥΝ; read ΕΤΠΣΑΝΖΟΥΝ.

the elevated *places*, according to the *space* of the *inheritance*. Now you have no *need* for the remainder of the inferior *mysteries*, but you will find them in the two Books of Jeu which Enoch has written as I spoke with him out of the Tree of Knowledge and out of the Tree of Life in the *paradise* of Adam. Now at this time when I have finished spreading before you the whole distribution, I will give to you and I will say to you the great *mysteries* of the three *portions* of my kingdom. These are the *heads* of the *mysteries* which I will give you and will say to you in all their *patterns* and all their *types* and their *ciphers* and the *seals* of the last *space*, which is the first *space* from without. And I will say to you the *answers* and the *defences* and the *secret signs* of that *space*. On the other hand, the second *space* within possesses no *answers*, or *defences*, or *secret signs*, or *ciphers*, or *seals*, but it possesses only *types* and *patterns*."

100. When the *Saviour* had finished saying all these things to his *disciples*, Andrew came forward said: "My Lord, be not angry with me, but have compassion on me and reveal to me the *mystery* of the discourse on which I will question thee, for it has become hard for me, and I *understand* it not." |

ΑΥΩ ΜΗΗΝΟΪ ΜΜΟϢ· ΑΥΟΥΩΣΜ ΝΒΙ ΠΩΤΗΡ ΠΕΧΛΑ
 ΝΑΥ ΧΕ ΨΙΝΕ ΝΣΑ ΠΕΤΚΟΥΕΨΙΝΕ ΝΣΩϢ· ΑΥΩ †- [CKI^b]
 ΝΑΒΟΛΠΨ ΝΑΚ ΕΒΟΛ ΝΣΟ ΟΥΒΕ ΣΟ ΑΧΝ ΠΑΡΑΒΟΛΗ·
 ΑΥΟΥΩΣΜ ΔΕ ΝΒΙ ΑΝΔΡΕΑΣ ΠΕΧΛΑΥ ΧΕ ΠΑΧΟΕΙΣ ΕΪΡ-
 5 ΨΠΗΡΕ ΑΥΩ ΕΪΘΑΥΜΑΖΕ ΕΜΑΨΟ· ΧΕ ΝΡΩΜΕ ΕΤΣΝ
 ΠΚΟСМОС ΕΤΣΝ ΠΣΩΜΑ ΝΤΕΪΣΥΛΗ ΠΩС ΕΥΨΑΝΕΙ' ΕΒΟΛ
 ΣΜ ΠΕΪΚΟСМОС· СЕНΑΟΥΩΤΒ ΝΝΕΪСΤΕΡΕΩΜΑ ΜΝ ΝΕΙ-
 ΑΡΧΩΝ ΤΗΡΟΥ· ΜΝ ΝΧΟΕΙΣ ΤΗΡΟΥ· ΜΝ ΝΝΟΥΤΕ ΤΗ-
 ΡΟΥ· ΜΝ ΝΕΪΝΟС ΤΗΡΟΥ ΝΑΣΟΡΑΤΟС ΜΝ ΝΑΠΤΟΠΟС
 10 ΤΗΡΟΥ ΝΝΑΤΜЕСОС· ΑΥΩ ΜΝ ΝΑΠΤΟΠΟС ΤΗΡΨ ΝΝΑ-
 ΟΥΝΑΜ· ΜΝ ΝΝΟС ΤΗΡΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΝΤΕ ΝΑ-
 ΟΥΝΑΜ· ΝСΕΡΠΕΥΣΟΥΝ ΤΗΡΟΥ ΝСΕΚΛΗΡΟΝΟΜΙ Ν-
 ΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΠΕΪΣΩΒ ΟΥΝ ΠΑΧΟΕΙΣ ЧМОКЭ
 ΝΝΑΣΡΑΪ· ΝΑΪ СЕ ΝΤΕΡΕЧХОΟΥ ΝΒΙ ΑΝΔΡΕΑΣ Α ΠΕΠΝΑ
 15 ΜΠСΩР KIM ΣΡΑΪ ΝΣΗΤΨ· ΑΥΩΨ ΕΒΟΛ ΠΕΧΛΑΥ ΧΕ ΣΕΩС СКО
 ΨΑ ΤΝΑΥ ΕΪΝΑϢΙ ΣΑΡΩΤΝ· ΣΕΩС ΨΑ ΤΝΑΥ ΕΪΝΑΑΝΕΧΕ
 ΜΜΩΤΝ· ΕΙΤΕ ΑΚΜΗΝ ΟΝ ΜΠΕΤΝΝΟΪ ΑΥΩ ΤΕΤΝΟ Ν-
 ΑΤСООΥΝ ΕΪΕ ΝΤΕΤНСООΥΝ ΑΝ ΝΤΩΤН ΑΥΩ ΝΤΕ-
 ΤННОΪ ΑΝ ΧΕ ΝΤΩΤН ΜΝ ΝΑΓΓΕΛΟС ΤΗΡΟΥ· ΜΝ ΝΑΡΧ-
 20 ΑΓΓΕΛΟС ΤΗΡΟΥ· ΜΝ ΝΝΟΥΤΕ ΜΝ ΝΧΟΕΙΣ· ΜΝ Ν-
 ΑΡΧΩΝ ΤΗΡΟΥ· ΜΝ ΝΝΟС ΤΗΡΟΥ ΝΑΣΟΡΑΤΟС· ΜΝ ΝΑ-
 ΤΜЕСОС ΤΗΡΟΥ· ΜΝ ΝΑΠΤΟΠΟС ΤΗΡΨ ΝΝΑΟΥΝΑΜ·
 ΑΥΩ ΜΝ ΝΝΟС ΤΗΡΟΥ ΝΝΕΠΡΟΒΟΛΟΟΥΕ ΝΤΕ ΠΟΥ-

11 MS ΝΤΕ ΠΝΑΟΥΝΑΜ; better ΝΤΕ ΠΟΥΟΕΙΝ.

17 MS ΕΙΤΕ; read ΕΪΕ.

The Saviour answered and said to him : “Question that which thou dost wish to question, and I will reveal it to thee face to face without *parable*.”

Andrew *however* answered and said : “My Lord, I am astonished and I *marvel* greatly *that* when men who are in the *world* and in the *body* of this *matter* come forth this *world*, they will surpass these *firmaments* and all these *archons* and all the lords and all the gods and all these great *invisible ones*, and all those of the *place* of those of the *Midst*, and those of the whole *place* of those of the right, and all the great ones of the *emanations* of the light ¹, and enter into them all and *inherit* the Kingdom of the Light. This fact *now*, my Lord, is difficult for me.”

Now when Andrew had said these things the *Spirit* of the Saviour was moved within him. He cried out and said : “*For* how long shall I bear with you? *For* how long shall I *suffer* you? * Have you *still* not *understood* and are ignorant? [□] Do you not know and *understand* ² that you and all the *angels* and all the *archangels* and the gods and the lords and all the *archons* and all the great *invisible ones* and all those of the *Midst* and those of the whole *place* of those of the right and all the great ones of the *emanations* of the light | and their whole glory, you are all with one

* cf. Mt. 17.17; Mk. 9.19; Lk. 9.41

□ cf. Mt. 15.16, 17

¹ (11) of the light; MS of those of the right.

² (18) do you not know and understand?; Till : you have (thus) never understood and are (still) ignorant.

OGIN· M̄N ΠΕΥΘΟΟΥ ΤΗΡ̄· ΝΤΕΤ̄Ν̄ΣΓΕΝΕΒΟΛ ΤΗΡ̄Τ̄Ν̄ Σ̄Ν
 ΝΕΤ̄ΝΕΡΙῩ Σ̄Μ ΠΙΟΥΩΩ̄Μ̄ ΝΟΥΩΤ̄ Μ̄Ν †ΣΥΛΗ ΝΟΥΩΤ̄·
 Μ̄Ν †ΟΥΓΙΑ ΝΟΥΩΤ̄: ΑΥΩ ΝΤΕΤ̄Ν̄ΣΓΕΝΕΒΟΛ Σ̄Μ ΠΙΚΕ-
 ΡΑΣΜΟΣ ΝΟΥΩΤ̄ ΤΗΡ̄Τ̄Ν̄· ΑΥΩ ΣΙΤ̄Ν̄ ΤΚΕΛΕΥCIC Μ̄ΠΙ-
 5 ΩΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ ΑΥΑΝΑΓΚΑΖΕ Μ̄ΠΚΕΡΑΣΜΟΣ Σ̄ΩC
 ΩΑΝΤΟΥCΩΤ̄ ΕΒΟΛ Ν̄ΓΙ ΝΝΟC ΤΗΡΟΥ ΝΝΕΠΡΟΒΟΛΟ- CΚΘ^b
 ΟΥΕ ΝΤΕ ΠΟΥΟΕΙΝ Μ̄Ν ΠΕΥΘΟΟΥ ΤΗΡ̄· ΑΥΩ ΩΑΝ-
 ΤΟΥCΩΤ̄ ΕΒΟΛ Μ̄ΠΚΕΡΑΣΜΟΣ ΑΥΩ ΝΤΑΥCΩΤ̄ ΑΝ
 ΕΒΟΛ ΣΙΤΟΥΤΟΥ Μ̄ΜΙΝ Μ̄ΜΟΟΥ· ΑΛΛΑ ΝΤΑΥCΟΤΟΥ
 10 Σ̄Ν ΟΥΑΝΑΓΚΗ ΚΑΤΑ ΤΟΙΚΟΝΟΜΙΑ Μ̄ΠΙΟΥΑ ΝΟΥΩΤ̄
 ΠΙΑΤΩΑΧΕ ΕΡΟC ΑΥΩ ΝΤΟΟΥ Μ̄ΠΟΥΩΠ̄ΣΙCΕ ΕΠΤΗΡ̄·
 ΑΥΩ Μ̄ΠΟΥΜΕΤΑΒΑΛΕ Μ̄ΜΟΟΥ Σ̄Ν ΝΤΟΠΟC· ΟΥΔΕ Μ̄-
 ΠΟΥCΚΥΛΛΕ Μ̄ΜΟΟΥ ΕΠΤΗΡ̄· ΟΥΔΕ Μ̄ΠΟΥΜΕΤΑΓΓΙΖΕ
 Μ̄ΜΟΟΥ Σ̄Ν Σ̄ΓΕΝCΩΜΑ ΕΥΩ̄ΒΕΙΛΕΙΤ̄· ΟΥΔΕ Μ̄ΠΟΥΩΩΠΕ
 15 Σ̄Ν ΑΛΛΑΥ ΝΘΛΙΨΙC· ΜΑΛΙCΤΑ CΕ ΝΤΩΤ̄Ν̄ ΓΝΤΕΤ̄Ν̄-ΠΙ-
 CΟΡ̄Μ̄ Μ̄ΠΕΘΗCΑΥΡΟC· ΑΥΩ ΝΤΕΤ̄Ν̄-ΠΙCΟΡ̄Μ̄ Μ̄ΠΤΟΠΟC
 Ν̄ΝΑΟΥΝΑΜ ΑΥΩ ΝΤΕΤ̄Ν̄-ΠΙCΟΡ̄Μ̄ Μ̄ΠΤΟΠΟC Ν̄ΝΑΤΜΕ-
 CΟC· ΑΥΩ ΝΤΕΤ̄Ν̄-ΠΙCΟΡ̄Μ̄ Ν̄ΝΑΖΟΡΑΤΟC ΤΗΡΟΥ Μ̄Ν Ν̄-
 ΑΡΧΩΝ ΤΗΡΟΥ ΣΑΠΑΣ ΣΑΠΑΩC *ΝΤΕΤ̄Ν̄-ΠΙCΟΡ̄Μ̄ Ν̄ΝΑΙ ΤΗ- [CΑ]
 20 ΡΟΥ· ΑΥΩ ΑΤΕΤ̄Ν̄ΩΩΠΕ Σ̄Ν Σ̄ΓΕΝΝΟC Ν̄ΣΙCΕ Μ̄Ν Σ̄ΓΕΝΝΟC
 ΝΘΛΙΨΙC ΣΡΑΪ Σ̄Ν Μ̄ΜΕΤΑΓΓΙCΜΟC Σ̄Ν Σ̄ΓΕΝCΩΜΑ ΕΥΩ̄Β-
 ΕΙΛΕΙΤ̄ ΝΤΕ ΠΚΟCΜΟC· ΑΥΩ Μ̄Ν̄ΝCΑ ΝΕΪΣΙCΕ ΤΗΡΟΥ
 ΕΒΟΛ ΣΙΤΕΤ̄ΗῩΤ̄Ν̄ Μ̄ΜΙΝ Μ̄ΜΩΤ̄Ν̄· ΑΤΕΤ̄Ν̄ΑΓΩΝΙΖΕ ΑΥΩ
 ΑΤΕΤ̄Ν̄ΜΙΩΕ· ΕΑΤΕΤ̄Ν̄ΑΠΟΤΑCCE Μ̄ΠΚΟCΜΟC ΤΗΡ̄ Μ̄Ν
 25 ΘΥΛΗ ΤΗΡ̄C ΕΤ̄Ν̄ΣΗΤ̄· ΑΥΩ Μ̄ΠΕΤ̄Ν̄ΚΑΤΟΤΤΗῩΤ̄Ν̄
 ΕΒΟΛ ΕΤΕΤ̄Ν̄ΩΙΝΕ Σ̄ΩC ΩΑΝΤΕΤ̄Ν̄CΙΝΕ Ν̄ΜΜΥCΤΗΡΙΟΝ

another out of one dough and one *matter* and one *substance*, and that you are all out of the same *mixture*. And through the *command* of the First *Mystery* the *mixture* was *compelled* *until* all the great ones of the *emanations* of the light and their whole glory were purified, and until they were purified from the *mixture*. And they have not been purified of themselves, *but* they have been purified from *necessity*, *according to* the *organisation* of the Only One, the Ineffable. And they have not suffered at all, and they have not *changed places*, *nor* have they *troubled* themselves at all, *nor* have they been *transferred* into various *bodies*, *nor* have they been in any *afflictions*. Now you *especially* are the dregs of the *Treasury*, and you are the dregs of the *place* of those of the right, and you are the dregs of the *place* of those of the *Midst*, and you are the dregs of all the *invisible ones* and all the *archons*; *in a word*, you are the dregs of all these. And you have come to be in great sufferings and great *afflictions* from the *transferences* into various *bodies* of the *world*. And after all these sufferings, of yourselves you have *striven* and fought, so that you have *renounced* the whole *world* and all the *matter* in it. And you have not ceased to seek *until* you found all the *mysteries* |

ΤΗΡΟΥ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ ΝΑΙ ΝΤΑΥCΩΤΨ ΜΜΩΤΝ
 ΑΥΡΤΗΥΤΝ ΝΖΙΛΙΚΡΙΝΕC ΝΟΥΟΕΙΝ ΕΨCΟΤΨ ΕΜΑΨΟ
 ΑΥΩ ΑΤΕΤΝΨΩΠΕ ΝΟΥΟΕΙΝ ΕΨCΟΤΨ· ΕΤΒΕ ΠΑΙ ΘΕ
 ΑΙΧΟΟC ΕΡΩΤΝ ΜΠΟΥΟΕΙΨ ΧΕ ΨΙΝΕ ΤΑΡΕΤΝΘΙΝΕ·
 5 ΝΤΑΙΧΩ ΟΥΝ ΕΡΩΤΝ ΧΕ ΕΤΕΤΝΕΨΙΝΕ ΝCΑ ΜΜΥCΤΗ- [CΛ^b]
 ΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΑΙ ΕΨΑΥCΩΤΨ ΜΠCΩΜΑ ΝΘΥΛΗ·
 ΑΥΩ ΝCΕΑΛΗ ΝΖΙΛΙΚΡΙΝΕC ΝΟΥΟΙΝ ΕΨCΟΤΨ ΕΜΑΨΟ·
 ΖΑΜΗΝ ΨΧΩ ΜΜΟC ΕΡΩΤΝ ΧΕ ΕΤΒΕ ΠΓΕΝΟC ΝΤΕ
 ΤΜΝΤΡΩΜΕ ΧΕ CΕΟ ΝΖΥΛΙΚΟΝ· ΝΤΑΙCΚΥΛΛΙ ΜΜΟΙ
 10 ΑΙΕΙΝΕ ΝΜΜΥCΤΗΡΙΟΝ ΤΗΡΟΥ ΝΑΥ ΝΤΕ ΠΟΥΟΕΙΝ ΧΕ
 ΕΙΕCΩΤΨ ΜΜΟΟΥ ΧΕ ΝΤΟΟΥ ΠΕ ΠCΟΡΜ ΝΘΥΛΗ ΤΗΡC
 ΝΤΕ ΤΕΥΖΥΛΗ· ΕΜΜΟΝ ΕΝΕ ΜΝ-ΑΛΛΑΥ ΜΨΥΧΗ ΖΜ ΠΓΕ-
 ΝΟC ΤΗΡΨ ΝΤΕ ΤΜΝΤΡΩΜΕ ΝΑΟΥΧΑΙ· ΑΥΩ ΝΝΕΥ-
 ΝΑΨΚΛΗΡΟΝΟΜΙ ΑΝ ΠΕ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΙΝ· ΝCΑΒΗΛ
 15 ΧΕ ΑΙΕΙΝΕ ΝΑΥ ΝΜΜΥCΤΗΡΙΟΝ ΝΡΕCΩΤΨ· ΝΕΠΡΟΒΟ-
 ΛΟΟΥC ΓΑΡ ΜΠΟΥΟΕΙΝ ΝCΕΡΨΧΡΙΑ ΑΝ ΜΜΥCΤΗΡΙΟΝ CΕ-
 CΟΤΨ ΓΑΡ· ΑΛΛΑ ΠΓΕΝΟC ΝΤΜΝΤΡΩΜΕ ΝΤΟΟΥ ΝΕΤΡ-
 ΧΡΙΑ ΜΜΟΟΥ ΕΒΟΛ ΧΕ ΖΕΝCΟΡΜ ΝΖΥΛΙΚΟΝ ΤΗΡΟΥ ΝΕ·
 ΕΤΒΕ ΠΑΙ ΘΕ ΑΙΧΟΟC ΕΡΩΤΝ ΜΠΟΥΟΕΙΨ ΧΕ ΝΕΤ- CΛΛ
 20 ΜΟΤΝ ΝCΕΡΨΧΡΙΑ ΑΝ ΜΠCΑΕΙΝ ΑΛΛΑ ΝΕΤΨΟΟΠ ΚΑΚΩC
 ΝΕ ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΝΑΠΟΥΟΕΙΝ ΝCΕΡΨΧΡΙΑ ΑΝ ΜΜΥC-
 ΤΗΡΙΟΝ ΧΕ ΖΕΝΟΥΟΕΙΝ ΝΤΟΟΥ ΕΨCΟΤΨ ΝΕ· ΑΛΛΑ
 ΠΓΕΝΟC ΝΤΜΝΤΡΩΜΕ ΝΤΟΟΥ ΝΕΤΡΨΧΡΙΑ ΜΜΟΟΥ ΧΕ
 ΖΕΝCΟΡΜ ΝΖΥΛΙΚΟΝ ΝΕ· ΕΤΒΕ ΠΑΙ ΘΕ ΚΗΡΥCCΕ ΜΠΓΕ-

21 MS ΠΑΠΟΥΠΟΥΟΕΙΝ; ΠΟΥ crossed out.

of the Kingdom of the Light which purified you (and) made you to be *pure*, very purified light, and you have become purified light. Concerning this I once said to you : “Seek and ye shall find” *. *Now* I have said to you : “Seek the *mysteries* of the light which purify the *body* of *matter* and make it to be *pure*, very purified light. *Truly* I say to you, concerning the *race* of mankind, because it is *material* I have *troubled* myself, I have brought all the *mysteries* of the light to them, so that I should purify them, because they are the dregs of all the *materials* of their *matter*. Otherwise no *soul* of the whole *race* of mankind would be saved; nor would they be able to *inherit* the Kingdom of the Light unless I had brought to them the *mysteries* of purification. *For* the *emanations* of the light have no *need* of the *mysteries*, *for* they are purified; *but* the *race* of mankind have *need* because they are all *material* dregs. Concerning this I said to you once : “The healthy have no *need* of the physician, *but* they who are *sick*” †. That is, those of the light have no *need* of *mysteries* because they are purified lights; *but* the *race* of mankind have *need* of them because they are *material* dregs.

Because of this now, *preach* to the whole *race* | of

* Mt. 7.7; Lk. 11.9

† cf. Mt. 9.12; Mk. 2.17; Lk. 5.31

NOC $\overline{\text{NTMNTP}}\omega\text{ME}$ $\overline{\text{THP}}\overline{\text{C}}$ $\chi\epsilon$ $\overline{\text{MHPKATETHYTN}}$ $\overline{\text{EBOA}}$
 $\overline{\text{ETETN}}\omega\text{INE}$ $\overline{\text{ZM}}$ $\overline{\text{PEZOOU}}$ $\overline{\text{MN}}$ $\overline{\text{TEY}}\omega\text{H}$ · $\overline{\text{ZEWC}}$ $\overline{\omega\text{ANTE-}}$
 $\overline{\text{TNZE}}$ $\overline{\text{EMMYCTHPION}}$ $\overline{\text{NPE4CWTC}}$ · $\overline{\text{AYW}}$ $\overline{\text{AXIC}}$ $\overline{\text{MHPGENOC}}$
 $\overline{\text{NTMNTP}}\omega\text{ME}$ $\chi\epsilon$ $\overline{\text{APOTACCE}}$ $\overline{\text{MPKOCMOC}}$ $\overline{\text{THP}}\overline{\text{C}}$ $\overline{\text{MN}}$ $\overline{\theta\gamma-}$
 5 $\overline{\text{XH}}$ $\overline{\text{THPC}}$ $\overline{\text{ETN}}\overline{\text{ZHTC}}$ · $\overline{\text{EMMON}}$ $\overline{\text{PETXI}}$ $\overline{\text{AYW}}$ $\overline{\text{ET}}$ $\overline{\text{ZM}}$ $\overline{\text{PKOC-}}$
 $\overline{\text{MOC}}$ $\overline{\text{AYW}}$ $\overline{\text{ETOYWM}}$ $\overline{\text{AYW}}$ $\overline{\text{ETCW}}$ $\overline{\text{ZN}}$ $\overline{\text{TE4ZYXH}}$ · $\overline{\text{AYW}}$
 $\overline{\text{ETON}}\overline{\text{Z}}$ $\overline{\text{ZN}}$ $\overline{\text{NE4POOU}}\omega$ $\overline{\text{THPOY}}$ $\overline{\text{MN}}$ $\overline{\text{NE4ZOMIXIA}}$ $\overline{\text{THPOY}}$ ·
 $\overline{\text{E4CWOUZ}}$ $\overline{\text{NAX}}$ $\overline{\text{EZOUN}}$ $\overline{\text{NZENKEZYXH}}$ $\overline{\text{EPATC}}$ $\overline{\text{NTE4KEZY-}}$ $\overline{\text{CAX}}$ ^b
 $\overline{\text{XH}}$ · $\overline{\text{EBOA}}$ $\chi\epsilon$ $\overline{\text{PEIKOCMOC}}$ $\overline{\text{THP}}\overline{\text{C}}$ $\overline{\text{MN}}$ $\overline{\text{NETN}}\overline{\text{ZHTC}}$ $\overline{\text{THP}}\overline{\text{C}}$ ·
 10 $\overline{\text{MN}}$ $\overline{\text{NE4ZOMIXIA}}$ $\overline{\text{THPOY}}$ $\overline{\text{ZENCOPM}}$ $\overline{\text{NZYLIKON}}$ $\overline{\text{NE}}$ · $\overline{\text{AYW}}$
 $\overline{\text{CENAXNE-POYA}}$ $\overline{\text{POYA}}$ $\overline{\text{EROOU}}$ $\overline{\text{ETBE}}$ $\overline{\text{PEYTBBO}}$ · $\overline{\text{ETBE}}$
 $\overline{\text{PAI}}$ $\overline{\text{OUN}}$ $\overline{\text{AXOOC}}$ $\overline{\text{EPWTN}}$ $\overline{\text{MPIOYOEI}}\omega$ $\chi\epsilon$ $\overline{\text{APOTACCE}}$
 $\overline{\text{MPKOCMOC}}$ $\overline{\text{THP}}\overline{\text{C}}$ $\overline{\text{MN}}$ $\overline{\theta\gamma\text{XH}}$ $\overline{\text{THPC}}$ $\overline{\text{ETN}}\overline{\text{ZHTC}}$ $\chi\epsilon$ $\overline{\text{NNE-}}$
 $\overline{\text{TNCWOUZ}}$ $\overline{\text{NIHTN}}$ $\overline{\text{EZOUN}}$ $\overline{\text{NKEZYXH}}$ $\overline{\text{EPATC}}$ $\overline{\text{NTE TNKEZY-}}$
 15 $\overline{\text{XH}}$ $\overline{\text{ETN}}\overline{\text{ZHTOY}}$ · $\overline{\text{ETBE}}$ $\overline{\text{PAI}}$ $\overline{\text{OUN}}$ $\overline{\text{KHPYCC}}$ $\overline{\text{MHPGENOC}}$ $\overline{\text{TH-}}$
 $\overline{\text{PC}}$ $\overline{\text{NTE}}$ $\overline{\text{TMNTP}}\omega\text{ME}$ $\chi\epsilon$ $\overline{\text{APOTACCE}}$ $\overline{\text{MPKOCMOC}}$ $\overline{\text{THP}}\overline{\text{C}}$
 $\overline{\text{MN}}$ $\overline{\text{NE4ZOMIXIA}}$ $\overline{\text{THPOY}}$ $\chi\epsilon$ $\overline{\text{NNETNCWOUZ}}$ $\overline{\text{NIHTN}}$ $\overline{\text{EZOUN}}$
 $\overline{\text{NKEZYXH}}$ $\overline{\text{EPATC}}$ $\overline{\text{NTE TNKEZYXH}}$ $\overline{\text{ETN}}\overline{\text{THNOY}}$ · $\overline{\text{AYW}}$
 $\overline{\text{AXIC}}$ $\overline{\text{EROOU}}$ $\chi\epsilon$ $\overline{\text{MHPKATETHYTN}}$ $\overline{\text{EBOA}}$ $\overline{\text{ETETN}}\omega\text{INE}$
 20 $\overline{\text{ZM}}$ $\overline{\text{PEZOOU}}$ $\overline{\text{MN}}$ $\overline{\text{TEY}}\omega\text{H}$ · $\overline{\text{AYW}}$ $\overline{\text{MHPANAKTE}}$ $\overline{\text{MMWTN}}$
 $\overline{\omega\text{ANTE TN}}\overline{\text{GINC}}$ $\overline{\text{NMMYCTHPION}}$ $\overline{\text{NPE4CWTC}}$ · $\overline{\text{NAI}}$ $\overline{\text{ETNA-}}$ $\overline{\text{CAX}}$ ^b
 $\overline{\text{CETCTHNOY}}$ · $\overline{\text{NCEPTHYTN}}$ $\overline{\text{NZIKRINEC}}$ $\overline{\text{NOYOEIN}}$ $\overline{\text{NTE-}}$

1 $\overline{\text{MNT}}$ in $\overline{\text{NTMNTP}}\omega\text{ME}$ inserted in margin.

2 MS originally $\overline{\text{NTE TN}}\omega\text{INE}$; ω inserted above.

8 MS $\overline{\text{EPATC}}$; read $\overline{\text{EPATC}}$.

9 MS $\overline{\text{THP}}\overline{\text{C}}$; better $\overline{\text{THPOY}}$.

15 MS $\overline{\text{ETN}}\overline{\text{ZHTOY}}$; read $\overline{\text{ETN}}\overline{\text{THNOY}}$.

20 MS $\overline{\text{ANAKTE}}$; read $\overline{\text{ANAKTA}}$.

mankind : do not cease to seek by day and night, *until* you find the *mysteries* of purification. And say to the *race* of mankind : *renounce* the whole *world* and all the *matter* in it. Because he who buys and sells¹ in the *world*, and who eats and drinks of its *matter*, and who lives amongst all its cares and all its *relationships* gathers to himself still further *matter* to his remaining *matter*. Because this whole *world* and all those within it and all its *relationships* are *material* dregs. And each one of them will be questioned concerning his purity. Concerning this *now* I said to you once : ‘*Renounce* the whole *world* and all the *matter* within it, so that you do not gather for yourselves further *matter* to your remaining *matter* which is within you’. Concerning this *now* *preach* to the whole *race* of mankind : ‘*Renounce* the whole *world* and all its *relationships*, lest you gather for yourselves further *matter* to your remaining *matter* which is within you’. And say to them : ‘Do not cease from seeking by day and night, and do not *refresh* yourselves until you find the *mysteries* of purification, which will purify you and make you to be *pure* light, so that | you go to the height and *inherit* the light of my kingdom.’

¹ (5) buys and sells; lit. receives and gives.

ΤΝΒΩΚ' ΕΠΙΧΙΣΕ ΝΤΕΤΝΚΛΗΡΟΝΟΜΙ ΜΠΟΥΟΕΙΝ ΝΤΑ-
 ΜΝΤΕΡΟ· ΤΕΝΟΥ ΘΕ ΝΤΟΚ' ΟΝ ΑΝΔΡΕΑΣ ΜΝ ΝΕΚΚΝΗΥ
 ΤΗΡΟΥ ΝΕΚΩΒΡΜΑΘΗΤΗΣ· ΕΤΒΕ ΝΕΤΝΑΗΟΤΑΓΗ ΜΝ
 ΝΕΤΝΖΙΣΕ ΤΗΡΟΥ ΝΤΑΤΕΤΝΩΟΠΟΥ ΚΑΤΑ ΤΟΠΟΣ ΜΝ
 5 ΝΕΤΝΠΑΡΑΒΟΛΗ ΚΑΤΑ ΤΟΠΟΣ· ΑΥΩ ΜΝ ΝΕΤΝΜΕΤΑΓ-
 ΓΙΣΜΟΣ ΖΝ ΝΣΩΜΑ ΕΥΩΒΕΙΑΣΙΤ' ΑΥΩ ΜΝ ΝΕΤΝΘΑΙΨΙΣ
 ΤΗΡΟΥ· ΑΥΩ ΜΝΝΣΑ ΝΑΪ ΤΗΡΟΥ ΑΤΕΤΝΧΙ ΝΜΜΥΣΤΗ-
 ΡΙΟΝ ΝΡΕΨΩΤΨ· ΑΤΕΤΝΡΖΙΚΡΙΝΕΣ ΝΟΥΟΕΙΝ ΕΨΩΤΨ
 ΕΜΑΩΟ· ΕΤΒΕ ΠΑΪ ΘΕ ΤΕΤΝΑΒΩΚ' ΕΠΙΧΙΣΕ· ΝΤΕΤΝΡ-
 10 ΠΖΟΥΝ ΝΝΤΟΠΟΣ ΤΗΡΟΥ ΝΝΙΝΟΘ ΤΗΡΟΥ ΜΠΡΟΒΟΛΟ-
 ΟΥΕ ΝΤΕ ΠΟΥΟΕΙΝ· ΝΤΕΤΝΩΩΠΕ ΕΤΕΤΝΟ ΝΡΡΟ ΖΝ [CAB^b]
 ΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ ΝΩΛΕΝΕΖ· [ΤΑΪ ΤΕ ΤΑΠΟΦΑΣΙΣ
 ΝΝΩΛΧΕ ΕΤΕΤΝΩΠΙΝΕ ΝΣΩΟΥ· ΤΕΝΟΥ ΘΕ ΟΝ ΑΝ-
 ΔΡΕΑΣ ΛΙΤΙ ΕΚΩΟΟΠ' ΖΝ ΟΥΜΝΤΑΠΙΣΤΟΣ ΑΥΩ ΜΝ
 15 ΟΥΜΝΤΑΤΣΟΟΥΝ·] ΑΛΛΑ ΕΤΕΤΝΩΑΝΕΙ' ΕΒΟΛ ΖΜ ΠΣΩ-
 ΜΑ ΝΤΕΤΝΒΩΚ' ΕΠΙΧΙΣΕ ΝΤΕΤΝΠΩΖ ΕΙΠΤΟΠΟΣ ΝΝΑΡ-
 ΧΩΝ· ΝΑΡΧΩΝ ΤΗΡΟΥ ΝΑΧΙΩΠΕ ΝΝΑΖΡΗΤΝ· ΧΕ Ν-
 ΤΕΤΝ-ΠΣΟΡΜ ΝΤΕΥΖΥΛΗ· ΑΥΩ ΑΤΕΤΝΡ-ΟΥΟΕΙΝ ΕΨ-
 ΩΤΨ ΝΖΟΥΟ ΕΡΟΟΥ ΤΗΡΟΥ· ΑΥΩ ΕΤΕΤΝΩΑΝΠΩΖ
 20 ΕΠΤΟΠΟΣ ΝΝΝΟΘ ΝΑΖΟΡΑΤΟΣ ΜΝ ΠΤΟΠΟΣ ΝΝΑΤΜΕ-
 ΣΟΣ ΜΝ ΝΑΟΥΝΑΜ ΜΝ ΝΤΟΠΟΣ ΝΝΙΝΟΘ ΤΗΡΟΥ ΜΠΡΟ-
 ΒΟΛΗ ΝΤΕ ΠΟΥΟΕΙΝ· ΤΕΤΝΑΧΙ-ΕΟΟΥ ΝΝΑΖΡΑΥ ΤΗΡΟΥ
 ΧΕ ΝΤΩΤΝ ΠΕ ΠΣΟΡΜ ΝΤΕΥΖΥΛΗ· ΑΥΩ ΑΤΕΤΝΡ-ΟΥ-
 ΟΥΟΕΙΝ ΕΨΩΤΨ ΝΖΟΥΟ ΕΡΟΟΥ ΤΗΡΟΥ· ΑΥΩ ΝΤΟ- CAG

5 MS ΝΕΤΝΠΑΡΑΒΟΛΗ; read ΝΕΤΝΠΕΤΑΒΟΛΗ; ΜΠ ΠΕ crossed out before ΚΑΤΑ.

12-15 this passage is better transferred to 253.2 ff.

Now at this time, thou Andrew and all thy brothers, thy fellow-disciples, because of your *renunciations* and all your sufferings which you have received in *every place*, and your *changes* in *every place*, and your *transferences* into various *bodies*, and all your *afflictions*; and (that) after all these things you have received the *mysteries* of purification, you have become *pure*, very purified light; because of this now, you will go to the height, you will enter into all the *places* of all the great *emanations* of the light, and become rulers (kings) in the eternal Kingdom of the Light ¹.

But when you come forth from the *body* and go to the height and reach the *place* of the *archons*, all the *archons* will be put to shame before you, because you are the dregs of their *matter* and you have become more purified light than them all. And when you reach the *place* of the great *invisible* ones, and the *place* of those of the *Midst* and those of the right, and the *places* of all the great *emanations* of the light, you will receive glory before them all because you are the dregs of their *matter*, and you have become more purified light than them all. And all the *places* | will

¹ (12-15) This is the answer ... ignorance; this passage interrupts the sequence and is transferred to 253.2.

ΠΟΣ ΤΗΡΟΥ ΝΑΖΥΜΝΕΥΕ ΣΑΤΕΤ̄Ν̄ΣΗ ΣΕΩΣ ΨΑΝΤΕ-
 Τ̄ΝΒΩΚ ΕΠΤΟΠΟΣ Ν̄ΤΜ̄ΝΤΕΡΟ · (ΤΕΝΟΥ ΔΕ ΟΝ ΑΝ-
 ΔΡΕΑΣ ΑΙΤΙ ΕΚΨΟΟΠ Σ̄Ν ΟΥΜ̄ΝΤ̄ΑΠΙΣΤΟΣ ΑΥΩ Μ̄Ν
 ΟΥΑΤΣΟΟΥΝ) ·

- 5 ΝΑΪ ΔΕ ΕΥΧΩ Μ̄ΜΟΟΥ Ν̄ΒΙ ΠΣΩΤΗΡ · ΑΧΕΙΜΕ Ν̄ΒΙ
 ΑΝΔΡΕΑΣ ΦΑΝΕΡΩΣ · ΟΥΜΟΝΟΝ Ν̄ΤΟΥ ΑΛΛΑ ΑΥΕΙΜΕ
 ΤΗΡΟΥ Ν̄ΒΙ Μ̄ΜΑΘΗΤΗΣ Σ̄Ν ΘΥΣΟΟΥΤ̄Ν ΧΕ ΣΕΝΑ-
 ΚΛΗΡΟΝΟΜΙ Ν̄ΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥΘΕΙΝ · ΑΥΠΑΣΤΟΥ ΤΗ-
 ΡΟΥ ΣΙ ΝΕΥΕΡΗΥ ΕΧ̄Ν Ν̄ΟΥΕΡΗΤΕ Ν̄ΙΣ · ΑΥΩΨ Ε-
 10 ΒΟΛ ΑΥΡΙΜΕ ΑΥΠΑΡΑΚΑΛΕΙ Μ̄ΠΣΩΤΗΡ ΕΥΧΩ Μ̄ΜΟΣ ΧΕ
 ΠΧΟΕΙΣ ΚΩ ΕΒΟΛ Μ̄ΠΝΟΒΕ Ν̄ΤΜ̄ΝΤ̄ΑΤΣΟΟΥΝ Μ̄ΠΕΝ-
 ΣΟΝ · ΑΧΟΥΩΨΒ Ν̄ΒΙ ΠΣΩΤΗΡ ΠΕΧΛΑ ΧΕ †ΚΩ ΕΒΟΛ
 ΑΥΩ †ΝΑΚΩ ΕΒΟΛ · ΕΤΒΕ ΠΑΪ ΔΕ Ν̄ΤΑΥΤ̄ΝΝΟΟΥΤ̄ Ν̄ΒΙ
 ΠΨΟΡ̄Π Μ̄ΜΥΣΤΗΡΙΟΝ ΕΤΡΑΚΩ ΕΒΟΛ Μ̄ΝΝΟΒΕ Ν̄ΟΥΟΝ
 15 ΝΙΜ: ̄ —

[̄ — ̄̄ — ̄̄ — ̄̄ — ̄̄ —]

[ΟΥΜΕΡΟΣ Ν̄ΤΕ Ν̄ΤΕΥΧΟΣ]

[— ̄̄ — Μ̄ΠΣΩΤΗΡ —]

20

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 ΑΥΩ ΝΕΤ̄ΜΠΨΑ Ν̄Μ̄ΜΥΣΤΗΡΙΟΝ ΕΤΚΑΤΟΙΚΙ Σ̄Μ ΠΙΑΤ̄- CΛΓ^b
 ΨΑΧΕ ΕΡΟΦ · ΕΤΕ Ν̄ΤΟΥ ΠΕ ΕΤΕ Μ̄ΠΟΥΠΡΟΕΛΟΣ

2-4 the sentence transferred by Schmidt from 252.13-15; the sense is better if the previous line is included as indicated.

17 the title at the foot of column 1 of CΛΓ^b is transferred to the foot of column 2 of CΛΛ; the text begins again in the middle of a sentence at the top of column 2 of CΛΓ^b; the lacuna here is of unknown length.

sing praises before you *until* you go to the *place* of the kingdom. <This is the *answer* to the words which you questioned. Now at this time, Andrew, art thou *still* in *disbelief* and in *ignorance*?>”

Now when the Saviour said these things Andrew knew *clearly*, and *not only* he *but* the *disciples* all knew with certainty that they would *inherit* the Kingdom of the Light. They all prostrated themselves together at the feet of Jesus. They cried out, they wept, they *begged* the *Saviour*, saying : “O Lord, forgive the sin of ignorance of our brother.”

The *Saviour* answered and said : “I forgive and I will forgive. For this reason has the First *Mystery* sent me, that I should forgive the sins of everyone.”

[A *part* of the *Books* of the *Saviour*.]¹

(Lacuna)²

101. And those who are worthy of *mysteries* which *dwell* in the Ineffable which did not *come forth*, | these exist

¹ (16) see Introduction p. XIII; the title properly belongs after 255.16.

² (19-22) lacuna preceding 253.23.

ΕΒΟΛ· ΝΑΪ ΨΟΟΠ ΖΑΘΗ ΜΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΑΥΩ
 ΚΑΤΑ ΟΥΤΟΝΤΝ ΜΝ ΟΥΖΙCOC ΝΤΕ ΠΨΑΧΕ ΧΕ ΕΤΕ-
 ΤΝΝΟΙ ΜΜΟC· ΖΩCΤΕ ΝΤΟΟΥ ΝΕ ΜΜΕΛΟC ΜΠΙΑΤΨΑΧΕ
 ΕΡΟC· ΑΥΩ ΠΟΥΑ ΠΟΥΑ ΕΨΟΟΠ ΚΑΤΑ ΤΕΤΙΜΗ Μ-
 5 ΠΕCΕΟΟΥ· ΤΑΠΕ ΚΑΤΑ ΤΕΤΙΜΗ ΝΤΑΠΕ· ΑΥΩ ΠΒΑΛ'
 ΚΑΤΑ ΤΕΤΙΜΗ ΝΒΒΑΛ· ΑΥΩ ΠΜΑΑΧΕ ΚΑΤΑ ΤΕΤΙΜΗ Ν-
 ΜΜΑΑΧΕ· ΑΥΩ ΠΚΕCΕΕΠΕ ΝΜΜΕΛΟC· ΖΩCΤΕ ΕΡΕ ΠΖΩΒ
 ΟΥΩΝ² ΕΒΟΛ ΧΕ ΟΥΜΗΗΨΕ ΜΜΕΛΟC ΠΕ ΑΛΛΑ ΟΥ-
 CΩΜΑ ΝΟΥΩΤ ΠΕ· ΠΑΪ ΜΕΝ ΕΪΧΩ ΜΜΟC ΖΝ ΟΥΠΑΡΑ-
 10 ΔΙΓΜΑ ΜΝ ΟΥΖΙCOC ΜΝ ΟΥΤΟΝΤΝ· ΑΛΛΑ ΖΝ ΟΥΑΛΗ-
 ΘΕΙΑ ΑΝ ΜΜΟΡΦΗ· ΟΥΤΕ ΝΤΑΪΟΥΕΝ²-ΠΨΑΧΕ ΕΒΟΛ
 ΑΝ ΖΝ ΟΥΜΕ ΑΛΛΑ ΠΜΥCΤΗΡΙΟΝ ΜΠΙΑΤΨΑΧΕ ΕΡΟC·
 ΑΥΩ ΜΕΛΟC ΝΙΜ ΕΤΝΖΗΤ⁴ ΚΑΤΑ ΠΨΑΧΕ ΕΝΤΑΪΤΟΝ· [CΑΛ.]
 ΤΝ ΕΡΟC ΕΤΕ ΝΕΤΜΜΑΥ ΝΕΤΚΑΤΟΙΚΙ ΕΠΜΥCΤΗΡΙΟΝ
 15 ΜΠΙΑΤΨΑΧΕ ΕΡΟC ΜΝ ΝΕΤΚΑΤΟΙΚΙ ΝΖΗΤ⁴· ΑΥΩ ΠΚΕ-
 ΨΟΜΝΤ ΝΧΩΡΗΜΑ ΕΤΜΝΝCΩΟΥ ΚΑΤΑ ΜΜΥCΤΗΡΙΟΝ
 ΝΑΪ ΤΗΡΟΥ ΖΝ ΟΥΑΛΗΘΕΙΑ ΜΝ ΟΥΜΕ· ΑΝΟΚ ΠΕ ΠΕΥ-
 ΑΖΟ ΤΗΡΟΥ ΠΑΪ ΕΤΕ ΜΝ-ΚΕΑΖΟ ΝΒΑΛΛΑC· ΠΑΪ ΕΤΕ ΜΝ-
 Τ⁴-ΠΕCΖΙΔΙΟΝ ΖΙΧΜ ΠΚΟCΜΟC· ΑΛΛΑ ΕΤΙ ΟΥΝ-ΨΑΧΕ
 20 ΨΟΟΠ ΑΥΩ ΟΥΝ-ΜΥCΤΗΡΙΟΝ ΑΥΩ ΟΥΝ-ΤΟΠΟC· ΤΕ-
 ΝΟΥ CΕ ΟΥΜΑΚΑΡΙΟC ΠΕ ΠΕΝΤΑCΕΙΝΕ ΝΜΜΥCΤΗΡΙΟΝ
 ΕΠCΑΝΒΟΛ· ΑΥΩ ΟΥΝΟΥΤΕ ΠΕ ΠΕΝΤΑCΘΝ-ΝΕΪΨΑΧΕ Ν-
 ΜΜΥCΤΗΡΙΟΝ ΜΠΜΕCΝΑΥ ΝΧΩΡΗΜΑ ΕΤΝΤΜΗΤΕ· ΑΥΩ
 ΟΥCΩΡ ΠΕ ΑΥΩ ΟΥΑΧΩΡΗΤΟΝ ΠΕ ΠΕΝΤΑCΕΙΝΕ ΝΝ-

9 MS ΕΪΧΩ; better ΑΪΧΩ.

17 ΖΝ ΟΥΑ expunged before ΝΑΪ.

21 MS ΑCΕΙΝΕ; read ΑCΕΙΝΕ. MS ΠΠΜΥCΤ. ΕΠCΑΝΒΟΛ; read
 ΠΠΨΑΧΕ ΠΠΜΥCΤ. (ΠΠΨΟΡΠ ΝΧΩΡΗΜΑ) ΕΠCΑΝΒΟΛ

before the First *Mystery*; and *according to* a likeness and an *image* of the word, that you may *understand, so that* they are *members* of the Ineffable and each one exists *according to* the *worth* of his glory. The head *according to* the *worth* of the head; and the eye *according to* the *worth* of eyes; and the ear *according to* the *worth* of ears; and the rest of the *members, so that* the fact is revealed that it is a multitude of *members but one body*. This *indeed* I say as a *model* and *image* and likeness, *but* not in a *true form, nor* have I revealed the word truly *but* the *mystery* of the Ineffable. And all the *members* which are within it, *according to* the word with which I have compared it, namely those who *dwell* with the *mystery* of the Ineffable and those who dwell in it, and also the three *spaces* after them *according to* the *mysteries* — to all these in *truth* and verihood, I am their treasure, and excepting me there is no other treasure, and there is not its *like* in the *world*. *But nevertheless* there are words and *mysteries* and *places*. *Blessed* now is he who has found¹ the *mysteries* <of the first *space*> without; and he is a god who has found these words of the *mysteries* of the second *space* which is in the *Midst*; and he is a *saviour* and an *incomprehensible one* who has found the | words

¹ (21) found; MS : brought (see 254.24). MS : the mysteries; Schmidt : <the words of> the mysteries.

ψΑΧΕ ΝΜΜΥCΤΗΡΙΟΝ [ΜΝ ΝΨΑΧΕ] ΜΗΜΕΨΩΟΜΝΤ Ν-
 ΧΩΡΗΜΑ ΕΤΣΙΠCΑΝΨΟΥΝ· ΑΥΩ ΧΟΥΟΤΒ ΕΠΤΗΡΨ· ΑΥΩ
 ΨΩΗΗ' ΝΝΕΤΨΟΟΠ' ΨΜ ΠΜΕΨΩΟΜΝΤ ΝΧΩΡΗΜΑ ΕΤΜ- [ελλ¹]
 ΜΑΥ· ΕΒΟΛ ΧΕ ΠΜΥCΤΗΡΙΟΝ ΕΤΟΥΨΟΟΠ' ΝΨΗΤΨ ΜΝ
 5 ΠΕΤΟΥΑΨΕΡΑΤΟΥ ΝΨΗΤΨ ΑΨΧΙΤΨ· ΕΤΒΕ ΠΑΪ ΨΕ ΑΨ-
 ΨΩΨ ΟΥΒΗΨ· ΠΕΝΤΑΨΘΙΝΕ ΨΩΨ ΝΨΨΑΧΕ ΝΜΜΥC-
 ΤΗΡΙΟΝ ΝΑΪ ΝΤΑΪCΨΑΪCΟΥ ΝΗΤΝ ΚΑΤΑ ΟΥΤΟΝΤΝ· ΧΕ
 ΝΤΟΟΥ ΝΕ ΜΜΕΛΟC ΜΠΙΑΤΨΑΧΕ ΕΡΟΨ· ΨΑΜΗΝ †ΧΩ
 ΜΜΟC ΝΗΤΝ ΧΕ ΠΕΝΤΑΨΘΙΝΕ ΝΨΨΑΧΕ ΝΜΜΥCΤΗΡΙΟΝ
 10 ΕΤΜΜΑΥ ΨΝ ΟΥΜΕ ΝΤΕ ΠΝΟΥΤΕ ΧΕ ΠΡΩΜΕ ΕΤΜΜΑΥ
 ΝΤΟΥ ΠΕ ΠΩΟΡΠ ΨΝ ΟΥΑΛΗΘΙΑ· ΑΥΩ ΨΩΗΨ ΟΥΒΗΨ·
 ΧΕ ΕΤΒΕ ΝΨΑΧΕ ΕΤΜΜΑΥ ΜΝ ΜΜΥCΤΗΡΙΟΝ· [ΑΥΩ]
 ΝΤΑ ΠΤΗΡΨ ΨΩΨ ΑΨΕΡΑΪΨ ΕΤΒΕ ΠΩΟΡΠ ΕΤΜΜΑΥ· ΕΤ-
 ΒΕ ΠΑΪ ΠΕΝΤΑΨΘΙΝΕ ΝΨΨΑΧΕ ΝΜΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ
 15 ΨΩΗΨ ΜΝ ΠΩΟΡΠ· ΤΕΓΝΩCΙC ΓΑΡ ΜΠCΟΟΥΝ ΜΠΙΑΤ-
 ΨΑΧΕ ΕΡΟC ΝΤΑΪΨΑΧΕ ΝΜΜΗΤΝ ΝΨΗΤC ΜΠΟΟΥ· Ψ —

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(ΟΥΜΕΡΟC ΝΤΕ ΝΤΕΥΧΟC)

(ΜΠCΩΤΗΡ)

1 MS ΜΠ ΠΨΑΧΕ better omitted.

3 MS ΨΩΗΗ' ΠΝΕΤΨΟΟΠ; read ΨΩΗΨ ΜΠ ΠΕΤΨΟΟΠ.

7 MS ΠΤΑΪCΨΑΪCΟΥ; 2 inserted above.

12 MS ΑΥΩ better omitted.

15 ΑΥΩ expunged before ΤΕΓΝΩCΙC.

16 MS ΕΡΟC; read ΕΡΟΨ.

of the *mysteries* <and the words> of the third *space* within. And he is superior to the All. And he is equal to¹ those who are in that third *space*. Because he has received the *mystery*² in which they are and in which they stand, for this reason he is equal to them. Moreover he who has found the words of the *mysteries* which I have written³ to you as a comparison, that they are *members* of the Ineffable, *truly* I say to you, he who has found the words of those *mysteries* in God's *truth*, that man is *truly* first, and he is equal to him (the Ineffable). For because of those words and *mysteries*, the All itself⁴ stands on account of the First One. Because of this, he who has found the words of those *mysteries* is equal with the First One. *For* the *gnosis* of the knowledge of the Ineffable is that of which I have spoken with you today.

<A part of the *Books* of the *Saviour*>⁵

¹ (3) is equal to; MS : is pleasing to.

² (4, 5) he has received the mystery; Till : (or) the mystery has received him.

³ (7) written; Schmidt : described.

⁴ (13) the All itself; Till : (or) the All also.

⁵ (17) the title is transferred from 253.23.

ἄνογω2 ON ΕΤΟΟΤ⁴ ἄναι ἰς 2⁵ πωλαχε πεχα4 ἄ- ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

3 MS ΤΟΤΤΗΥΤ¹¹; read ΤΟΟΤΤΗΥΤ¹¹.

4 ΑΥΩ . . . ΕΙΩΤ¹¹ added below in margin.

11 ΕΙ better omitted.

16 MS ΧΕ . . . ΕΠΟΥΟΕΙΝ omitted.

21 MS ΕΠΛΑ; read ΕΠΛΑΣ.

(BOOK III)

102. Jesus continued again with the discourse, he said to his *disciples* : “When I have gone to the light, *preach* to the whole *world*. Say to them : do not cease by day and night from seeking, and do not *refresh* yourselves *until* you find the *mysteries* of the Kingdom of the Light, which will purify you and make you to be *pure* light and will take you to the Kingdom of the Light. Say to them : *renounce* the whole *world* and all the *matter* within it, and all its cares, and all its sins, *in a word*, all its *relationships* which are in it, so that you may be worthy of the *mysteries* of the light, and be saved from all the *punishments* within the *judgments*. Say to them : *renounce* complaining, that you may be worthy of the *mysteries* of the light, and be saved from the fire of the dog-face. Say to them : *renounce* listening (to falsehood), <that you may be worthy of the *mysteries* of the light> and be saved from the *judgments* of the dog-face. Say to them : *renounce* mischief-making¹, that you may be worthy of the *mysteries* of the light, and be saved from the *punishments* of Ariel². Say to them : *renounce* falsehood, that you may be worthy of the *mysteries* of the light, and be saved from the rivers of fire | of the dog-face. Say to them :

¹ (19) mischief-making; Schmidt : ? quarrelsomeness.

² (20) Ariel; see Hippol. V.14.6; OnOrgWld 148; Kropp (Bibl. 26) I, R12.

ΠΙΣΤΑ ΝΟΥΖΟΡ· ΑΧΙΣ ΕΡΟΟΥ ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΡΕ
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 20 ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΡΕCΤΩΡΠ ΧΕ ΕΤΕΤΝΜΠΩΑ ΝΜ-
 ΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΝΕΙΕΡΟ 'Ν- [CΛΕ^b]
 ΚΡΩΜ ΝΤΕ ΑΡΙΗΛ· ΑΧΙΣ ΕΡΟΟΥ ΧΕ ΑΠΟΤΑΣΣΕ Ν-
 ΝΙΨΑΧΕ ΕΘΟΟΥ ΧΕ ΕΤΕΤΝΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ Μ-
 ΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΝΙΚΟΛΑCΙC ΝΕΙΕΡΟ ΝΚΡΩΜ·
 25 ΑΧΙΣ ΕΡΟΟΥ ΧΕ ΑΠΟΤΑΣΣΕ ΝΝΙΜΝΤΠΟΝΗΡΟC ΝΤΕΤΝ-

1 MS ΝΝΙΜΝΤΡΕ; read ΝΝΙΜΝΤΤΝΤΡΕ.

7 ΪC in upper right-hand margin at end of quire.

24 MS ΝΕΙΕΡΟ; read ΝΝΕΙΕΡΟ.

renounce false witness¹ that you may be worthy of the *mysteries* of the light, and escape and be saved from the rivers of fire of the dog-face. Say to them : *renounce* pride and boasting, that you may be worthy of the *mysteries* of the light, and be saved from the pits of fire of Ariel. Say to them : *renounce* the love of the belly, that you may be worthy of the *mysteries* of the light, and be saved from the *judgments* of Amente. Say to them : *renounce* talkativeness, that you may be worthy of the *mysteries* of the light, and be saved from the fires of Amente. Say to them : *renounce* evil habits, that you may be worthy of the *mysteries* of the light, and be saved from the *punishments* in Amente. Say to them : *renounce* covetousness, that you may be worthy of the *mysteries* of the light, and be saved from the rivers of flame of the dog-face. Say to them : *renounce* love of the *world*, that you may be worthy of the *mysteries* of the light, and be saved from garments of pitch and fire of the dog-face. Say to them : *renounce* robbery, that you may be worthy of the *mysteries* of the light, and be saved from the rivers of fire of Ariel. Say to them : *renounce* evil speech, that you may be worthy of the *mysteries* of the light, and be saved from the *punishments* of the rivers of flame. Say to them : *renounce* wickedness, that you | may be worthy of

¹ (1) false witness; MS : false witnesses.

ΜΠΩΔ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΝΕ-
 ΘΑΛΑCΣΑ ΝΚΩΖΤ ΝΑΡΙΗΛ· ΑΧΙC ΕΡΟΟΥ ΧΕ ΑΠΟΤΑCCE
 ΝΝΙΜΝΤΑΤΝΑ ΝΤΕΤΝΜΠΩΔ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΙΝ
 ΝΤΕΤΝΝΟΥΖΜ ΕΝΕΚΡΙCΙC ΝΝΙΖΑ ΝΕΔΡΑΚΩΝ· ΑΧΙC Ε-
 5 ΡΟΟΥ ΧΕ ΑΠΟΤΑCCE ΝΝΙCΩΝΤ ΝΤΕΤΝΜΠΩΔ ΝΜΜΥC-
 ΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΝΕΙΕΡΗ ΝΚΡΩΜ Ν-
 ΝΙΖΑ ΝΕΔΡΑΚΩΝ· ΑΧΙC ΕΡΟΟΥ ΧΕ ΑΠΟΤΑCCE ΜΠCΑ-
 ΖΟΥ ΝΤΕΤΝΜΠΩΔ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝ-
 ΝΟΥΖΜ ΕΠΚΩΖΤ ΝΝΖΑΛΑCΣΑ ΝΝΙΖΑ ΝΕΔΡΑΚΩΝ· ΑΧΙC
 10 ΕΡΟΟΥ ΧΕ ΑΠΟΤΑCCE ΜΠΧΙΟΥC ΝΤΕΤΝΜΠΩΔ ΝΜ- CΛΖ
 ΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΝΖΑΛΑCΣΑ ΕΤ-
 ΒΕΒΕ ΝΝΙΖΑ ΝΕΔΡΑΚΩΝ· ΑΧΙC ΕΡΟΟΥ ΧΕ ΑΠΟΤΑCCE
 ΝΝΙCΩCΕ ΝΤΕΤΝΜΠΩΔ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕ-
 ΤΝΝΟΥΖΜ ΕΪΑΛΤΑΒΑΘ· ΑΧΙC ΕΡΟΟΥ ΧΕ ΑΠΟΤΑCCE
 15 ΝΤΚΑΤΑΛΑΛΙΑ ΝΤΕΤΝΜΠΩΔ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ
 ΝΤΕΤΝΝΟΥΖΜ ΕΝΙΕΡΩΟΥ ΝΚΩΖΤ ΜΠΙΖΟ ΜΜΟΥΪ· ΑΧΙC
 ΕΡΟΟΥ ΧΕ ΑΠΟΤΑCCE ΝΝΙΜΝΤΡΕCΜΙΩC ΜΝ ΝΙΩΟΝΤ
 ΝΤΕΤΝΜΠΩΔ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ
 ΕΝΕΙΕΡΩΟΥ ΕΤΒΡΒΡ ΝΪΑΛΤΑΒΑΘ· ΑΧΙC ΕΡΟΟΥ ΧΕ
 20 ΑΠΟΤΑCCE ΝΝΙΜΝΤΑΤCΒΩ ΝΤΕΤΝΜΠΩΔ ΝΜΜΥCΤΗΡΙΟΝ
 ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΝΑΙΤΟΥΡΓΟC ΝΤΕ ΪΑΛΤΑ-
 ΒΑΘ ΜΝ ΝΚΩΖΤ ΝΝΕΘΑΛΑCΣΑ· ΑΧΙC ΕΡΟΟΥ ΧΕ
 ΑΠΟΤΑCCE ΝΝΙΜΝΤΚΑΚΟΥΡΓΟC ΝΤΕΤΝΜΠΩΔ ΝΜΜΥC-
 ΤΗΡΙΟΝ ΜΠΟΥΟΙΝ ΝΤΕΤΝΝΟΥΖΜ ΕΝΔΑΙΜΟΝΙΟΝ ΤΗ- CΛΖ^b
 25 ΡΟΥ ΝΤΕ ΪΑΛΤΑΒΑΘ ΜΝ ΝΕCΚΟΛΑCΙC ΤΗΡΟΥ· ΑΧΙC

6 MS ΕΝΕΙΕΡΗ; read ΕΝΕΙΕΡΟ.

9 MS ΝΝΖΑΛΑCΣΑ; read ΝΝΕΘΑΛΑCΣΑ; also line 11.

10 Ϊ in upper left-hand margin at beginning of quire.

the *mysteries* of the light, and be saved from the *seas* of fire of Ariel. Say to them : *renounce* mercilessness, that you may be worthy of the *mysteries* of the light, and be saved from the *judgments* of the *dragon-faces*. Say to them : *renounce* anger, that you may be worthy of the *mysteries* of the light, and be saved from the rivers of flame of the *dragon-faces*. Say to them : *renounce* cursing, that you may be worthy of the *mysteries* of the light, and be saved from the fire of the *seas* of the *dragon-faces*. Say to them : *renounce* theft, that you may be worthy of the *mysteries* of the light, and be saved from the bubbling *seas* of the *dragon-faces*. Say to them : *renounce* violence, that you may be worthy of the *mysteries* of the light, and be saved from Jaldabaoth. Say to them : *renounce* slander, that you may be worthy of the *mysteries* of the light, and be saved from the rivers of fire of the lion-face. Say to them : *renounce* fighting and quarrels, that you may be worthy of the *mysteries* of the light, and be saved from the bubbling rivers of Jaldabaoth. Say to them : *renounce* ignorance, that you may be worthy of the *mysteries* of the light, and be saved from the *ministers* of Jaldabaoth and the *seas* of fire. Say to them : *renounce* *evil-doing* that you may be worthy of the *mysteries* of the light, and be saved from all the *demons* of Jaldabaoth and all his *punishments*. Say | to them : *renounce* *frenzy*, that you

ΕΡΟΟΥ ΧΕ ΑΠΟΤΑΣΣΕ Ν̄†ΑΠΟΝΟΙΑ Ν̄ΤΕΤ̄Ν̄Μ̄Π̄ΩΑ Ν̄Μ̄-
 ΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΟΙΝ Ν̄ΤΕΤ̄Ν̄ΝΟΥΖ̄Μ̄ ΓΝΕΘΑΛΛΑCΣΑ Ν̄-
 ΛΑΜΧΑΤ̄Π̄ Ν̄ΤΕ ΙΑΛΤΑΒΑΩΘ ΕΤΒ̄ΡΒ̄Ρ̄. ΑΧΙC ΕΡΟΟΥ ΧΕ
 ΑΠΟΤΑΣΣΕ Ν̄ΝΙΜ̄Ν̄Τ̄ΝΟΕΙΚ' Ν̄ΤΕΤ̄Ν̄Μ̄Π̄ΩΑ Ν̄Μ̄ΜΥCΤΗΡΙΟΝ
 5 Ν̄Τ̄Μ̄Ν̄Τ̄ΕΡΟ Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΕΤ̄Ν̄ΝΟΥΖ̄Μ̄ ΓΝΕΘΑΛΛΑCΣΑ Ν̄-
 ΟΗΝ ΖΙ ΛΑΜΧΑΤ̄Π̄ Ν̄ΤΕ ΠΙΖΟ Μ̄ΜΟΥΪ. ΑΧΙC ΕΡΟΟΥ ΧΕ
 ΑΠΟΤΑΣΣΕ Ν̄ΝΙΖΩΤ̄Β̄ Ν̄ΤΕΤ̄Ν̄Μ̄Π̄ΩΑ Ν̄Μ̄ΜΥCΤΗΡΙΟΝ Μ̄-
 ΠΟΥΟΕΙΝ Ν̄ΤΕΤ̄Ν̄ΝΟΥΖ̄Μ̄ ΕΠΙΑΡΧΩΝ Ν̄ΖΑ Ν̄Μ̄CΑΖ ΠΑΪ ΕΤ-
 Ζ̄Μ̄ ΠΧΛΑΪ ΠΕ ΠΩΟΡ̄Π̄ Ν̄ΓΑΜΙΟ. Ζ̄Μ̄ ΠΚΑΚΕ ΕΤΖΙΒΟΛ.
 10 ΑΧΙC ΕΡΟΟΥ ΧΕ ΑΠΟΤΑΣΣΕ Ν̄ΝΙΜ̄Ν̄Τ̄ΑΤ̄ΝΑ Μ̄Ν ΝΙΜ̄Ν̄Τ̄-
 ΑCΕΒΗC Ν̄ΤΕΤ̄Ν̄Μ̄Π̄ΩΑ Ν̄Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΕ-
 Τ̄Ν̄ΝΟΥΖ̄Μ̄ ΕΝΑΡΧΩΝ Μ̄ΠΚΑΚΕ ΕΤΖΙΒΟΛ: ΑΧΙC ΕΡΟΟΥ
 ΧΕ ΑΠΟΤΑΣΣΕ Ν̄ΝΙΜ̄Ν̄Τ̄ΑΤ̄ΝΟΥΤΕ" Ν̄ΤΕΤ̄Ν̄Μ̄Π̄ΩΑ Ν̄Μ̄- [CΑΗ]
 ΜΥCΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΕΤ̄Ν̄ΝΟΥΖ̄Μ̄ ΕΠΡΙΜΕ Μ̄Ν ΠCΑΖ-
 15 C̄Ζ Ν̄ΝΗΟΒΖΕ. ΑΧΙC ΕΡΟΟΥ ΧΕ ΑΠΟΤΑΣΣΕ Ν̄ΝΕΦΑΡ-
 ΜΑΓΙΑ Ν̄ΤΕΤ̄Ν̄Μ̄Π̄ΩΑ Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΕΤ̄Ν̄-
 ΝΟΥΖ̄Μ̄ ΓΙΝΟC Ν̄ΧΛΑΪ Μ̄Ν ΝΕΧΑΛΑΖΑ Μ̄ΠΚΑΚΕ ΕΤΖΙΒΟΛ.
 ΑΧΙC ΕΡΟΟΥ ΧΕ ΑΠΟΤΑΣΣΕ Ν̄ΝΙΜ̄Ν̄Τ̄ΡΕΧΧΙΟΥΑ Ν̄ΤΕ-
 Τ̄Ν̄Μ̄Π̄ΩΑ Ν̄Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΕΤ̄Ν̄ΝΟΥΖ̄Μ̄ Ε-
 20 ΠΙΝΟC Ν̄ΔΡΑΚΩΝ Μ̄ΠΚΑΚΕ ΕΤΖΙΒΟΛ. ΑΧΙC ΕΡΟΟΥ ΧΕ
 ΑΠΟΤΑΣΣΕ Ν̄ΝΕCΒΩ Μ̄ΠΛΑΝΗ Ν̄ΤΕΤ̄Ν̄Μ̄Π̄ΩΑ Ν̄Μ̄ΜΥCΤΗ-
 ΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄ΤΕΤ̄Ν̄ΝΟΥΖ̄Μ̄ ΕΝΚΟΛΑCΙC ΤΗΡΟΥ Μ̄-
 ΠΙΝΟC Ν̄ΔΡΑΚΩΝ Μ̄ΠΚΑΚΕ ΕΤΖΙΒΟΛ. ΑΧΙC ΕΝΕΤ†CΒΩ
 Ζ̄Ν ΝΕCΒΩ Μ̄ΠΛΑΝΗ Μ̄Ν ΟΥΟΝ ΝΙΜ ΕΤΧΙCΒΩ ΕΒΟΛ ΖΙ-

9 MS Π̄ΓΑΜΙΟ; read Π̄ΓΑΜΙΟΠ. ΕΓ expunged before Ζ̄Μ̄.

15 MS Π̄Π̄ΗΟΒΖΕ; read Π̄Π̄ΟΒΖΕ.

21 MS originally Π̄Π̄ΙCΒΩ; † altered to Ε in later hand; also line 24.

may be worthy of the *mysteries* of the light, and be saved from the boiling *seas* of pitch of Jaldabaoth. Say to them : *renounce* adultery, that you may be worthy of the *mysteries* of the Kingdom of the Light, and be saved from the *seas* of sulphur and pitch of the lion-face. Say to them : *renounce* killing, that you may be worthy of the *mysteries* of the light, and be saved from the *archon* with a crocodile-face which, in the frost, is the first *chamber*¹ of the outer darkness. Say to them : *renounce* mercilessness and *impiety*, that you may be worthy of the *mysteries* of the light, and be saved from the *archons* of the outer darkness. Say to them : *renounce* godlessness, that you may be worthy of the *mysteries* of the light, and be saved from the weeping and gnashing of teeth*. Say to them : *renounce* sorceries, that you may be worthy of the *mysteries* of the light, and be saved from the great frost and the *hail* of the outer darkness. Say to them : *renounce* blasphemy, that you may be worthy of the *mysteries* of the light, and be saved from the great *dragon* of the outer darkness. Say to them : *renounce* erroneous teachings, that you may be worthy of the *mysteries* of the light, and be saved from all the *punishments* of the great *dragon* of the outer darkness. Say to all those who teach *erroneous* teachings and all those who learn from them : | woe to you, for unless you *repent* and give up your

* cf. Mt. 8.12; 13.42, 50; 22.13; 24.51; 25.30; Lk. 13.28

¹ (9) first chamber; see KephVI p. 30 etc. (also 317.23).

ΤΟΟΥΤΟΥ ΧΕ ΟΥΟΪ ΝΗΤ̄Ν ΝΤΩΤ̄Ν ΝΧΕ ΕΩΩΠΕ ΕΤΕ-
 Τ̄ΝΤ̄ΜΜΕΤΑΝΟΪ ΝΤΕΤ̄ΝΚΩ ΝCΩΤ̄Ν ΝΤΕΤ̄ΝΠΑΛΑΝΗ ΤΕ- [CΛII] ^b
 ΤΝΑΒΩΚ' ΕΝΚΟΛΑΣΙC Μ̄ΠΝΟC ΝΔΡΑΚΩΝ Μ̄Ν ΠΚΑΚΕ ΕΤ-
 ΖΙΒΟΛ ΠΑΪ ΕΤΝΑΩΤ̄ ΕΜΑΩΟ· ΑΥΩ ΝCΕΝΑΣΕΤΤΗΥΤ̄Ν
 5 ΑΝ ΕΠΚΟCΜΟC ΝΩΑΕΝΕZ ΑΛΛΑ ΕΤΕΤΝΑΡ̄ΑΤΩΩΠΕ ΩΑ-
 ΒΟΛ· ΑΧΙC ΕΝΕΤΝΑΚΩ ΝCΩΟΥ ΝΤΕCΒΩ ΝΓΑΛΗΘΙΑ
 ΝΤΕ ΠΩΟΡ̄Π Μ̄ΜΥCΤΗΡΙΟΝ ΧΕ ΟΥΟΪ ΝΗΤ̄Ν ΝΤΩΤ̄Ν ΧΕ
 ΤΕΤ̄ΝΚΟΛΑΣΙC ΖΟΟΥ ΠΑΡΑ ΡΩΜΕ ΝΙΜ· ΕΤΕΤΝΑCΩ ΓΑΡ
 Ζ̄Μ ΠΝΟC ΝΧΑΥ· ΠΕΚΡΥCΤΑΛΛΟC Μ̄Ν ΤΕΧΑΛΑΖΑ ΖΡΑΪ
 10 Ζ̄Ν ΤΜΗΤΕ Μ̄ΠΕΔΡΑΚΩΝ Μ̄Ν ΠΚΑΚΕ ΕΤΖΙΒΟΛ ΑΥΩ Ν-
 CΕΝΑΣΕΤΤΗΝΟΥ ΑΝ ΕΠΚΟCΜΟC ΧΙΝ ΠΕΪΝΑΥ ΩΑΕΝΕZ·
 ΑΛΛΑ ΤΕΤΝΑΡ̄ΖΡΟΥΟΥΧ̄Υ Μ̄ΠΜΑ ΕΤ̄ΜΜΑΥ· ΑΥΩ ΖΡΑΪ
 Ζ̄Μ ΠΒΩΛ ΕΒΟΛ Μ̄ΠΤΗΡ̄Υ ΤΕΤΝΑΑΝΖΑΛΙCΚΕ ΝΤΕΤ̄ΝΡΑΤ-
 ΩΩΠΕ ΩΑΕΝΕZ· ΑΧΙC ΖΩΩΥ ΟΝ ΕΝΡΩΜΕ ΝΤΕ ΠΚΟC- CΛΟ
 15 ΜΟC ΧΕ ΩΩΠΕ ΝΖΟΡΚ̄Υ ΝΤΕΤ̄ΝΧΙ Ν̄ΜΜΥCΤΗΡΙΟΝ Μ̄-
 ΠΟΥΟΕΙΝ ΝΤΕΤ̄ΝΒΩΚ ΕΠΧΙCΕ ΝΤ̄ΜΝΤΕΡΟ Μ̄ΠΟΥΟΕΙΝ·
 ΑΧΙC ΕΡΟΟΥ ΧΕ ΑΡΙΜΑΪΡΩΜΕ ΝΤΕΤ̄ΝΜ̄ΠΩΑ Ν̄ΜΜΥCΤΗ-
 ΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ ΝΤΕΤ̄ΝΒΩΚ ΕΠΧΙCΕ ΕΤ̄ΜΝΤΕΡΟ Μ̄ΠΟΥ-
 ΟΕΙΝ· ΑΧΙC ΕΡΟΟΥ ΧΕ ΑΡΙΜ̄ΡΑΩ ΝΤΕΤ̄ΝΧΙ Ν̄ΜΜΥC-
 20 ΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ ΝΤΕΤ̄ΝΒΩΚ ΕΠΧΙCΕ ΕΤ̄ΜΝΤΕΡΟ Μ̄-
 ΠΟΥΟΕΙΝ· ΑΧΙC ΕΡΟΟΥ ΧΕ ΑΡΙΕΙΡΗΝΙΚΟC ΝΤΕΤ̄ΝΧΙ Ν̄-
 Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ ΝΤΕΤ̄ΝΒΩΚ ΕΠΧΙCΕ ΕΤ̄ΜΝΤΕ-
 ΡΟ Μ̄ΠΟΥΟΕΙΝ· ΑΧΙC ΕΡΟΟΥ ΧΕ ΑΡΙΝΑΪΤ ΝΤΕΤ̄ΝΧΙ Ν̄-
 Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ ΝΤΕΤ̄ΝΒΩΚ ΕΠΧΙCΕ ΕΤ̄ΜΝΤΕ-

1 MS ΝΧΕ; read ΧΕ. MS originally ΕΩΩΠΕ; Ν expunged.

7 ΠΑΡΑΡ expunged before ΝΤΩΤ̄Ν.

16 MS ΝΤ̄ΜΝΤΕΡΟ; read ΕΤ̄ΜΝΤΕΡΟ.

19 MS originally ΝΤΕΤ̄ΝΩΩΠΕΧΙ; ΩΩΠΕ expunged and crossed out.

error, you will go to the *punishments* of the great *dragon*, and the outer darkness which is very severe, and for eternity you will not be cast into the *world*, *but* you will become non-existent to the end ¹. Say to those who will abandon the *true* teachings of the First *Mystery* : woe to you, for your *punishment* is severe *beyond* all men ². *For* you will remain in the great frost, *ice* and *hail* in the midst of the *dragon* and the outer darkness, and you will not be cast into the *world* from this time henceforth for ever, *but* you will perish ³ in that place. And at the dissolution of the All you will be *consumed* and become non-existent for ever.

Say rather to the men of the *world* : be calm, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them : be loving, that you may be worthy of the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them : be compassionate, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them : be *peaceful*, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them : be merciful, that you may receive the *mysteries* of the light, and go to the height to the Kingdom | of the

¹ (5, 6) non-existent to the end; Till : completely non-existent.

² (8) severe beyond all men; Till : more severe than (that) of all (other) men.

³ (12) perish; Schmidt : stiffen (cf. 271.23).

ΡΟ ΜΠΟΥΟΕΙΝ· ΑΧΙC ΕΡΟΟΥ ΧΕ ΑΡΙΜΝΤΗΛΑ ΝΤΕΤΝΧΙ
 ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ· ΝΤΕΤΝΒΩΚ ΕΠΧΙCΕ ΕΤ-
 ΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΑΧΙC ΕΡΟΟΥ ΧΕ ΔΙΑΚΟΝΕΙ ΕΝ- CΛΟ^b
 ΖΗΚΕ ΜΝ ΝΕΤΩΩΝΕ ΜΝ ΝΕΤΖΗΧ ΝΤΕΤΝΧΙ ΝΜΜΥCΤΗ-
 5 ΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΒΩΚ ΕΠΧΙCΕ ΕΤΜΝΤΕΡΟ Μ-
 ΠΟΥΟΕΙΝ· ΑΧΙC ΕΡΟΟΥ ΧΕ ΑΡΙΜΑΙΝΟΥΤΕ ΝΤΕΤΝΧΙ Ν-
 ΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝΒΩΚ ΕΠΧΙCΕ ΕΤΜΝΤΕ-
 ΡΟ ΜΠΟΥΟΕΙΝ· ΑΧΙC ΕΡΟΟΥ ΧΕ ΑΡΙΑΙΚΑΙΟC ΝΤΕΤΝ-
 ΧΙ ΝΜΜΥCΤΗΡΙΟΝ (ΜΠΟΥΟΕΙΝ) ΝΤΕΤΝΒΩΚ ΕΠΧΙCΕ Ε-
 10 ΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΑΧΙC ΕΡΟΟΥ ΧΕ ΑΡΙΑΓΑΘΟC Ν-
 ΤΕΤΝΧΙ ΝΜΜΥCΤΗΡΙΟΝ (ΜΠΟΥΟΕΙΝ) ΝΤΕΤΝΒΩΚ ΕΠΧΙ-
 CΕ ΕΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΑΧΙC ΕΡΟΟΥ ΧΕ ΑΠΟΤΑCCE
 ΜΗΓΗΡ⁴ ΝΤΕΤΝΧΙ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΤΕΤΝ-
 ΒΩΚ ΕΠΧΙCΕ ΕΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΝΑΪ ΝΕ ΝΖΟΡΟC
 15 ΤΗΡΟΥ ΝΝΕΖΙΟΟΥΕ ΝΝΕΤΜΠΩΛ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥ-
 ΟΕΙΝ· ΝΑΪ ΟΥΝ ΝΤΕΙΜΙΝΕ ΝΤΑΥΛΑΠΟΤΑCCE ΝΤΕΙ-
 ΛΗΟΤΑΓΗ ·† ΝΑΥ' ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΑΥΩ Μ- [CM]
 ΠΡΩΠΟΥ ΕΡΟΟΥ ΕΠΤΗΡ⁴ ΚΑΝ ΕΩΩΠΕ ΖΕΝΡΕ⁴Ρ-
 ΝΟΒΕ ΝΕ ΑΥΩ ΑΥΩΠΕ 2Ν ΝΟΒΕ ΝΙΜ ΜΝ ΑΝΟΜΙΑ
 20 ΝΙΜ ΝΤΑΪΧΟΟΥ ΕΡΩΤΝ ΝΤΕ ΠΚΟCΜΟC ΤΗΡΟΥ ΝCΕ-
 ΚΟΤΟΥ ΝCΕΜΕΤΑΝΟΪ ΑΥΩ ΝCΕΩΠΕ 2Ν ΘΥΠΟΤΑΓΗ
 Ε·ΧΩ ΜΜΟC ΝΗΤΝ· ΤΕΝΟΥ ΧΕ ·† ΝΑΥ ΝΜΜΥCΤΗΡΙΟΝ
 ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ ΜΠΡΩΠΟΥ ΕΡΟΟΥ ΕΠΤΗΡ⁴· ΕΤ-
 ΒΕ ΤΜΝΤΡΕ⁴ΡΝΟΒΕ ΓΑΡ ΝΤΑΝΕΙΝΕ ΝΜΜΥCΤΗΡΙΟΝ Ε-
 25 ΠΚΟCΜΟC· ΧΕ ΕΙΕΚΩ ΕΒΟΛ ΝΝΕΥΝΟΒΕ ΤΗΡΟΥ ΝΤ-
 ΑΥΛΑΥ ΧΙΝ ΝΩΟΡΗ· ΕΤΒΕ ΠΑΪ ΔΕ ΑΪΧΟΟC ΕΡΩΤΝ Μ-

9 ΜΠΟΥΟΕΙΝ omitted; also in line 11.

20 ΤΗΡΟΥ is unnecessary.

24 MS ΠΤΑΝΕΙΝΕ; read ΠΤΑΧΕΙΝΕ.

25 x expunged before ΠΤΑΥΛΑΥ.

Light. Say to them : be charitable, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them : *serve* the poor and the sick and the oppressed, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them : be God-loving, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light. Say to them : be *righteous*, that you may receive the *mysteries* <of the light>, and go to the height to the Kingdom of the Light. Say to them : be *good*, that you may receive the *mysteries* <of the light>, and go to the height to the Kingdom of the Light. Say to them : *renounce* the All, that you may receive the *mysteries* of the light, and go to the height to the Kingdom of the Light.

These are all the *boundaries* of the ways of those who are worthy of the *mysteries* of the light. Now to such as have *renounced* with this *renunciation*, give the *mysteries* and do not conceal them from them at all, *even if* they are sinners and have come to be in all sins and all *iniquities* of the *world*, all of which I have told you, so that they may turn round and *repent* and be in *submission*. As I have now said to you : give to them the *mysteries* of the Kingdom of the Light, and do not conceal them from them at all. *For* because of sinfulness I brought the *mysteries* to the *world*, so that I should forgive all their sins which they have committed from the beginning. Concerning this now I once said to you : | 'I have not come to call the *righteous*'*. Now at

* cf. Mt. 9.13; Mk. 2.17; Lk. 5.32

ΠΙΟΥΘΕΩ ΧΕ ΝΤΑΙΓΙ' ΑΝ ΕΤΑΞΜ-ΝΔΙΚΑΙΟΣ· ΤΕΝΟΥ
 ΘΕ ΝΤΑΙΕΙΝΕ ΝΜΜΥΣΤΗΡΙΟΝ ΧΕ ΕΥΕΚΩ ΕΒΟΛ ΝΝΟΒΕ
 ΝΟΥΟΝ ΝΙΜ ΑΥΩ ΝΣΕΧΙΤΟΥ ΕΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ·
 ΜΜΥΣΤΗΡΙΟΝ ΓΑΡ ΝΤΟΥΟΥ' ΝΕ ΤΔΩΡΕΑ ΜΠΙΩΘΠΙ Μ- [C^h]
 5 ΜΥΣΤΗΡΙΟΝ· ΕΤΡΕΦΩΤΕ ΕΒΟΛ ΝΝΟΒΕ ΜΝ ΝΑΝΟΜΙΑ
 ΝΡΡΕΦΡΝΟΒΕ ΤΗΡΟΥ·

ΑΣΩΩΠΕ ΘΕ ΝΤΕΡΕ ΙC ΟΥΩ ΕΥΧΩ ΝΝΕΪΩΑΧΕ Ε-
 ΝΕΦΜΑΘΗΤΗΣ· ΑCΕΙ' ΕΘΗ ΝΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΜΠCΩΡ
 ΧΕ ΠΑΧΘΕΙC ΕΪΕ ΟΥΝΡΩΜΕ ΝΔΙΚΑΙΟΣ ΕΥΧΗΚ ΕΒΟΛ 2Ν
 10 ΤΜΝΤΔΙΚΑΙΟΣ ΤΗΡC ΑΥΩ ΠΡΩΜΕ ΕΤΜΜΑΥ ΕΜΝΤC-
 ΛΑΛΥ ΝΝΟΒΕ ΕΠΗΡC· ΠΑΪ ΝΤΕΪΜΙΝΕ CΕΝΑΒΑCΑΝΙΖΕ
 ΜΜΟC 2Ν ΝΚΟΛΑCΙC ΜΝ ΝΕΚΡΙCΙC ΧΝ ΜΜΟΝ· Η ΜΜΟΝ
 ΝΤΟC ΠΡΩΜΕ ΕΤΜΜΑΥ CΕΝΑΥΙΤC ΕΞΟΥΝ ΕΤΜΝΤΕΡΟ
 ΝΜΠΗΥΕ ΧΝ ΜΜΟΝ· ΑΦΟΥΩΞΜ ΔΕ ΝΒΙ ΠCΩΤΗΡ ΠΕ-
 15 ΧΑC ΜΜΑΡΙΑ ΧΕ ΟΥΡΩΜΕ ΝΔΙΚΑΙΟΣ ΠΑΪ ΕΥΧΗΚ ΕΒΟΛ
 2Ν ΤΜΝΤΔΙΚΑΙΟΣ ΤΗΡC· ΑΥΩ ΜΠCΡ-ΛΑΛΥ ΝΝΟΒΕ' ΕΝΕ2· CΝΔ
 ΑΥΩ ΠΑΪ ΝΤΕΪΜΙΝΕ ΕΜΠCΧΙ-ΛΑΛΥ ΜΜΥCΤΗΡΙΟΝ ΝΤΕ
 ΠΟΥΘΕΙΝ ΕΝΕ2 ΕΩΑΝΩΩΠΕ ΝΒΙ ΠΕΥΘΕΩ ΕΥΝΗΥ
 ΕΒΟΛ 2Μ ΠCΩΜΑ ΝΤΕΥΝΟΥ ΩΑΥΕΙ ΝΒΙ ΜΠΑΡΑΛΗΜΠΤΗΣ
 20 ΜΠΟΥΑ ΜΠΝΟC ΝΤΡΙΑΥΝΑΜΙC· ΝΑΪ ΕΥΝ-ΟΥΝΟC Ν2Η-
 ΤΟΥ ΝCΕ2ΑΡΠΑΖΕ ΝΤΕΨΥΧΗ ΜΠΡΩΜΕ ΕΤΜΜΑΥ ΝΤΟ-
 ΟΤΟΥ ΝΜΠΑΡΑΛΗΜΠΤΗΣ ΝΕΡΙΝΑΙΟC· ΝCΕΡΩΟΜΝΤ Ν-
 ΖΟΥΟΥ ΕΥΚΩΤΕ ΝΜΜΑC 2ΡΑΪ 2Ν ΝCΩΝΤ ΤΗΡΟΥ ΝΤΕ

9 MS ΟΥΝΡΩΜΕ; read ΟΥΡΩΜΕ.

19 MS originally ΠΑΡΑΛΗΜΠΤΗC; Π inserted above.

20 MS ΜΠΠΝΟC; read ΠΠΠΝΟC.

this time I have brought the *mysteries*, so that the sins of everyone should be forgiven, and that they should be taken to the Kingdom of the Light. *For the mysteries are the gift of the First Mystery to erase the sins and the iniquities of all sinners.*"

103. Now it happened when Jesus finished saying these words to his *disciples*, Maria came forward. She said to the *Saviour*: "My Lord, will a *righteous* man who is fulfilled in all *righteousness* and that man has committed no sins at all, will such a one as this be *tormented* in the *punishments* and the *judgments* or not? Or rather, will that man be brought into the Kingdom of Heaven or not?"

The *Saviour* however answered and said to Maria: "A *righteous* man who is fulfilled in all *righteousness* and has never committed any sins, such a one who has never received any of the *mysteries* of the light, when the time comes that he should go forth from the *body*, in that hour come the *paralemtai* of one of the great *triple powers* — these among which is a great one — and they *snatch* the *soul*¹ of that man from the hands of the *erinaioi paralemtai*. And they spend three days going round with it among all the creations of | the

¹ (21) snatch the soul; see J 99; (also 360.3 ff.).

ΠΚΟCΜΟC ΜΝ̄ΝCΑ ΠΩΟΜΝ̄Τ̄ Ν̄ΖΟΟΥ· ΩΛΥΧΙΤ̄C ΕΠΕ-
 CΗΤ' ΕΠΕΧΑΟC· Ν̄CΕΧΙΤ̄C ΕΒΟΛ Ζ̄Ν̄ Ν̄ΚΟΛΑCΙC ΤΗΡΟΥ
 Ν̄ΤΕ ΝΕΚΡΙCΙC· Ν̄CΕΤΑΥΟC ΕΝΕΚΡΙCΙC ΤΗΡΟΥ ΑΥΩ ΜΕ-
 ΡΕ Ν̄ΚΩΖ̄Τ̄ Ν̄ΝΕΧΑΟC ΜΕΥΕΝΩΧΛΕΙ ΝΑC ΕΜΑΤΕ· ΑΛΛΑ
 5 ΕΚΜΕΡΟΥC ΩΛΥΕΝΩΧΛΙ ΝΑC ΠΡΟC ΟΥΚΟΥΪ̄ ΝΟΥΟΕΙΩ· CMA^b
 ΑΥΩ Ζ̄Ν̄ ΟΥCΠΟΥΔΗ Ζ̄Ν̄ ΟΥCΕΠΗ ΩΛΥΝΑ ΝΑC· Ν̄CΕΝ̄-
 Τ̄C ΕΖΡΑΪ̄ Ζ̄Ν̄ ΝΕΧΑΟC Ν̄CΕΧΙΤ̄C ΕΒΟΛ ΖΙ ΤΕΖΙΗ Ν̄ΤΜΗΤΕ
 ΕΒΟΛ ΖΙΤΟΟΤΟΥ Ν̄ΝΑΡΧΩΝ ΤΗΡΟΥ ΕΤ̄ΜΜΑΥ ΑΥΩ ΜΕΥ-
 ΚΟΛΑΖΕ Μ̄ΜΟC Ζ̄Ν̄ ΝΕΥΚΡΙCΙC ΕΤ̄ΝΑΩΤ̄ ΑΛΛΑ ΩΑΡΕ
 10 ΠΚΩΖ̄Τ̄ Ν̄ΝΕΥΤΟΠΟC ΕΝΩΧΛΕΙ ΝΑC ΕΚΜΕΡΟΥC ΑΥΩ
 ΕΥΩΔΗΧΙΤ̄C ΕΠΤΟΠΟC Ν̄ΝΙΑΧΘΑΝΑΒΑC ΠΑΤ'ΝΑ· ΜΕΥ-
 ΕΩΚΟΛΑΖΕ Μ̄ΜΟC ΜΕΝΤΟΙΓΕ Ζ̄Ν̄ ΝΕΥΚΡΙCΙC ΕΘΟΟΥ· ΑΛ-
 ΛΑ ΩΑΥΚΑΤΕΧΕ Μ̄ΜΟC ΝΟΥΚΟΥΕῙ ΝΟΥΟΪ̄Ω· ΕΡΕ ΠΚΩ-
 Ζ̄Τ̄ Ν̄ΝΕΥΚΟΛΑCΙC ΕΝΩΧΛΙ ΝΑC ΕΚΜΕΡΟΥC ΑΥΩ ΟΝ Ζ̄Ν̄
 15 ΟΥCΕΠΗ ΩΛΥΝΑ ΝΑC Ν̄CΕΝ̄Τ̄C ΕΖΡΑΪ̄ Ζ̄Ν̄ ΝΕΥΤΟΠΟC
 ΕΤ̄ΜΜΑΥ· ΑΥΩ ΜΕΥΧΙΤ̄C ΕΒΟΛ Ζ̄Ν̄ ΝΑΙΩΝ ΧΕ Ν̄ΝΕ Ν- [CMB]
 ΑΡΧΩΝ Ν̄ΝΑΙΩΝ Ν̄ΝΕΥΧΙΤ̄C Ν̄CΤΕΡΕCΙΜΟΝ ΑΛΛΑ ΩΑΥ-
 ΧΙΤ̄C ΕΒΟΛ ΖΙ ΤΕΖΙΗ Μ̄ΠΟΥΟΕΙΝ Μ̄ΠΡΗ Ν̄CΕΧΙΤ̄C ΕΡΑΤ̄C
 Ν̄ΤΠΑΡΘΕΝΟC Μ̄ΠΟΥΟΕΙΝ· ΩΑCΔΟΚΙΜΑΖΕ Μ̄ΜΟC Ν̄CΖΕ
 20 ΕΡΟC ΕCΟΥΟΧ ΕΝΟΒΕ ΑΥΩ ΜΕCΤΡΕΥΧΙΤ̄C ΕΠΟΥ(Ο)-
 ΕΙΝ ΧΕ ΠΜΑΕΙΝ Ν̄ΤΜ̄ΝΤΕΡΟ Μ̄ΠΜΥCΤΗΡΙΟΝ Ν̄ΩΟΟΠ
 Ν̄ΜΜΑC ΑΝ· ΑΛΛΑ ΩΑCΦΡΑΓΙΖΕ Μ̄ΜΟC Ζ̄Ν̄ ΟΥCΦΡΑΓΙC

8 ΠΑΤΙΑ· ΖΟΜΟΙΩC ΟΝ ΩΑΥΧΙΤ̄C ΕΒΟΛ Ζ̄Ν̄ Ν̄ΚΟΛΑCΙC ΤΗΡΟΥ
 written in lower margin; words perhaps omitted from this line.

11 MS Ν̄ΝΙΑΧΘΑΝΑΒΑC; read Ν̄ΝΑΧΘΑΝΑΒΑC. MS ΜΕΥΕΩΚΟΛΑΖΕ; read
 ΝΕΥΕΩΚΟΛΑΖΕ.

20 MS ΕΠΟΥΟΕΙΝ; read ΕΠΟΥΟΕΙΝ.

22 MS ΩΑΥCΦΡΑΓΙΖΕ; υ altered to c.

*world. After the three days they take it down to the Chaos and cast it into all the punishments of the judgments, and they send it to all the judgments. And the fires of the Chaos(es) do not trouble it greatly, but they trouble it in part for a short time. And with speed they quickly have mercy on it, and bring it up from the Chaos(es), and take it forth upon the way of the Midst by means of all those archons*¹. And they (the archons) do not *punish* it with their harsh judgments, *but* the fire of their places troubles it in part. And when they take it to the place of Jachthanabas², the merciless, he is *certainly* not able to *punish* it with his wicked judgments, *but* he *restrains* it for a short time. And the fire of his punishments troubles it in part. And again quickly they have mercy on it and bring it up from their places there. And they do not bring it forth into the aeons lest the archons of the aeons should take it away by theft, *but* they take it forth upon the way of the light of the sun, and bring it to the Virgin of the Light. She examines it and finds it free from sin. And she does not allow them to take it to the light because it has not the sign of the kingdom of the mystery. But she seals it with a superior seal | and

¹ (8) those archons; MS (perhaps): those merciless archons. And likewise they bring it forth from all the punishments, and they (the archons) ...

² (11) Jachthanabas; see J 141; (also 365.12).

ΕΣΟΥΟΤΒ̄ Ν̄ΣΤΡΕΥΝΟΧ̄Ç ΓΗΣΩΜΑ 2̄Ν Ν̄ΑΙΩΝ Ν̄ΤΑΙ-
 ΚΑΙΟΣΥΝΗ ΠΑῙ Ε4ΝΑΡ̄ΑΓΛΑΘΟΣ Ν̄42Ç Ε̄ΜΜΑΓΙΝ Ν̄ΜΜΥΣΤΗ-
 ΡΙΟΝ Μ̄ΠΟΥΘΕΙΝ Ν̄ΚΛΗΡΟΝΟΜΙ Ν̄ΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥΘΕΙΝ
 ΩΛΕΝΕ2· ΕΩΩΠΕ Ν̄ΤΟΥ Ε4Ρ̄ΝΟΒΕ Ν̄ΟΥΣΟΗ' Π̄ ΣΗΛΥ Π̄
 5 ΩΟΜ̄ΝΤ ΠΑῙ ΟΝ ΣΕΝΑΤ̄ΣΤΟΥ ΕΠΚΟΣΜΟΣ ΚΑΤΑ ΠΤΥ-
 ΠΟΣ Ν̄ΝΝΟΒΕ ΕΝΤΑΧΑΛΥ ΝΑῙ †ΝΑΧΩ Μ̄ΠΕΥΤΥΠΟΣ Ε-
 ΡΩΤ̄Ν ΕΙΩΑΝΟΥΩ ΕΙΧΩ ΕΡΩΤ̄Ν Μ̄ΠΩΡ ΕΒΟΛ Μ̄ΠΤΗ- [CMB^b]
 ΡÇ· ΑΛΛΑ 2ΑΜΗΝ 2ΑΜΗΝ †ΧΩ Μ̄ΜΟΣ ΕΡΩΤ̄Ν· ΧΕ ΚΑΝ
 ΟΥΡΩΜΕ Ν̄ΛΙΚΑΙΟΣ ΕΜ̄Π̄ÇΡ-ΑΛΛΑΥ Ν̄ΝΟΒΕ ΕΠΤΗΡÇ Μ̄Ν-
 10 ΩΣΟΜ ΕΤΡΕΥΧΙΤÇ ΕΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥΘΕΙΝ· ΕΒΟΛ ΧΕ
 Μ̄ΠΜΑΓΙΝ Ν̄ΤΜ̄ΝΤΕΡΟ Ν̄ΜΜΥΣΤΗΡΙΟΝ Ν̄ΩΟΟΗ Ν̄ΜΜΑÇ
 ΑΝ· 2ΑΠΛΑ 2ΑΠΛΩΣ Μ̄ΝΣΟΜ Ν̄ΧΙ-ΨΥΧΗ ΕΠΟΥΘΕΙΝ ΑΧ̄Ν
 Ν̄ΜΜΥΣΤΗΡΙΟΝ Ν̄ΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥΘΕΙΝ·

ΑΣΩΩΠΕ 6Ç Ν̄ΤΕΡΕ ΙC ΟΥΩ Ε4ΧΩ Ν̄ΝΕΙΩΛΑΧΕ Ε-
 15 ΝΕ4ΜΑΘΗΓΗC Α4ΕΙ ΕΘΗ Ν̄ΟΙ ΪΩ2ΑΜΝΗC ΠΕΧΛÇ ΧΕ ΠΛ-
 ΧΟΕΙC ΕΙΕ ΩΩΠΕ ΟΥΡΩΜΕ Ν̄ΡΕ4Ρ̄ΝΟΒΕ Μ̄ΠΑΡΑΝΟΜΟΣ
 Ε4ΧΗΚ ΕΒΟΛ Ν̄ΑΝΟΜΙΑ ΝΙΜ· ΑΥΩ Α4ΛΟ Ν̄2ΗΤΟΥ ΤΗ-
 ΡΟΥ ΕΤΒΕ ΤΜ̄ΝΤΕΡΟ Ν̄Μ̄ΠΗΥÇ· ΑΥΩ Α4ΑΠΟΤΑΣΣΕ Μ̄-
 ΠΚΟΣΜΟΣ ΤΗΡÇ Μ̄Ν ΘΥΛΗ ΤΗΡC ΕΤ̄Ν2ΗΤÇ ΑΥΩ Ν̄Τ̄Ν-†
 20 ΝΑÇ ΧΙΝ ΤΑΡΧΗ Ν̄ΜΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΘΕΙΝ ΝΑῙ ΕΤ̄2Μ̄ CMI·
 ΠΩΟΡ̄Π̄ Ν̄ΧΩΡΗΜΑ ΧΙΝ ΠCΑΝΒΟΛ· ΑΥΩ Ε4ΩΑΝΧΙ Ν̄-
 Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄Ν̄ΝCΑ ΟΥΚΟΥῙ ΟΝ Ν̄ΟΥΘΕΙΩ Ν̄ΚΟΤÇ
 Ν̄ΚΠΑΡΑΒΑ· ΑΥΩ ΟΝ Μ̄Ν̄ΝCΑ ΝΑῙ Ν̄ΚΟΤÇ Ν̄4ΛΟ 2̄Ν ΗΟ-
 ΒΕ ΝΙΜ· ΑΥΩ Ν̄ΚΟΤÇ Ν̄ΚΑΠΟΤΑΣΣΕ Μ̄ΠΚΟΣΜΟΣ ΤΗΡÇ

8 MS originally 2ΑΜΗΝ only.

16 MS ΕΙΕ ΩΩΠΕ; read ΕΙΕ ΕΩΩΠΕ.

allows them to cast it into the *body* in the *aeons* of *righteousness*. This (man) will become *good* and will find the sign of the *mysteries* of the light, and will *inherit* the Kingdom of the Light for ever. If he has committed sin once or twice or thrice he will be cast again into the *world*, according to the *type* of the sins which he has committed. I will say their *type* to you when I finish telling you of the distribution of the All. *But truly, truly*, I say to you, *even if a righteous man* has committed no sins at all, it is not possible for him to be taken to the Kingdom of the Light, unless he has the sign of the kingdom of the *mysteries*. *In a word* it is impossible to take *souls* to the light without the *mysteries* of the Kingdom of the Light.”

104. Now it happened when Jesus finished saying these words to his *disciples*, John came forward and said : “My Lord, if there is a sinful and *lawless* man who is filled with all *iniquities*, and he has ceased from them all for the sake of the Kingdom of Heaven, and he has *renounced* the whole *world* and all the *matter* within it. And we give to him from the *beginning* the *mysteries* of the light which are in the first *space* from without. And when he has received the *mysteries*, after a short time he turns and *transgresses*. And again after these things, he turns and ceases from all sin. And he turns and *renounces* the whole *world* | and all *matter* within it,

and he comes again and exists in great *repentance*. And we know *truly*, in verihood, that he longs for God, and we give him the second *mystery* of the first *space* which is outside. *Likewise* again he turns and *transgresses* once more, and again he exists in the sins of the *world*. And again after these things he turns and ceases from the sins of the *world*. And again he *renounces* the whole *world* and all the *matter* within it. And again he exists in great *repentance*, and we know with certainty that he is not being *hypocritical*, and we turn and give to him the *mysteries* of the *beginning* (which are in the first *space* from without). *Likewise* again he turns and sins, and he is in *every type* (of sin). Dost thou wish that we forgive him *up to* seven times and that we give him the *mysteries* which are in the first *space* from without ¹, *up to* seven times, or not?"

The *Saviour* answered again and said to John : "*Not only* forgive him up to seven times, *but truly* I say to you, forgive him up to seven times, many times over. And give to him *every* time the *mysteries* from the *beginning* which are in the first *space* from without. Perhaps you (will) win the *soul* of that brother, and he (will) *inherit* the Kingdom of the Light. Concerning this *now* you once asked me saying : |

¹ (16) from without; MS : from within.

5 ̱ΑΝ ̱ΠΕΝCΟΝ ̱ΡΗΘΕ ΕΡΟΝ ΚΟΥΩ ̱ΕΤΡΕΝΚΩ ΝΑΥ [CMA]
 ΕΒΟΛ ̱Α CΑΥ̱ ̱ΝCΟΠ̱. ΛΙΟΥΩΥ̱Β̱ ΛΙΧΟΟC ΝΗΤ̱Ν̱ ̱Ν̱
 ΟΥΠΑΡΑΒΟΛΗ ΕΙΧΩ ̱ΜΜΟC ΧΕ ΟΥΜΟΝΟΝ ̱Α CΑΥ̱
 ̱ΝCΟΠ̱' ΑΛΛΑ ̱Α CΑΥ̱ ̱ΝΩΥΕ ̱ΝCΟΠ̱. ΤΕΝΟΥ ΘΕ ΚΩ
 10 ΝΑΥ ΕΒΟΛ ̱ΝΟΥΜΗΗΩΕ ̱ΝCΟΠ̱ ̱ΤΕΤ̱Ν̱† ΝΑΥ ΚΑΤΑ CΟΠ̱
 ̱ΜΜΥCΤΗΡΙΟΝ ΕΤ̱ΠCΑ̱ΒΟΛ̱. ΝΑΙ ΕΤ̱Μ̱ ΠΩΟΡ̱Π̱ ̱ΧΩ-
 ΡΗΜΑ. ΑΡΙΥ ΡΩ ̱ΤΕΤ̱Ν̱† ̱ΠΥ ̱ΤΕΨΥΧΗ ̱ΠCΟΝ ΕΤ̱Μ̱
 ΜΑΥ ̱ΨΚΛΗΡΟΝΟΜΙ ̱Τ̱Μ̱ΝΤΕΡΟ ̱ΠΟΥΟΕΙΝ. ΖΑΜΗΝ ΖΑ-
 ΜΗΝ †ΧΩ ̱ΜΜΟC ΝΗΤ̱Ν̱ ΧΕ ΠΕΤΝΑΤΑΝΖΟ ̱ΝΟΥΨΥΧΗ ̱-
 10 ΟΥΩΤ̱. ΑΥΩ ̱ΨΝΟΥ̱Μ̱ ̱ΜΜΟC ΧΩΡΙC ΠΟΥΟ ΕΤ̱Ν̱ΤΑΥ
 ̱Ν̱ Τ̱Μ̱ΝΤΕΡΟ ̱ΠΟΥΟΕΙΝ. ΨΝΑΧΙ ̱ΚΕΕΟΟΥ ΕΠΜΑ ̱ΤΕ-
 ΨΥΧΗ ̱ΤΑΥΝΟΥ̱Μ̱ ̱ΜΜΟC. ΖΩCΤΕ ΠΕΤΝΑΝΟΥ̱Μ̱ ̱ΝΟΥ-
 ΜΗΗΩΕ ̱ΨΥΧΗ ΧΩΡΙC ΠΕΟΟΥ ΕΤ̱Ν̱ΤΑΥ ̱Μ̱ ΠΕΟΟΥ.
 ΨΝΑΧΙ ̱ΚΕΜΗΗΩΕ ̱ΠΕΟΟΥ ΕΠΜΑ ̱ΝΕΨΥΧΗ ̱ΤΑΥΝΟΥ- [CMA^b]
 15 ̱Μ̱ ̱ΜΜΟΥ.

ΝΑΙ ΘΕ ̱ΤΕΡΕΨΥΧΟΥ ̱Ν̱ ΠCΩ̱Ρ̱ ΑΨΟΘ̱ ΕΒΟΛ ̱Ν̱
 ̱ΩΖΑΝΝΗC ΠΕΧΑΥ ΧΕ ΠΑΧΟΕΙC ΨΙ ΖΑΡΟΙ ΕΨΗΝΕ ̱ΜΜΟΚ
 ΧΕ ΧΙΝ ΤΕΝΟΥ ΓΑΡ ΕΪΝΑΑΡΧΙ ̱ΨΗΝΕ ̱ΜΜΟΚ ΕΤΒΕ ΖΩΒ
 ΝΙΜ. ΕΤΒΕ ΘΕ ΕΝΝΑΚΗΡΥCCE ̱ΜΜΟC ̱Τ̱Μ̱ΝΤΡΩΜΕ. Ε-
 20 ΨΩΠΕ ΟΥΝ ΠCΟΝ ΕΤ̱Μ̱ΜΑΥ ΕΨΑΝ† ΝΑΥ ̱ΝΟΥΜΥCΤΗ-
 ΡΙΟΝ ̱Μ̱ ΠΜΥCΤΗΡΙΟΝ ̱ΤΑΡΧΗ ΝΑΙ ΕΤΨΟΟΠ̱ ̱Μ̱ ΠΩΟ-
 Ρ̱Π̱ ̱ΧΩΡΗΜΑ ΧΙΝ ΠCΑ̱ΒΟΛ̱ ΕΨΑΝ† ΝΑΥ ̱ΝΟΥΜΗΗΩΕ
 ̱ΜΜΥCΤΗΡΙΟΝ ̱ΨΤ̱ΜΕΙΡΕ ̱ΠΕΜΠΩΑ ̱Τ̱Μ̱ΝΤΕΡΟ ̱Μ̱-

6 ΕΤ̱ΠCΑ̱ΒΟΛ̱ should follow ̱ΧΩΡΗΜΑ.

10 MS originally ΠΟΥΟΕΙΝ; ΕΙΝ expunged; read ΠΕΟΟΥ.

13 MS ̱Μ̱ ΠΕΟΟΥ; read ̱Μ̱ ΠΟΥΟΕΙΝ or ̱Π̱ Τ̱Μ̱ΝΤΕΡΟ ̱ΠΟΥΟΕΙΝ.

19 MS originally ΕΠΤΑΝΙΚΗ; ΤΑ expunged and Α inserted above.

'If our brother sins against us, dost thou wish that we forgive him up to seven times?'* I answered, I spake to you in a *parable*, saying: '*Not only* up to seven times, *but* up to seventy times seven'[□]. Now at this time forgive him many times and give him *each* time the *mysteries* which are in the first *space* without. Perhaps you (will) win the *soul* of that brother, and he will *inherit* the Kingdom of the Light. *Truly, truly*, I say to you, he who will give life to one *soul* and save it, *apart from* the glory which he has in the Kingdom of the Light, he will receive further glory in return for the *soul* which he has saved. *So that* he who will save a multitude of *souls*, *apart from* the glory which he has in <the Kingdom of> the Light, he will receive much other glory in return for the *souls* which he has saved."

105. Now when the *Saviour* had said these things, John sprang up and said: "My Lord, bear with me that I question thee, *for* from now I will *begin* to question thee concerning everything regarding the manner in which we will *preach* to mankind. *Now* if I give to that brother a *mystery* from the *mysteries*¹ of the *beginning* which are in the first *space* from without, and if I give him many *mysteries* and he does not become worthy of the Kingdom | of Heaven, dost thou

* cf. Mt. 18.21; Lk. 17.4

□ cf. Mt. 18.22

¹ (21) mysteries; lit. mystery.

IIIYΓ· ΚΟΥΩΨ ΕΤΡΕΝΟΥΟΤΒΕÇ ΕΞΟΥΝ ΕΜΜΥCΤΗΡΙΟΝ
 ΜΗΜΕΞCΝΑΥ ΝΧΩΡΗΜΑ· ΑΡΙΥ ΡΩ ΝΤΝ†ΖΗΥ ΝΤΕΨΥΧΗ
 ΜΠCΟΝ ΕΤΜΜΑΥ ΝΨΚΟΤΨ ΝΨΜΕΤΑΝΟΙ ΝΨΚΛΗΡΟΝΟΜΙ
 ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΚΟΥΩΨ ΕΤΡΕΝΟΥΟΤΒΕÇ Ε-
 5 ΖΟΥΝ ΕΜΜΥCΤΗΡΙΟΝ ΧΝ ΜΜΟΝ ΝΑΙ ΕΤΖΜ ΠΜΕΞCΝΑΥ ^{CMΓ}
 ΝΧΩΡΗΜΑ· ΑÇΟΥΩΖΜ ΑÇ ΝΓΙ ΠCΩΡ ΠΕΧΛΑÇ ΝΨΩΞΑΝΝΗC
 ΧÇ ΕΨΩΠΕ ΟΥCΟΝ ΠΕ ΕΝΨΖΥΠΟΚΡΙΝΕ ΑΝ· ΑΛΛΑ ΕÇ-
 ΟΥΕΨ-ΠΠΟΥΤΕ ΖΝ ΟΥΑΛΗΘΙΑ· ΕΛΤΕΤΝ† ΝΑÇ ΝΟΥ-
 ΜΗΠΨΕ ΝCΟΠ ΝΜΜΥCΤΗΡΙΟΝ ΝΤΑΡΧΗ· ΑΥΩ ΠΑΙ ΕΤΒΕ
 10 ΤΑΝΑΓΚΗ ΝΜΕCΤΟΙΧΙΟΝ ΝΘΙΜΑΡΜΕΝΗ ΕΜΠΨΕΙΡΕ ΜΠΕΜ-
 ΠΨΑ ΝΜΜΥCΤΗΡΙΟΝ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΙΝ· ΚΩ ΝΑÇ
 ΕΒΟΛ ΟΥΟΤΒΕÇ ΕΞΟΥΝ † ΝΑÇ ΜΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ
 ΕΤΖΜ ΠΜΕΞCΝΑΥ ΝΧΩΡΗΜΑ· ΑΡΗΥ ΡΩ ΝΤΕΤΝ†ΖΗΥ ΝΤΕ-
 ΨΥΧΗ ΜΠCΟΝ ΕΤΜΜΑΥ· ΑΥΩ ΕΨΩΠΕ ΜΠΨΡ-ΠΕΜΠΨΑ
 15 ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ· ΑΥΩ ΝΨΕΙΡΕ Ν†ΠΑΡΑΒΑCΙC
 ΜΝ ΝΙΝΟΒΕ ΗΙΝΟΒΕ· ΑΥΩ ΟΝ ΜΝΝCΑ ΝΑΙ ΝΨΚΟΤΨ ΑÇ-
 ΨΩΠΕ ΖΝ ΟΥΝΟÇ ΜΜΕΤΑΝΟΙΑ· ΑΥΩ ΑÇΑΠΟΤΑÇCΕ Μ-
 ΠΚΟCΜΟC ΤΗΡΨ ΑΥΩ ΑÇΛΟ ΖΝ ΝΝΟΒΕ ΤΗΡΟΥ ΝΤΕ
 ΠΚΟCΜΟC ΝΤΕΤΝΕΙΜΕ ΖΝ ΟΥΩΡΧ ΧÇ ΝΝΕΨΖΥΠΟΚΡΙΝΕ ^{CMΓ} ^b
 20 ΑΝ· ΑΛΛΑ ΕÇΟΥΕΨ-ΠΠΟΥΤΕ ΖΝ ΟΥΑΛΗΘΙΑ· ΚΕΤΤΗ-
 ΠΟΥ ΝΟΥΩΖΜ ΚΩ ΝΑÇ ΕΒΟΛ' ΟΥΟΤΒΕÇ ΕΞΟΥΝ † ΝΑÇ
 ΜΠΜΕΞCΝΑΥ ΜΜΥCΤΗΡΙΟΝ ΖΡΑΙ ΖΜ ΠΜΕΞCΝΑΥ ΝΧΩΡΗ-
 ΜΑ ΝΤΕ ΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ· ΑΡΗΥ ΡΩ ΝΤΕΤΝ†ΖΗΥ
 ΝΤΕΨΥΧΗ ΜΠCΟΝ ΕΤΜΜΑΥ ΝΨΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ
 25 ΜΠΟΥΟΕΙΝ· ΑΥΩ ΟΝ ΕΨΩΠΕ ΜΠΨΕΙΡΕ ΜΠΕΜΠΨΑ ΝΜ-
 ΜΥCΤΗΡΙΟΝ· ΑΛΛΑ ΑÇΨΩΠΕ ΖΝ †ΠΑΡΑΒΑCΙC ΜΝ ΝΙΝΟ-

5 ΧΝ ΜΜΟΝ should follow ΝΧΩΡΗΜΑ.

wish that we should let him pass through into the *mysteries* of the second *space*? Perhaps we (will) win the *soul* of that brother and he (will) turn and *repent* and *inherit* the Kingdom of the Light. Dost thou wish that we should let him pass through into the *mysteries* which are in the second *space* or not?"

The *Saviour* however answered and said to John : "If he is a brother who is not *hypocritical*, but longs for God in *truth*, if you have given him many times the *mysteries* of the *beginning*, and because of the *constraint* of the *elements*¹ of the *Heimarmene* he has not done what is worthy of the *mysteries* of the Kingdom of the Light, forgive him and pass him within and give him the first *mystery* which is in the second *space*. Perhaps you (will) win the *soul* of that brother. And if he does not do what is worthy of the *mysteries* of the light, and he commits *transgression* and all kinds of sin, and again after these things he has turned and come to be in great *repentance*, and he has *renounced* the whole *world*, and he has ceased from all sins of the *world* and you know with certainty that he is not *hypocritical*, but he longs for God in *truth*, turn yourselves once more, forgive him, pass him within and give to him the second *mystery* in the second *space* of the First *Mystery*. Perhaps you (will) win the *soul* of that brother and he (will) *inherit* the Kingdom of the Light. And again if he does not do what is worthy of the *mysteries*, but has come to be in *transgression* and and all kinds of | sins, and again after these things he has

¹ (10) elements : see Keph. VI. p. 30; Augustine c. *Faust.* II.8; Bousset (Bibl. 10), pp. 223-37.

BE ΠΙΝΟΒΕ· ΑΥΩ ΟΝ ΜΝΝCΑ ΝΑΪ ΑΥΚΟΤΨ ΑΥΩΩΠΕ ΖΝ
 ΟΥΝΟ6 ΜΜΕΤΑΝΟΙΑ· ΑΥΑΠΟΤΑCCE ΜΠΚΟCΜΟC ΤΗΡΨ
 ΜΝ ΘΥΛΗ ΤΗΡC ΕΤΝΖΗΤΨ ΑΥΩ ΑΥΛΟ ΖΝ ΝΝΟΒΕ ΝΤΕ
 ΠΚΟCΜΟC· ΝΤΕΤΝCΙΜΕ ΑΛΗΘΩC ΧΕ ΝΝΕΥ2ΥΠΟΚΡΙΝΕ
 5 ΑΝ ΑΛΛΑ ΕΥΟΥΕΩ-ΠΝΟΥΤΕ ΝΤΜΕ ΚΕΤΤΗΝΟΥ ΝΟΥΩ2Μ
 ΚΩ ΝΑΥ ΕΒΟΛ ΑΥΩ ΝΤΕΤΝΧΙ ΝΤΟΟΤΨ ΝΤΕCΜΕΤΑΝΟΙΑ
 ΕΒΟΛ ΧΕ ΟΥΩΝΑΝ2ΤΗΥ ΝΝΑΗΤ ΠΕ ΠΩΟΡΠ ΜΜΥCΤΗ-
 ΡΙΟΝ· ΟΥΩΤΒ ΟΝ ΜΠΡΩΜΕ ΕΤΜΜΑΥ Ε2ΟΥΝ Ψ⁶ ΝΑΥ Μ- [CME']
 ΠΩΟΜΝΤ ΜΜΥCΤΗΡΙΟΝ 2Ι ΝΕΥΕΡΗΥ ΕΤ2ΡΑΪ 2Μ ΠΜΕ2-
 10 CΝΑΥ ΝΧΩΡΗΜΑ ΝΤΕ ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ· ΕΩΩΠΕ
 ΕΡΩΑΝ ΠΡΩΜΕ ΕΤΜΜΑΥ ΕΥΩΑΝΠΑΡΑΒΑ ΝΨΩΠΕ ΖΝ
 ΝΙΝΟΒΕ ΝΙΝΟΒΕ· ΝΝΕΤΝΚΩ ΝΑΥ ΕΒΟΛ ΧΙΝ ΠΕΪΝΑΥ·
 ΟΥΔΕ ΝΝΕΤΝΧΙ ΝΤΟΟΤΨ ΝΝΕCΜΕΤΑΝΟΙΑ· ΑΛΛΑ ΜΑ-
 ΡΕΥΩΠΕ ΝΖΗΤΤΗΥΤΝ 2ΩC CΚΑΝΑΛΛΟC ΑΥΩ 2ΩC
 15 ΠΑΡΑΒΑΤΗC· 2ΑΜΗΝ ΓΑΡ ΨΧΩ ΜΜΟC ΝΗΤΝ· ΧΕ ΠΩΟ-
 ΜΝΤ ΜΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ CΕΝΑΩΩΠΕ ΝΑΥ ΜΜΝΤΡΕ
 ΕΟΛΗ ΝΤΕCΜΕΤΑΝΟΙΑ· ΑΥΩ ΜΝΤΨ-ΜΕΤΑΝΟΙΑ ΜΜΑΥ
 ΧΙΝ ΠΕΪΝΑΥ· 2ΑΜΗΝ ΓΑΡ ΨΧΩ ΜΜΟC ΕΡΩΤΝ ΧΕ
 ΠΡΩ(ΜΕ) ΕΤΜΜΑΥ ΜΜΝΤΟΥΤCΤΟ ΝΤΕCΨΥΧΗ ΕΠΚΟC-
 20 ΜΟC ΕΤ2ΠΧΙCΕ ΧΙΝ ΠΕΪΝΑΥ· ΑΛΛΑ ΕCΝΑΩΩΠΕ ΖΝ Μ-
 ΜΑΝΩΠΕ ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤ2ΒΟΛ· ΕΤΒΕ ΝΕ-
 ΨΥΧΟΟΥΕ ΓΑΡ ΝΝΕΪΡΩΜΕ ΝΤΕΪΜΙΝΕ ΝΤΑΪΧΟΟC ΕΡΩ- [CME^h]
 ΤΗ ΜΠΠΟΥΟCΙΩ ΖΝ ΟΥΠΑΡΑΒΟΛΗ ΕΪΧΩ ΜΜΟC· ΧΕ ΕΡ-
 ΩΑΝ ΠΕΚCΟΝ ΡΝΟΒΕ ΕΡΟΚ' CΟΟ2Ε ΜΜΟΚ ΟΥΤΩΚ ΗΜ-

6 ΑΥΩ . . . ΕΒΟΛ written in margin below.

19 MS ΠΡΩ; read ΠΡΩΜΕ.

20 MS ΕCΝΑΩΩΠΕ; read CΝΑΩΩΠΕ.

24 MS ΠΝΟΚ; read ΠΝΟΥ.

turned and is in great *repentance*, he has *renounced* the whole *world* and all the *matter* within it, and he has ceased from the sins of the *world* so that you know *truly* that he is not *hypocritical*, *but* he longs for God truly¹, turn yourselves once more, forgive him and receive from him his *repentance*, because the First *Mystery* is compassionate and merciful. Pass that man again within, give him the three *mysteries* together which are in the second *space* of the First *Mystery*. If that man *transgresses* and is in all kinds of sins, from this time do not forgive him *or* receive his *repentance* from him. *But* let him be among you *as* a *disgrace* and *as* a *transgressor*. *For truly* I say to you, those three *mysteries* will be witnesses to him of the end of his *repentance*², and from this hour there is no *repentance* for him. *For truly* I say to you, the *soul* of that man will not be cast back into³ the *world* on high from this time, *but* it will be in the dwellings of the *dragon* of the outer darkness. *For* concerning the *souls* of men such as these I spoke to you once in a *parable*, saying: 'If thy brother sins against thee, reprove him between | himself and thee alone. If he listens to thee

¹ (5) God truly; lit. the God of truth; (also 274.15).

² (17) of the end of his repentance; Schmidt: of his last repentance.

³ (19) will not be cast back into; Till: cannot be brought back to (see 271.19; 275.1).

ΜΑΥ ΜΜΗΝ ΜΜΟΚ· ΕΩΩΠΕ ΕΩΩΑΝCΩΤΜ ΝCΩΚ ΚΝΑΪ-
 ΖΗΥ ΜΠΕΚCΟΝ· ΕΩΩΠΕ ΕΩΩΑΝΤΜCΩΤΜ ΝCΩΚ ΧΙ ΝΜ-
 ΜΑΚ' ΝΚΕΟΥΑ· ΕΩΩΠΕ ΕΩΩΑΝΤΜCΩΤΜ ΝCΩΚ ΜΝ
 ΠΚΕΟΥΑ· ΑΝΙΥ ΕΤΕΚΚΑΗCΙΑ· ΕΩΩΠΕ ΕΩΩΑΝΤΜCΩΤΜ
 5 ΝCΑ ΝΚΟΟΥC· ΜΑΡΕΩΩΠΕ ΝΝΑΖΡΗΤΝ ΖΩC ΠΑΡΑΒΑ-
 ΤΗC ΑΥΩ ΖΩC CΚΑΝΔΑΛΟΝ· [ΑΥΩ] ΕΤΕ ΠΑΪ ΠΕ ΕΩΩ-
 ΠΕ ΕΩΩΑΝΤΜΡΩΑΥ ΖΜ ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ Ψ ΝΑΥ Μ-
 ΠΜΕΖCΝΑΥ· ΑΥΩ ΕΩΩΠΕ ΕΩΩΤΜΡΩΑΥ ΖΜ ΠΜΕΖCΝΑΥ
 Ψ ΝΑΥ ΜΠΩΟΜΝΤ ΖΙ ΠΕΥΕΡΗΥ ΕΥCΟΟΥC ΕΤΕ ΝΤΟΟΥ
 10 ΠΕ ΤΕΚΚΑΗCΙΑ· ΑΥΩ ΕΩΩΠΕ ΕΩΩΑΝΤΜΡΩΑΥ ΖΜ ΠΜΕΖ-
 ΩΟΜΝΤ ΜΜΥCΤΗΡΙΟΝ ΜΑΡΕΩΩΠΕ ΝΝΑΖΡΗΤΝ ΖΩC ^{CMZ}
 CΚΑΝΔΑΛΟΝ ΑΥΩ ΖΩC ΠΑΡΑΒΑΤΗC· ΑΥΩ ΠΩΑΧΕ ΝΤ-
 ΑΙΧΟΟΥ ΕΡΩΤΝ ΜΠΠΟΥΟΕΙΩ ΧΕΚΑC ΖΗΤΝ ΜΝΤΡΕ CΝΑΥ
 ΩΑ ΩΟΜΝΤ ΜΜΝΤΡΕ ΕΡΕ ΩΑΧΕ ΝΙΜ' ΑΖΕΡΑΤΨ· ΕΤΕ
 15 ΠΑΪ ΠΕ ΠΩΟΜΝΤ ΜΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ CΕΝΑΡΜΝΤΡΕ
 ΕΤΕΖΑΗ ΜΜΕΤΑΝΟΙΑ ΑΥΩ ΖΑΜΠΝ Ψ ΧΩ ΜΜΟC ΕΡΩΤΝ
 ΧΕ ΕΡΩΑΝ ΠΡΩΜΕ ΕΤΜΜΑΥ ΕΩΩΑΝΜΕΤΑΝΟΪ· ΜΝΤΕ-
 ΑΛΛΑΥ ΜΜΥCΤΗΡΙΟΝ ΚΩ ΝΑΥ ΕΒΟΛ' ΠΝΕCΗΟΒΕ ΟΥΔΕ
 ΜΝΤΟΥΧΙ ΝΤΕCΜΕΤΑΝΟΙΑ ΝΤΟΟΤΨ· ΟΥΔΕ ΜΝΤΟΥ-
 20 CΩΤΜ ΕΡΟΥ ΕΠΠΡΨ ΖΗΤΝ ΑΛΛΑΥ ΜΜΥCΤΗΡΙΟΝ ΕΙΜΠΤΙ
 ΖΗΤΝ ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΠΤΕ ΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ·
 ΜΝ ΜΜΥCΤΗΡΙΟΝ ΜΠΑΤΩΑΧΕ ΕΡΟΥ· ΝΑΪ ΜΜΑΤΕ ΝΕΤ-
 ΠΑΧΙ ΠΤΜΕΤΑΝΟΙΑ ΜΠΡΩΜΕ ΕΤΜΜΑΥ ΝΤΟΟΤΨ· ΑΥΩ
 ΠCΕΚΩ ΕΒΟΛ ΠΝΕCΗΟΒΕ· ΕΒΟΛ ΓΑΡ ΧΕ ΖΕΠΩΑΝΖΗΠΥ

6 omit ΑΥΩ.

8 MS ΠΠΜΕΖCΝΑΥ; 2 added.

10 MS originally ΠΤΕΚΚΑΗCΙΑ; Π expunged.

14 MS ΖΑΖΕΡΑΤΨ; 2 expunged.

thou wilt win thy brother. If he does not listen to thee, take another one with thee. If he does not listen to thee and the other, bring him to the *congregation*. If he does not listen to the others, let him be among you *as a transgressor and as a disgrace**. That is, if he is not suitable in the first *mystery*, give him the second. And if he is not suitable in the second, give him the three *mysteries* together, which are the *congregation*. And if he is not suitable in the third *mystery*, let him be among you *as a disgrace and as a transgressor*. And the word which I spoke to you once: 'So that by means of two or three witnesses every word stands'†. That is: those three *mysteries* will bear witness of his last *repentance*. And *truly* I say to you: if that man *repents*, no *mystery* forgives his sins *nor* is his *repentance* received from him, *nor* is he heard at all by any *mystery*, *except* by the first *mystery* of the First *Mystery* and the *mysteries* of the Ineffable. It is these alone which receive the *repentance* of that man from him, and forgive his sins, | *for*

* cf. Mt. 18.15-17; Lk. 17.3

† cf. Deut. 19.15; Mt. 18.16

ἸΝΝΑΗΤ' ΝΕ ἸΜΥCΤΗΡΙΟΝ ΕΤἸΜΜΑΥ ἸΡΕΥΚΩ ΕΒΟΛ' Ἰ-
ΟΥΘΕΙΩ ΝΙΜ·

ΝΑΪ ΔΕ ἸΤΕΡΕΥΧΟΟΥ ἸΔΕΙ ΠCΩΡ ΛΥΟΥΩ2 ΟΝ ΕΤΟΟΤῲ ^{СНЗ} ^б
ἸΔΕΙ ἸΩ2ΑΝΝΗC ΠΕΧΛΥ ΜΠCΩΡ ΧΕ ΠΛΧΘΕΙC ΕΙΕ ΩΠΠΕ
5 ΟΥCΟΝ ἸΡΕΥῤῥΝΟΒΕ ΕΜΑΩΟ ΕΛΧΑΠΟΤΑCCE ΜΠΚΟCΜΟC
ΤΗῤῥ ΜΝ ΘΥΛΗ ΤΗῤC ΕΤἸ2ΗΤῲ· ΜΝ ΝΕΥΝΟΒΕ ΤΗΡΟΥ
ΛΥΩ ΜΝ ΝΕΥΡΟΟΥΩ ΤΗΡΟΥ· ΛΥΩ ἸΤἸΝΔΟΚΙΜΑΖΕ Ἰ-
ΜΟΥ ἸΤἸΝΕΙΜΕ ΧΕ ἸῲΩΟΟΠ' ΑΝ 2Ἰ ΟΥΚΡΟΥ ΜΝ ΟΥ-
2ΥΠΟΚΡΙCΙC ΑΛΛΑ ΕΥΟΥΕΩΩΠΠΕ 2Ἰ ΟΥΜΕ ΜΝ ΟΥ-
10 ΑΛΗΘΙΑ· ἸΤἸΝΕΙΜΕ ΧΕ ΛΥἸΠΩΑ ἸΜΜΥCΤΗΡΙΟΝ ΜΠΜΕ2-
CΝΑΥ ἸΧΩΡΗΜΑ· Ἰ ΠΜΕ2ΩΟἸἸΤ'· ΚΟΥΩΩ 2ΑΠΛΑΞ
ΕΤΡΕΝ† ΝΑΥ ΕΒΟΛ 2Ἰ ἸΜΥCΤΗΡΙΟΝ ΜΠΜΕ2CΝΑΥ ἸΧΩ-
ΡΗΜΑ Ἰ ΜΝ ΠΜΑ2ΩΟἸἸΤ' ΕΜΠΛΑΤῲΧΙ-ΜΥCΤΗΡΙΟΝ ΕΠΤΗ-
ῤῥ ἸΤΕ ΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΘΕΙΝ ΚΟΥΩΩ ΕΤΡΕΝ†
15 ΝΑΥ ΧἸ ΜΜΟΝ· ΛΥΟΥΩ2Ἰ ΔΕ ἸΔΕΙ ΠCΩΤΗΡ ΠΕΧΛΥ Ἰ-
ἸΩ2ΑΝΝΗC 2Ἰ ΤΜΗΤΕ ἸΜΜΑΛΘΗΤΗC ΧΕ ΕΤΕΤἸΩΑΝΕΙΜΕ [СНΠ]
2Ἰ ΟΥΩῤῥ ΧΕ Α ΠΡΩΜΕ ΕΤἸΜΜΑΥ ΛΥΑΠΟΤΑCCE ΜΠΚΟC-
ΜΟC ΤΗῤῥ ΜΝ ΝΕΥΡΟΟΥΩ ΤΗΡΟΥ ΜΝ ΝΕΥ2ΟΜΙΑΛΙΑ ΤΗ-
ΡΟΥ ΜΝ ΝΕΥΝΟΒΕ ΤΗΡΟΥ ΛΥΩ ἸΤΕΤἸΝΕΙΜΕ 2Ἰ ΟΥ-
20 ΑΛΗΘΙΑ ΧΕ ΕΥΩΟΟΠ' ΑΝ 2Ἰ ΟΥΚΡΟΥ ΟΥΔΕ ἸΝΕΥ-
ΩΟΟΠ' ΑΝ 2Ἰ ΟΥ2ΥΠΟΚΡΙCΙC· ΟΥΔΕ ἸΝΕΥΟ' ΜΠΕΡΙΕΡ-
ΓΟC ΑΝ ΧΕ ΕΥΕΕΙΜΕ ΕΝΕΤἸΜΜΥCΤΗΡΙΟΝ ΧΕ ΕΥΟ ἸΛΩ

3 MS ON inserted above.

9 ΠΠ expunged before ΑΛΛΑ. MS ΕΥΟΥΕΩΩΠΠΕ; read ΕΥΟΥΕΩΩΠΠΟΥΓΕ.

10 MS ἸΓΕΤἸΕΙΜΕ; ΤΕ expunged.

those *mysteries* are compassionate and merciful, and forgiving at all times.”

106. Now when the *Saviour* had said these things John continued again. He said to the *Saviour*: “My Lord, if a very sinful brother has *renounced* the whole *world* and all the *matter* within it, and all its sins and all its cares, and we *examine* him and know that he is not in cunning or *hypocrisy*, but he longs <for God>¹ in verihood and *truth*, and we know that he has become worthy of the *mysteries* of the second *space* or the third; *in a word*, dost thou wish that we give to him from the *mysteries* of the second *space* or from the *third* before he receives any *mysteries* of the *inheritances* of the light? Dost thou wish that we give to him or not?”

The *Saviour* however answered and said to John in the midst of the *disciples*: “If you know with certainty that that man has *renounced* the whole *world* and all its cares and all its *relationships* and all its sins, and you know in *truth* that he is not in cunning nor is he in *hypocrisy*, nor is he *curious* to know about your *mysteries*, in what forms they are, |

¹ (9) he longs <for God>; MS: he longs to become.

ἡ̅ς̅μο̅τ̅ ἀλλὰ ἐχοῦσθ-ἡ̅νο̅υ̅τ̅ε̅ 2̅ν̅ οὐρανῶν· ἡ̅α̅ ἡ̅-
 τ̅ε̅ῖ̅μ̅ι̅ν̅ε̅ ἡ̅π̅ρ̅2̅ο̅η̅ο̅υ̅ ἐρ̅ο̅ç· ἀλλὰ †· ἡ̅α̅ç ἐβ̅ο̅λ̅ 2̅ν̅ ἡ̅-
 μ̅υ̅ς̅τ̅η̅ρ̅ι̅ο̅ν̅ ἡ̅π̅μ̅ε̅2̅ς̅ν̅α̅υ̅ ἡ̅χ̅ω̅ρ̅η̅μ̅α̅ ἡ̅ν̅ ἡ̅μ̅α̅2̅ω̅μ̅ῶ̅ν̅τ̅·
 ἀγ̅ω̅ ἡ̅τ̅ω̅τ̅ν̅ 2̅ω̅ι̅τ̅η̅γ̅τ̅ν̅ ἡ̅τ̅ε̅τ̅ν̅δ̅ο̅κ̅ι̅μ̅α̅2̅ε̅ χ̅ε̅ ἐγ̅μ̅-
 5 ἡ̅ω̅α̅ ἡ̅α̅ω̅ ἡ̅μ̅υ̅ς̅τ̅η̅ρ̅ι̅ο̅ν̅· ἀγ̅ω̅ π̅ε̅τ̅ç̅ῖ̅μ̅π̅ω̅α̅ ἡ̅μ̅ο̅ç τ̅α̅λ̅ç
 ἡ̅α̅ç· ἀγ̅ω̅ ἡ̅π̅ρ̅2̅ω̅π̅' ἐρ̅ο̅ç ἐ̅μ̅μ̅ο̅ν̅ ἐ̅τ̅ε̅τ̅ν̅ω̅α̅ν̅2̅ω̅π̅ ἐρ̅ο̅ç
 τ̅ε̅τ̅ν̅δ̅η̅η̅' ἐ2̅ο̅γ̅ν̅ ἐγ̅ν̅ο̅6̅ ἡ̅κ̅ρ̅ι̅μ̅α̅· ἐω̅ω̅η̅ε̅ ἐ̅τ̅ε̅τ̅ν̅- [cmt] |
 ω̅α̅ν̅†· ἡ̅α̅ç ἡ̅ο̅υ̅ς̅ο̅η̅· 2̅μ̅ ἡ̅μ̅ε̅2̅ς̅ν̅α̅υ̅ ἡ̅χ̅ω̅ρ̅η̅μ̅α̅ ἡ̅ 2̅μ̅
 ἡ̅μ̅ε̅2̅ω̅μ̅ῶ̅ν̅τ̅ ἡ̅ç̅κο̅τ̅ç̅ ο̅ν̅ ἡ̅ç̅ρ̅ν̅ο̅β̅ε̅· ἐ̅τ̅ε̅τ̅ν̅ε̅ο̅γ̅ω̅2̅ ο̅ν̅
 10 ἐ̅το̅τ̅τ̅η̅γ̅τ̅ν̅ ἡ̅π̅μ̅ε̅2̅ς̅ο̅π̅ ç̅ν̅α̅υ̅· 2̅ε̅ω̅ς̅ ω̅α̅ ἡ̅μ̅ε̅2̅ω̅μ̅ῶ̅ν̅τ̅
 ἡ̅ς̅ο̅η̅· ἐω̅ω̅η̅ε̅ ο̅ν̅ ἐ̅ç̅ω̅α̅ν̅ρ̅ν̅ο̅β̅ε̅ ἡ̅ν̅ε̅τ̅ν̅ο̅γ̅ω̅2̅ ἐ̅τ̅ε̅-
 τ̅η̅γ̅τ̅ν̅ ἐ† ἡ̅α̅ç· χ̅ε̅ ἡ̅ω̅μ̅ῶ̅ν̅τ̅ ἡ̅μ̅υ̅ς̅τ̅η̅ρ̅ι̅ο̅ν̅ ἐ̅τ̅ῖ̅μ̅α̅γ̅
 ç̅ε̅ν̅α̅ω̅ω̅η̅ε̅ ἡ̅α̅ç ἡ̅μ̅ῶ̅ν̅τ̅ε̅ 2̅ν̅ τ̅ε̅ç̅2̅α̅η̅ ἡ̅μ̅ε̅τ̅α̅ν̅ο̅ι̅α̅· ἀγ̅ω̅
 2̅α̅μ̅η̅η̅, †χ̅ω̅ ἡ̅μ̅ο̅ς̅ ἐρ̅ω̅τ̅ν̅ χ̅ε̅ π̅ε̅τ̅ν̅α̅†-μ̅υ̅ς̅τ̅η̅ρ̅ι̅ο̅ν̅
 15 ἡ̅π̅ρ̅ω̅μ̅ε̅ ἐ̅τ̅ῖ̅μ̅α̅γ̅ ἡ̅ο̅γ̅ω̅2̅μ̅ 2̅μ̅ ἡ̅μ̅ε̅2̅χ̅ω̅ρ̅η̅μ̅α̅ ç̅ν̅α̅υ̅ ἡ̅
 2̅μ̅ ἡ̅μ̅ε̅2̅ω̅μ̅ῶ̅ν̅τ̅ ç̅ε̅η̅η̅' ἐ2̅ο̅γ̅ν̅ ἐγ̅ν̅ο̅6̅ ἡ̅κ̅ρ̅ι̅μ̅α̅· ἀλλὰ
 ἡ̅α̅ρ̅ε̅ç̅ω̅ω̅η̅ε̅ ἡ̅ν̅α̅2̅ρ̅η̅τ̅ν̅ 2̅ω̅ς̅ π̅α̅ρ̅α̅β̅α̅τ̅η̅ς̅ ἀγ̅ω̅ 2̅ω̅ς̅
 ç̅κ̅α̅ν̅δ̅α̅λ̅λ̅ο̅ν̅· ἀγ̅ω̅ 2̅α̅μ̅η̅η̅ †χ̅ω̅ ἡ̅μ̅ο̅ς̅ ἐρ̅ω̅τ̅ν̅ χ̅ε̅
 ἡ̅ρ̅ω̅μ̅ε̅ ἐ̅τ̅ῖ̅μ̅α̅γ̅ ἡ̅ν̅τ̅ο̅υ̅ς̅ω̅τ̅ε̅ ἡ̅τ̅ε̅ç̅ψ̅ç̅η̅η̅ ἐ̅π̅κ̅ο̅ς̅μ̅ο̅ς̅
 20 χ̅ι̅ν̅ π̅ε̅ῖ̅ν̅α̅γ̅· ἀλλὰ π̅ε̅ç̅ῖ̅μ̅α̅ῖ̅ω̅ω̅η̅ε̅ π̅ε̅ 2̅ν̅ τ̅μ̅ι̅η̅τ̅ε̅ ἡ̅τ̅- [cm̅] |
 τ̅α̅π̅ρ̅ο̅ ἡ̅π̅ε̅δ̅ρ̅α̅κ̅ω̅ν̅ ἡ̅π̅κ̅α̅κ̅ε̅ ἐ̅τ̅2̅ι̅β̅ο̅λ̅' ἡ̅μ̅α̅ ἡ̅π̅ρ̅ι̅μ̅ε̅ ἡ̅ν̅
 ἡ̅ç̅α̅2̅6̅2̅ ἡ̅ν̅ο̅β̅ε̅· ἀγ̅ω̅ 2̅μ̅ ἡ̅β̅ω̅λ̅' ἐβ̅ο̅λ̅ ἡ̅π̅κ̅ο̅ς̅μ̅ο̅ς̅ τ̅ε̅ç̅-
 ψ̅ç̅η̅η̅ ἡ̅α̅ρ̅2̅γ̅ο̅γ̅ο̅γ̅ç̅ç̅ ἀγ̅ω̅ ἡ̅ç̅α̅ν̅2̅α̅λ̅ι̅ς̅κ̅ε̅ ἐ̅π̅ç̅α̅ç̅ ἐ̅τ̅-
 ἡ̅α̅ω̅τ̅ ἡ̅ν̅ π̅κ̅ω̅2̅τ̅ ἐ̅τ̅ἡ̅α̅ω̅τ̅ ἐ̅μ̅α̅ω̅· ἀγ̅ω̅ ç̅ἡ̅α̅ρ̅α̅τ̅ω̅-
 25 π̅ε̅ ω̅α̅ε̅ν̅ε̅2̅· ἀλλὰ ἐω̅ω̅η̅ε̅ ο̅ν̅ ἐ̅τ̅ι̅ ἐ̅ç̅ω̅α̅ν̅κ̅ο̅τ̅ç̅ ἡ̅ç̅-

9 MS ON inserted above.

but that he longs for God in *truth*; do not conceal them from such a one, *but* give to him from the *mysteries* of the second *space* and the third. And do yourselves *examine* of which *mystery* he is worthy, and that of which he is worthy give it to him. And do not conceal from him, lest when you conceal from him you are guilty of a great *judgment*. If you have given to him once from the second *space*, or from the third, and he turns again and sins, continue again to give the second time *until* the third time. If he sins again, do not continue to give to him, so that that third *mystery* may be a witness to him of his last *repentance*. And *truly* I say to you that he who gives *mysteries* to that man again from the second *space* or the third is guilty of a great *judgment*. *But* let him be to you as a *transgressor* and as a *disgrace*. And truly I say to you, the *soul* of that man is not cast back into the *world* from this hour, *but* his dwelling is in the midst of the jaws of the *dragon* of the outer darkness, the place of weeping and gnashing of teeth *. And at the dissolution of the *world* his *soul* will perish and be *consumed* by the severe frost and the very fierce fire ¹, and it will become non-existent for ever. *But* if *yet* again he turns | and *renounces* the whole *world*

* cf. Mt. 8.12 etc.

¹ (24) the severe frost and the very fierce fire; lit. the fierce frost and the very fierce fire.

ΑΠΟΤΑССЕ ΜΗΚΟΣΜΟΣ ΤΗΡ⁴ ΜΗ ΝΕΓΡΟΟΥΩ ΤΗΡΟΥ
 ΜΗ ΝΕΓΗΝΟΒΕ ΤΗΡΟΥ· ΑΥΩ Ν⁴ΩΩΗΕ 2^Ν ΟΥΗΟ6 Μ-
 ΠΟΛΙΓΙΑ ΜΗ ΟΥΗΟ6 ΜΜΕΤΑΗΟΙΑ· ΜΝΤΕ-ΑΛΑΥ ΜΜΥC-
 ΤΗΡΙΟΝ ΧΙ Ν⁴ΤΟΟΤ⁴ ΠΤΕΜΕΤΑΗΟΙΑ· ΟΥΤΕ Μ⁴ΤΟΥ-
 5 CΩΤ⁴Μ ΕΡΟΥ ΕΤΡΕΥΗΑ ΝΑΥ ΝCΕΧΙ Ν⁴ΤΟΟΤ⁴ ΠΤΕΜΕ-
 ΤΑΗΟΙΑ ΝCΕΚΩ ΕΒΟΛ Ν⁴ΝΕΓΗΝΟΒΕ ΕΙΜΙΤΙ ΜΜΥCΤΗΡΙΟΝ
 ΜΠΩΘΟΠ ΜΜΥCΤΗΡΙΟΝ· ΑΥΩ ΜΗ ΜΜΥCΤΗΡΙΟΝ ΜΠ-
 ΑΤΩΑΧΕ ΕΡΟΥ· ΝΑΪ ΜΜΑΤΕ ΝΕΤΝΑΧΙ Ν⁴ΤΜΕΤΑΗΟΙΑ Μ-
 ΠΡΩΜΕ ΕΤ⁴ΜΑΥ Ν⁴ΤΟΟΤ⁴ ΝCΕΚΩ ΕΒΟΛ Ν⁴ΝΕΓΗΝΟΒΕ· C⁴ΜΟ^b
 10 ΕΒΟΛ ΓΑΡ ΧΕ 2ΕΝΩΑΝ2ΤΗΥ Ν⁴ΝΑΙΤ ΝΕ ΜΜΥCΤΗΡΙΟΝ
 ΕΤ⁴ΜΑΥ· ΑΥΩ 2ΕΝΡΕΚΑΗΟΒΕ ΕΒΟΛ ΝΕ ΝΟΥΟ⁴Ω ΝΙΜ·
 ΝΑΪ ΔΕ Ν⁴ΤΕΡΕΧΧΟΟΥ Ν6Ι ΗCΩΤΗΡ ΑΥΟΥΩ2 ΟΗ Ε-
 ΤΟΟΤ⁴ Ν6Ι ΪΩ2ΑΗΗΗC ΗΕΧΑΥ ΧΕ ΠΑΧΟCΙC ΑΗΕΧΕ
 ΜΜΟΪ ΕΪΩΗΕ ΜΜΟΚ· ΑΥΩ ΜΠ⁴CΩΝΤ⁴ ΕΡΟΪ ΕΪΩΗΕ ΓΑΡ
 15 ΝCΑ 2ΩΒ ΝΙΜ' 2^Ν ΟΥΩΡ⁴Χ ΜΗ ΟΥΑCΦΑΛΙΑ ΕΤΒΕ ΘΕ
 ΕΝΠΑΚΗΡΥCCE ΜΜΟC Ν⁴ΡΩΜΕ ΜΗΚΟΣΜΟC· ΑΥΟΥΩ2⁴Μ
 ΔΕ Ν6Ι ΗCΩΤΗΡ ΗΕΧΑΥ Ν⁴ΪΩ2ΑΗΗΗC ΧΕ ΩΗΕ ΝCΑ
 2ΩΒ ΝΙΜ ΕΤ⁴ΩΗΕ ΝCΩΟΥ ΑΥΩ ΑΝΟΚ ·|·ΝΑ6ΟΛΗΟΥ
 ΝΑΚ' ΕΒΟΛ Ν⁴2ΟΥΟ Ν⁴2ΟΥΟ 2^Ν ΟΥΗΑΡΡΗCΙΑ ΑΧ⁴Ν ΠΑΡΑ-
 20 ΒΟΛΗ· Ϊ 2^Ν ΟΥΩΡ⁴Χ· ΑΥΟΥΩ2⁴Μ ΔΕ Ν6Ι ΪΩ2ΑΗΗΗC ΗΕ-
 ΧΑΥ ΧΕ ΠΑΧΟCΙC ΕΝΩΑΗΕΙ ΕΝΚΗΡΥCCE Ν⁴Τ⁴ΝΒΩΚ' Ε-
 2ΡΑΪ ΕΥΗΟΛΙC Ϊ ΕΥΚΩΜΕ· ΑΥΩ ΝCΕCΙ' ΕΒΟΛ 2ΑΤΕΝ2Η
 Ν6Ι Ν⁴ΡΩΜΕ Ν⁴ΤΗΟΛΙC ΕΤ⁴ΜΑΥ ΕΝΤ⁴ΝCΟΟΥΝ ΑΝ ΧΕ ΟΥ [C⁴Ι]
 ΝΕ· ΕΥΩΟΟΗ' 2^Ν ΟΥΗΟ6 ΠΚΡΟΥ ΜΗ ΟΥΗΟ6 Ν⁴2ΥΗΟ-
 25 ΚΡΙCΙC ΝCΕΩΟΠ⁴Ν ΕΡΟΟΥ ΝCΕΧΙΤ⁴Ν Ε2ΟΥΝ ΕΠΕΥΗΪ ΕΥ-

5-9 MS script very faded in lower part of column.

19 MS Ν⁴2ΟΥΟ Ν⁴2ΟΥΟ; Schmidt: read Ν⁴2Ο Μ⁴Ν 2Ο or Ν⁴2Ο 2Ι 2Ο.

20 Ο expunged before 2⁴Π.

20-23 MS last four lines almost erased in column 2.

and all its cares and all its sins, and he is in a great *life course* and great *repentance*, there is no *mystery* to receive his *repentance*, nor to hear him to have mercy on him and receive his *repentance* from him and forgive his sins, *except* the *mystery* of the First *Mystery* and the *mystery* of the Ineffable. It is these alone which will receive the *repentance* of that man from him and forgive his sins, *for* those *mysteries* are compassionate and merciful, and they forgive sins at all times."

107. *But* when the *Saviour* said these things John continued again. He said: "My Lord, *suffer* me questioning thee and be not angry with me, *for* I question everything with assurance and *certainty*, concerning the manner in which we will *preach* to the men of the world."

But the *Saviour* answered and said to John: "Question all things about which thou dost question, and I will reveal them to thee more and more¹, *openly* without *parable*, or with certainty.

John answered *however* and said: "My Lord, if we come to *preach*, and we go into a *city* or a *village*, and the men of that *city* come forth before us and we do not know who they are; and they are in great cunning and great *hypocrisy*, and they receive us and take us into their houses, | wishing

¹ (19) more and more; Schmidt: face to face.

ΟΥΩΨ ΕΠΙΡΑΖΕ ΝΜΜΥΣΤΗΡΙΟΝ ΝΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ·
 ΑΥΩ ΝΣΕΨΩΠΕ ΕΥΖΥΠΟΚΡΙΝΕ ΝΜΜΑΝ 2Ν ΘΥΠΟΤΑΓΗ·
 ΑΥΩ ΝΤΝΜΕΕΥΕ ΧΕ ΕΥΟΥΕΨ-ΠΝΟΥΤΕ ΝΤΝ† ΝΑΥ Ν-
 ΜΜΥΣΤΗΡΙΟΝ ΝΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ· ΑΥΩ ΜΝΝΣΑ ΝΑΪ
 5 ΝΤΝΕΙΜΕ ΧΕ ΜΠΟΥΕΙΡΕ ΜΠΕΜΠΨΑ ΜΠΜΥΣΤΗΡΙΟΝ· ΑΥΩ
 ΝΤΝΕΙΜΕ ΧΕ ΝΤΑΥΖΥΠΟΚΡΙΝΕ ΝΜΜΑΝ· ΑΥΩ ΝΤΑΥ-
 ΨΩΠΕ ΝΚΡΟΨ ΕΡΟΝ· ΑΥΩ ΝΚΕΜΥΣΤΗΡΙΟΝ ΑΥΑΛΥ Μ-
 ΠΑΡΑΔΙΓΜΑ ΚΑΤΑ ΤΟΠΟΣ ΕΥΧΙΜΑΖΕ ΜΜΟΝ ΜΝ ΝΕΝ-
 ΚΕΜΥΣΤΗΡΙΟΝ ΕΙΕ ΟΥ ΠΕ Π2ΩΒ ΕΤΝΑΨΩΠΕ ΝΝΑΪ Ν-
 10 ΤΕΪΜΙΝΕ· Α4ΟΥΨ2Μ ΔΕ ΝΒΙ ΠΣΩΤΗΡ ΠΕΧΛΨ ΝΪΨ2ΛΝ- [Cn^b]
 ΝΗC· ΧΕ ΕΤΕΤΝΨΑΝΒΩΚ Ε2ΡΑΪ ΕΥΠΟΛΙC Η ΟΥΚΩΜΗ·
 ΠΗΪ ΕΤΕΤΝΑΒΩΚ Ε2ΟΥΝ ΕΡΟΨ ΝΣΕΨΕΠΤΗΥΤΝ ΕΡΟΟΥ
 † ΝΑΥ ΝΟΥΜΥΣΤΗΡΙΟΝ· ΨΩΠΕ ΕΥΜΠΨΑ ΕΙΕ ΤΕΤ-
 ΝΑ†2ΗΥ ΝΝΕΥΨΥΧΟΟΥΕ ΝΣΕΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ
 15 ΜΠΟΥΘΕΙΝ· ΑΛΛΑ ΨΩΠΕ ΕΝCΕΜΠΨΑ ΑΝ ΑΛΛΑ ΕΥΟ
 ΝΚΡΟΨ ΕΡΩΤΝ· ΑΥΩ ΝCΕΡ-ΝΚΕΜΥΣΤΗΡΙΟΝ ΜΠΑΡΑΔΙΓ-
 ΜΑ ΕΥΧΙΜΑΖΕ ΜΜΩΤΝ ΜΝ ΝΚΕΜΥΣΤΗΡΙΟΝ ΕΙΕ ΩΨ Ε-
 2ΡΑΪ ΕΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ
 ΠΑΪ ΨΩΛCΝΑ ΝΟΥΟΝ ΝΙΜ· ΑΧΙC ΧΕ ΠΚΕΜΥΣΤΗΡΙΟΝ
 20 ΝΤΑΝΤΑΛΨ ΝΝΕΪΨΥΧΟΟΥΕ ΝΑΣΕΒΗC ΑΥΩ ΜΠΑΡΑΝΟ-
 ΜΟC ΕΜΠΟΥΕΙΡΕ ΜΠΕΜΠΨΑ ΜΠΕΚΜΥΣΤΗΡΙΟΝ· ΑΛΛΑ
 ΑΥΑΛΝ ΜΠΑΡΑΔΙΓΜΑ· ΚΤΟ ΜΠΜΥΣΤΗΡΙΟΝ ΕΡΟΝ· ΑΥΩ
 ΝΓΑΛΥ ΝΑΛΛΟΤΡΙΟC ΕΠΜΥΣΤΗΡΙΟΝ ΝΤΕΚΜΝΤΕΡΟ ΨΑ-

5 ΟΥ expunged after ΧΕ.

8 MS ΕΥΧΙΜΑΖΕ; read ΕΥΔΟΚΙΜΑΖΕ; also in line 17.

17 MS originally ΝΜΟΝΩΤΤΙ; ΟΝ expunged.

21 MS originally ΜΠΚΕΜΥΣΤΗΡΙΟΝ; Ε crossed out and Ε inserted above, between π and κ.

to try the *mysteries* of the Kingdom of the Light; and if they are *hypocritical* with us in *submission*, and we think that they are longing for God, and we give them the *mysteries* of the Kingdom of the Light; and after these things we know that they do not do what is worthy of the *mystery*, and we know that they have been *hypocritical* with us, and they have been cunning with us; and also that they have made a *mockery* of the *mysteries* in *every place*, as they test us and our *mysteries*: what will become of (men) such as these?"

The *Saviour* however answered and said to John: "When you go into a *city* or a *village*, if you go into a house and they receive you *, give to them a *mystery*. If they are worthy, you will win their *souls* and they will *inherit* the Kingdom of the Light. *But* if they are not worthy, *but* they are being cunning with you, and they are also making a *mockery* of the *mysteries*, testing you and also the *mysteries*, then call upon the first *mystery* of the First *Mystery*, which is merciful to everyone, and say: 'Thou also, O *Mystery* which we have given to these *impious* and lawless *souls* who have not done what is worthy of thy *mystery*¹, *but* they have made a *mockery* of us; return the *mystery* to us, and make them *strangers* to the *mystery* of thy kingdom for | ever.' And

* cf. Mt. 10.11, 12

¹ (21) thy mystery; MS originally: the mystery also.

ΕΝΕ2· ΑΥΩ ΝΟΥ2Ε ΕΒΟΛ ΜΠΨΟΕΙΩ ΝΝΕΤΝΟΥΕΡΗΤΕ ^{СНА}
 ΕΥΜΝΤΜΝΤΡΕ ΝΑΥ ΕΤΕΤΝΧΩ ΜΜΟС ΝΑΥ ΧΕ ΕΡΕ ΝΕ-
 ΤΝΨΥΧΟΟΥΕ ΡΘΕ ΜΠΨΟΕΙΩ ΜΠΕΤΝΗΙ· ΑΥΩ 2ΑΜΗΝ
 †ΧΩ ΜΜΟС ΝΗΤΝ ΧΕ 2Ν ΤΕΥΝΟΥ ΕΤΜΜΑΥ СЕНАКО-
 5 ΤΟΥ ΕΡΩΤΝ ΝΒΙ ΜΥСТΗΡΙΟΝ ΝΙМ ΝΤΑΤΕΤΝΤΑΑΥ ΝΑΥ
 ΑΥΩ СЕНАЧИ Ν2ΗΤΟΥ ΝΨΑΧΕ ΝΙМ' ΜΝ ΜΥСТΗΡΙΟΝ ΝΙМ
 ПТОПОС ΝΤΑΥΧΙ-СХИМΑ ΨΑΡΟЧ· ΕΤΒΕ ΝΡΩМЕ ΟΥΝ
 ΝΤΕΙΜΙΝΕ ΝΤΑΙΧΟОС ΕΡΩΤΝ 2Ν ΟΥΠΑΡΑΒΟΛΗ ΜΠΙΟΥ-
 ΟΕΙΩ ΕΙΧΩ ΜΜΟС ΧΕ ΠΗΙ ΕΤΕΤΝΑΒΩК Ε2ΟΥΝ ΕΡΟЧ
 10 ΝСΕΨΕΠΤΗΥΤΝ ΕΡΟЧ· ΑΧΙС ΝΑΥ ΧΕ †РΗНН НΗΤН·
 ΑΥΩ ΕΨΩΠΕ ΕΥΜΠΨΑ ΜΑΡΕ ΤΕΤΝΕΙΡΗНН ΕΙ' Ε2ΡΑΙ Ε-
 ΧΩΟΥ· ΑΥΩ ΕΨΩΠΕ ΕΝСЕМΨΑ АН ΜΑРЕСКОТС Ε-
 ΡΩΤН ΝΒΙ ΤΕΤΝΕΙΡΗНН· ΕΤΕ ΠΑΙ ΠΕ ΕΨΩΠΕ ΝΡΩМЕ
 ΕΤΜΜΑΥ СЕИРЕ ΜΠЕМΨΑ ΝММΥСТΗΡΙΟΝ· ΑΥΩ ΕΥ- ^{СНА} b
 15 ΟΥΕΨ-ΠНОУТЕ ΝТМЕ ΕΙΕ † ΝΑΥ ΝММΥСТΗΡΙΟΝ Ν-
 ТМНТЕРО ΜΠΟΥΟΕΙΝ· ΑΛΛΑ ΕΨΩΠΕ ΝТОЧ ΕΥ2ΥΠΟ-
 КРИНЕ ΝММΗТН ΑΥΩ ΕΥΟ ΝКРОЧ ΕΡΩТН ΕМΠЕТНЕИМЕ
 ΝТЕТН† ΝΑΥ ΝММΥСТΗΡΙΟΝ ΝТМНТЕРО ΜΠΟΥΟΕΙΝ·
 ΑΥΩ ОН МННСА ΝΑΙ ΝСЕР-ММΥСТΗΡΙΟΝ ΜΠΑРАΔΙГМА·
 20 ΑΥΩ ΝСЕР-ПКЕХІМАЗЕ ΜΜΩТН ΜН ΝКЕМΥСТΗΡΙΟΝ·
 АΡΙРЕ ΜΠΙΨΟРП ΜМΥСТΗΡΙΟΝ ΝТЕ ΠΙΨΟРП ΜМΥСТΗ-
 РІОН· ΑΥΩ ЧНАКТО ΕΡΩТН ΜМΥСТΗΡΙΟΝ ΝΙМ ΝТАТЕ-
 ТНТААΥ ΝАЧ· ΑΥΩ ЧНАААΥ ΝААЛОТРИОС ΕММΥСТΗ-
 РІОН ΜΠΟΥΟΕΙΝ ΨΑΕΝΕ2· ΑΥΩ ΝΑΙ ΝТЕИМІНЕ [ΑΥΩ] Ν-

6 MS ΝΙМ ПТОПОС; read ΝΙМ Мптопос.

20 MS ПКЕХІМАЗЕ; read ПКЕΔΟΚІМАЗЕ.

23 MS ΝΑЧ; read ΝΑΥ.

cast off the dust of your feet * as a witness to them, saying to them : 'May your *souls* become as the dust of your house'. And *truly*, I say to you that in that hour all the *mysteries* which you have given to them will return to you. And all the words and all the *mysteries* of the *place* as far as which they have received *pattern* will be taken from them. *Now* concerning such men, I spoke to you once in a *parable*, saying : 'When you go into a house, and they receive you, say to them : *peace* be with you. And if they are worthy, let your *peace* come upon them. And if they are not worthy, let your *peace* return to you' [□]. That is, if those men do what is worthy of the *mysteries* and long for God truly, give to them the *mysteries* of the Kingdom of the Light. *But* if they are *hypocritical* with you, and cunning towards you without your knowing, and you give to them the *mysteries* of the Kingdom of the Light; and again after these things they make a *mockery* of the *mysteries*, and they make a test of you and also of the *mysteries*, then perform the first *mystery* of the First *Mystery* and it will return to you all the *mysteries* which you have given to them. And it will make them *strangers* to the *mysteries* of the light for ever. And such (men) | will not be cast back ¹ into the *world* from this

* cf. Mt. 10.14; Mk. 6.11; Lk. 9.5; 10.11

□ cf. Mt. 10.12, 13; Mk. 6.10; Lk. 9.4, 5; 10.5, 6

¹ (275.1) cast back; Schmidt : led back.

ΣΕΝΑΤ̄ΣΤΟΟΥ ΑΝ ΕΠΚΟΣΜΟΣ ΧΙΝ ΠΕΪΝΑΥ· ΑΛΛΑ ΖΑ-
 ΜΗΝ †ΧΩ Μ̄ΜΟΣ ΕΡΩΤ̄Ν ΧΕ ΕΡΕ ΠΕΥΜΑΝΩΩΠΕ Ζ̄Ν
 ΤΜΗΤΕ Ν̄ΤΤΑΠΡΟ Μ̄ΠΕΔΡΑΚΩΝ Μ̄ΠΚΑΚΕ ΕΤΖΙΒΟΛ· Ε-
 ΩΩΠΕ ΔΕ ΕΤΙ Ζ̄Ν ΟΥΟΥΟΕΙΩ Μ̄ΜΕΤΑΝΟΙΑ Ν̄ΣΕΛΑΠΟ-
 5 Τ̄ΑΣΣΕ Μ̄ΠΚΟΣΜΟΣ ΤΗΡ̄Ç Μ̄Ν ΘΥΛΗ ΤΗΡ̄Ç ΕΤ̄Ν̄ΖΗΤ̄Ç· [CNB]
 Μ̄Ν Ν̄ΝΟΒΕ ΤΗΡΟΥ Ν̄ΤΕ ΠΚΟΣΜΟΣ ΑΥΩ Ν̄ΣΕΩΩΠΕ Ζ̄Ν
 ΘΥΠΟΤΑΓΗ ΤΗΡ̄Ç Ν̄ΜΜΥΣΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Μ̄ΝΤΕ-
 ΑΛΛΑΥ Μ̄ΜΥΣΤΗΡΙΟΝ ΣΩΤ̄Μ ΕΡΟΟΥ ΟΥΤΕ Μ̄ΝΤΟΥΚΩ
 ΕΒΟΛ Ν̄ΝΕΥΝΟΒΕ· ΕΙΜΗΤΙ Μ̄ΠΙΜΥΣΤΗΡΙΟΝ ΝΟΥΩΤ Ν̄ΤΕ
 10 ΠΙΑΤΩΑΧΕ ΕΡΟÇ· ΠΑΪ ΕΩΑΧΝΑ ΝΟΥΟΝ ΝΙΜ ΑΥΩ Ν̄Ç-
 ΚΩ ΕΒΟΛ Ν̄ΝΝΟΒΕ ΝΟΥΟΝ ΝΙΜ:
 ΑΣΩΩΠΕ Ν̄ΤΕΡΕ ῙC ΟΥΩ ΕÇΧΩ Ν̄ΝΕΪΩΑΧΕ ΕΝΕÇΜΑ-
 ΘΗΤΗΣ· ΑCΟΥΩΩΤ̄ Ν̄CΙ ΜΑΡΙΑ ΕΝΟΥΕΡΗΤΕ Ν̄ΙC ΑC†ΠΙ
 ΕΡΟΟΥ· ΠΕΧΑΣ Ν̄CΙ ΜΑΡΙΑ ΧΕ ΠΑΧΟΕΙC ΑΝΕΧΕ Μ̄ΜΟΪ
 15 ΕΪΩΠΙΝΕ Μ̄ΜΟΚ ΑΥΩ Μ̄ΠΡΩΩΝ̄Τ ΕΡΟΪ· ΑÇΟΥΩΩΜ̄ Ν̄CΙ
 ΠCΩΤΗΡ ΠΕΧΑÇ Μ̄ΜΑΡΙΑ ΧΕ ΩΠΙΝΕ Ν̄CΑ ΠΕΤΕΡΕΟΥΕΩ-
 ΩΠΙΝΕ Ν̄CΩÇ· ΑΥΩ ΑΝΟΚ †ΝΑCΟΛΠ̄Ç Ν̄Ε ΕΒΟΛ Ζ̄Ν ΟΥ-
 ΠΑΡΡΗΣΙΑ· ΑCΟΥΩΩΜ̄ ΔΕ Ν̄CΙ ΜΑΡΙΖΑΜ ΠΕΧΑΣ ΧΕ ΠΑ-
 ΧΟΕΙC ΕΪΕ ΩΩΠΕ ΟΥCΟΝ Ν̄ΑΓΛΘΟC ΑΥΩ ΕΝΑΝΟΥÇ· [CNB^b]
 20 ΕΑΝΠΛΗΡΟΥ Μ̄ΜΟÇ Ζ̄Ν Μ̄ΜΥCΤΗΡΙΟΝ ΤΗΡΟΥ Μ̄ΠΟΥΟΕΙΝ·
 ΑΥΩ ΠCΟΝ ΕΤ̄ΜΜΑΥ ΕΟῩΝΤΑÇ Μ̄ΜΑΥ ΝΟΥCΟΝ Η ΟΥ-
 CΥΓΓΕΝΗΣ· ΖΑΠΛΖ ΖΑΠΛΩC ΕΟῩΝΤΑÇ Μ̄ΜΑΥ ΝΟΥΡΩΜΕ
 ΕΠΤΗΡ̄Ç· ΑΥΩ ΠΑΪ ΕΥΡΕÇ̄ΡΝΟΒΕ ΠΕ ΑΥΩ ΕΥΛCΕΒΗΣ
 ΠΕ· Η Μ̄ΜΟΝ Ν̄ΤΟÇ ΕΝΟΥΡΕÇ̄ΡΝΟΒΕ ΑΝ ΠΕ ΑΥΩ ΠΑΪ
 25 Ν̄ΤΕΪΜΙΝΕ ΑÇΕΙ ΕΒΟΛ Ζ̄Ν CΩΜΑ· ΑΥΩ ΕΡΕ ΠΖΗΤ Μ̄ΠCΟΝ

9 MS Μ̄ΠΙΜΥCΤΗΡΙΟΝ; read ΠΙΜΥCΤΗΡΙΟΝ.

19 Ῑς in upper right-hand margin at end of quire.

time. *But truly* I say to you : their dwelling-place is in the midst of the jaws of the *dragon* of the outer darkness. *But even if, in a time of repentance*, they *renounce* the whole world and all the *matter* within it and all the sins of the world, and are in complete *submission* to the *mysteries*¹ of the light, no *mystery* can hear them *or* forgive their sins, *except* the one *mystery* of the Ineffable which is merciful to everyone and forgives the sins of everyone.”

108. It happened when Jesus finished saying these words to his *disciples*, Maria worshipped at the feet of Jesus and kissed them. Maria said : “My Lord, *suffer* me to question thee and be not angry with me.’

The *Saviour* answered and said to Maria : “Question what thou dost wish to question, and I will reveal it *openly*.”

Maria answered *however* and said : “My Lord, if there is a *good* and excellent brother whom we have *filled* with all the *mysteries* of the light; and that brother has a brother *or* a *relative*, *in a word*, he actually has a man and this one is a sinner and *impious*, *or* even² if he is not a sinner, and such a one has gone forth from the *body*; and the heart of the |

¹ (6, 7) are in complete submission to the mysteries; Till : come completely into dependence on the mysteries.

² (24) or even; Till : but.

ἡ ἀγαθὸς ἐκμοκ² λγω ἐκλγπι δαροχ¹ χε¹ ψωοον¹ ραῖ
 2^η 2^η ἐκκρίσις μ^η 2^η ἐκκολλασίς· τ^ηνοϋ¹ δ^η παχ^ηο^ηε^η
 οϋ¹ πετ^ηη^ηα^ηα^ηα^η ψ^ηαντοϋ^ηπο^ηον^ηε^η ε^ηβολ^η 2^η ἡ^ηκολλασίς
 μ^η ἡ^ηκρίσις ἐτ^ηνα^ηψ^ητ^η· λ^ηοϋ^ηω^η2^ημ^η δ^η ε^ηἡ^ηβ^ηι^η π^ησ^ηω^ητ^ηη^ηρ^η π^η-
 5^η χ^ηλ^η μ^ημα^ηρ^ηι^ηα^η χ^η ἐτ^ηβ^ηε^η π^ηεῖ^ηω^ηα^ηχ^ηε^η οϋ^ην^η λ^ηι^ηχ^ηο^ηο^η ε^ηρ^ηω^ητ^ηη^η
 ἡ^ηκ^ηε^ησ^ηο^ηπ^η· ἀλλ^ηα^η σ^ηω^ητ^ημ^η οϋ^ην^η τ^ηα^ηχ^ηο^ηο^η ἡ^ηοϋ^ηω^η2^ημ^η χ^ηε^η ἐτ^η-
 τ^ηη^ηε^ηω^ηψ^ηῃ^ηε^η ἐτ^ηε^ητ^ηη^ηε^ηχ^ηη^ηκ^η ε^ηβολ^η μ^ημ^ηγ^ησ^ητ^ηη^ηρ^ηι^ηο^ην^η n^ηim χ^ηε^η ^{CNI}
 εϋ^ηε^ημ^ηοϋ^ητ^ηε^η οϋ^ηβ^ηε^η τ^ηη^ηγ^ητ^ηη^η χ^ηε^η n^ηε^ητ^ηχ^ηη^ηκ^η· ε^ηβολ^η μ^ηπ^ηλ^η-
 ρ^ηω^ημ^ηa^η n^ηim· τ^ηη^ηνοϋ^η δ^η ρ^ηω^ημ^ηe^η n^ηim ἡ^ηρ^ηε^ηχ^ηῥ^ηη^ηο^ηβ^ηe^η ἡ^η μ^ημ^ηο^ηn
 10^η ἡ^ητ^ηο^η ε^η2^ηε^ηη^ηρ^ηε^ηχ^ηῥ^ηη^ηο^ηβ^ηe^η λ^ηn^η n^ηe^η· οϋ^ημ^ηο^ηnο^ηn χ^ηε^η ἐτ^ηε^ητ^ηη^η-
 ψ^ηα^ηνοϋ^ηω^ηψ^η ἐτ^ηρ^ηεϋ^ηω^ηπ^η ε^ηρ^ηο^ηοϋ^η 2^ηη^η ἡ^ηκ^ηρίσις μ^ηη^η ἡ^ηκ^ηο^η-
 λ^ηλ^ησις ἐτ^ηη^ηα^ηψ^ητ^η· ἀλλ^ηα^η ἐτ^ηρ^ηεϋ^ηπο^ηο^ηνοϋ^η εϋ^ησ^ηω^ημ^ηa^η ἡ^ηδ^η-
 κ^ηα^ηι^ηο^η π^ηαῖ^η ἐτ^ηῃ^ηη^ηα^η2^ηε^η ε^ημ^ημ^ηγ^ησ^ητ^ηη^ηρ^ηι^ηο^ηn^η ἡ^ητ^ημ^ηη^ητ^ηη^ηοϋ^ητ^ηe^η ἡ^ηχ^η-
 β^ηω^ηκ^η ἐπ^ηχ^ηι^ης ἡ^ηχ^ηκ^ηη^ηρ^ηο^ηη^ηο^ημ^ηi ἡ^ητ^ημ^ηη^ητ^ηη^ηρ^ηο^η μ^ηποϋ^ηο^ηε^ηιν^η·
 15^η λ^ηρ^ηι^ηρ^ηe^η μ^ηπ^ημ^ηe^η2^ηω^ημ^ηη^ητ^η μ^ημ^ηγ^ησ^ητ^ηη^ηρ^ηι^ηο^ηn^η ἡ^ητ^ηe^η π^ηα^ητ^ηω^ηα^ηχ^ηε^η ε^η-
 ρ^ηο^ηχ^η λγω ἡ^ητ^ηe^ητ^ηη^ηχ^ηο^ηο^η χ^ηε^η χ^ηi ἡ^ητ^ηe^ηψ^ηγ^ηχ^ηη^η ἡ^ηn^ηim ἡ^ηρ^ηω^ημ^ηe^η
 π^ηαῖ^η ἐτ^ηη^ημ^ηe^ηεϋ^ηe^η ε^ηρ^ηο^ηχ^η 2^ηη^η π^ηε^ηn^η2^ηη^ητ^η χ^ηiτ^ηῃ^η 2^ηη^η κ^ηο^ηλ^ηα^ησις n^ηim
 ἡ^ητ^ηe^η ἡ^ηα^ηρ^ηχ^ηω^ηn^η· λγω σ^ηποϋ^ηα^ηα^η2^ηε^η 2^ηη^η οϋ^ηδ^ηε^ηπ^ηη^η ἡ^ητ^ηe^ητ^ηη^η-
 χ^ηiτ^ης ε^ηρ^ηα^ητ^ης ἡ^ητ^ηπ^ηα^ηρ^ηθ^ηe^ηη^ηο^ης μ^ηποϋ^ηο^ηε^ηιν^η· λγω 2^ηη^ηαῖ^η 2^ηη^η
 20^η π^ηεῖ^ηε^ηβο^ητ^η π^ηεῖ^ηε^ηβο^ητ^η ἡ^ητ^ηe^η τ^ηπ^ηα^ηρ^ηθ^ηe^ηη^ηο^ης μ^ηποϋ^ηο^ηε^ηιν^η σ^ηφ^ηρ^η-
 ῖ^ηz^ηe^η μ^ημ^ηο^ηχ^η 2^ηη^η οϋ^ης^ηφ^ηρ^ηα^ηγ^ηις ε^ηςοϋ^ηο^ητ^ηβ^η· λγω 2^ηη^ηαῖ^η 2^ηη^η π^ηεῖ^η ^{CNI}^b
 ε^ηβο^ητ^η π^ηεῖ^ηε^ηβο^ητ^η μ^ηα^ηρ^ηe^η τ^ηπ^ηα^ηρ^ηθ^ηe^ηη^ηο^ης μ^ηποϋ^ηο^ηε^ηιν^η n^ηο^ηχ^ηῃ^η
 εϋ^ησ^ηω^ημ^ηa^η ε^ηχ^ηη^ηα^ηρ^ηδ^ηι^ηκ^ηα^ηι^ηο^ης ἡ^ηχ^ηῥ^ηα^ηγ^ηα^ηθ^ηο^ης ἡ^ηχ^ηβ^ηω^ηκ^η· ἐπ^ηχ^ηι^ης
 ἡ^ηχ^ηκ^ηη^ηρ^ηο^ηη^ηο^ημ^ηi ἡ^ητ^ημ^ηη^ητ^ηη^ηρ^ηο^η μ^ηποϋ^ηο^ηε^ηιν^η· n^ηαῖ^η δ^ηe^η ἐτ^ηε^ητ^ηη^η-
 25^η ψ^ηα^ηη^ηχ^ηο^ηοϋ^η 2^ηη^ημ^ηη^ηn^η †χ^ηω^η μ^ημ^ηο^ης ε^ηρ^ηω^ητ^ηη^η· χ^ηε^η ψ^ηα^ηγ^ης^ηποϋ^η-
 α^ηα^η2^ηε^η ἡ^ηβ^ηi n^ηε^ητ^η2^ηγ^ηποϋ^ηρ^ηγ^ηi τ^ηη^ηρ^ηοϋ^η 2^ηη^η ἡ^ητ^ηα^η2^ηις τ^ηη^ηρ^ηοϋ^η ἡ^η-

1 MS ε2αροχ; ε expunged.

7 ῖz in upper left-hand margin at beginning of quire.

16 MS ἡτρωμε; τ expunged. CNI lower part of column faded in places.

good brother is troubled and *sorrowful* about him, that he is in *judgments* and *punishments*; now at this time, my Lord, what shall we do until he is returned from the *punishments* and the severe judgments?"

The *Saviour* answered *however* and said to Maria : "I have spoken to you concerning these words at another time, *but now* hear that I say it once more, so that you may become completed in all *mysteries*, so that you may be called : those who are completed in every *pleroma*. Now at this time all men, sinners *or* even if they are not sinners, *not only* if you want that they should be taken from the *judgments* and the severe *punishments*, *but* that they should be returned to a *righteous body* which will find the *mysteries* of Godhood and go to the height and *inherit* the Kingdom of the Light, then perform the third *mystery* of the Ineffable, and say : 'Take the *soul* of such and such a man, of whom we are thinking in our hearts, out of all the *punishments* of the *archons*. And *hasten* with speed to take it before the *Virgin* of the light. And every month let the *Virgin* of the Light *seal* him with a superior *seal*. And every month may the *Virgin* of the Light cast him into a *body* which will become *righteous* and *good*, and go to the height and *inherit* the Kingdom of the Light.' *But* when you have said these things, *truly* I say to you that all those who *serve* in all the ranks of | the *judgments* of the *archons* *hasten* and they hand

- ΝΕΚΡΙCIC ΝΤΕ ΝΑΡΧΩΝ ΝCΕ† ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ Ε-
 ΤΟΟΤΟΥ ΝΝΕΥΕΡΗΥ ΖΕΩC ΨΑΝΤΟΥΧΙΤC ΕΡΑΤC Ν-
 ΤΠΑΡΘΕΝΟC ΜΠΟΥΘΕΙΝ· ΑΥΩ ΨΑΡΕ ΤΠΑΡΘΕΝΟC Μ-
 ΠΟΥΘΕΙΝ ΨΑCΦΡΑΓΙΖΕ ΜΜΟC ΖΝ ΜΜΑΙΝ ΝΤΜΝΤΕΡΟ
 5 ΜΠΙΑΤΨΑΧΕ ΕΡΟC· ΑΥΩ ΨΑCΤΑΑC ΝΝΕCΠΑΡΑΛΗΜΤΩΡ·
 ΑΥΩ ΨΑΡΕ ΜΠΑΡΑΛΗΜΠΤΗC ΝΟΧC ΕΥCΩΜΑ ΕCΝΑΡΔΙ-
 ΚΑΙΟC ΑΥΩ ΕCΝΑΖΕ ΕΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΝΨΡ-
 ΑΓΛΘΟC ΝΨΒΩΚ ΕΠΧΙCΕ'' ΝΨΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ Μ- [CΠΔ]
 ΠΟΥΘΕΙΝ· ΕΙC ΠΑΙ ΠΕ ΕΤΕΤΝΧΝΟΥ ΜΜΟΙ ΕΡΟC·
 10 ΑCΟΥΨΨΒ ΝCΙ ΜΑΡΙΑ ΠΕΧΑC ΧΕ ΤΕΝΟΥ CΕ ΠΑΧΟ-
 ΕΙC ΕΙΕ ΜΠΚΜ-ΜΥCΤΗΡΙΟΝ ΝΤΟC ΕΠΚΟCΜΟC ΧΕΚΑC ΕΝ-
 ΝΕ ΠΡΩΜΕ ΜΟΥ ΖΙΤΜ ΠΜΟΥ ΕΤΗΠ' ΕΡΟC ΖΙΤΝ ΝΑΡΧΩΝ
 ΝΘΙΜΑΡΜΕΝΗ· ΧΕ ΕΨΩΠΕ ΕCΗΠ' ΕΥΑ ΕΤΡΕCΜΟΥ ΖΙΤΝ
 ΤCΗCΕ· Η ΕΤΡΕCΜΟΥ ΖΙΤΝ ΜΜΟΥΕΙΟΟΥΕ Η ΖΝ ΖΕΝΒΑ-
 15 CΑΝΟC ΜΝ ΖΕΝΒΑCΑΝΙCΜΟC ΜΝ ΖΕΝΖΥΒΡΙCΙC ΕΤΖΝ Ν-
 ΝΟΜΟC Η ΖΙΤΝ ΚΕΜΟΥ ΕCΖΟΟΥ· ΕΙΕ ΜΠΚΜ-ΜΥCΤΗΡΙΟΝ
 ΕΠΚΟCΜΟC ΧΕΚΑC ΕΝΝΕ ΠΡΩΜΕ ΜΟΥ ΝΖΗΤΟΥ ΖΙΤΝ Ν-
 ΑΡΧΩΝ ΝΘΙΜΑΡΜΕΝΗ· ΑΛΛΑ ΧΕΚΑC ΕCΕΜΟΥ ΖΝ ΟΥΜΟΥ
 ΝΨΠΝΨΩΠ· ΧΕΚΑC ΕΝΝΕCΨΠ-ΑΛΛΑΥ ΝΖΙCΕ ΖΙΤΝ ΝΕΙ-
 20 ΜΟΥ ΝΤΕΪΜΙΝΕ· ΕΒΟΛ ΓΑΡ ΧΕ ΑΝΟΝ ΝΖΟΥΟ ΝΑΨΕ ΝΕΤ-
 ΠΗΤ' ΝCΩΝ ΕΤΒΗΗΤΚ· ΑΥΩ ΝΑΨΕ ΝΕΤΔΙΩΚΕ ΝCΩΝ [CΠΔ^b]
 ΕΤΒΕ ΠΕΚΡΑΝ· ΧΕΚΑC ΕΥΨΑΝΒΑCΑΝΙΖΕ ΜΜΟΝ ΕΝΕΧΩ
 ΜΠΜΥCΤΗΡΙΟΝ ΝΤΝΕΙ ΕΒΟΛ ΖΝ CΩΜΑ ΝΤΕΥΝΟΥ ΕΜ-
 ΠΝΨΠ-ΑΛΛΑΥ ΝΖΙCΕ· ΑCΟΥΨΖΜ ΝCΙ ΠCΩΡ ΠΕΧΑC ΝΝΕC-
 25 ΜΑΘΗΤΗC ΤΗΡΟΥ ΧΕ ΕΤΒΕ ΠΕΪΨΑΧΕ ΕΤΕΤΝΨΙΝΕ
 ΜΜΟΙ ΕΡΟC ΑΪΧΟΟC ΝΗΤΝ ΝΚΕCΟΠ· ΑΛΛΑ CΩΤΜ ΟΝ
 ΤΑΧΟΟC ΕΡΩΤΝ ΝΚΕCΟΠ· ΟΥΜΟΝΟΝ ΝΤΩΤΝ ΑΛΛΑ
 ΡΩΜΕ ΝΙΜ' ΕΤΝΑΧΩΚ ΕΒΟΛ ΜΠΨΩΡΠ ΜΜΥCΤΗΡΙΟΝ

that *soul* to one another *until* they cast it before the *Virgin* of the Light. And the *Virgin* of the Light *seals* it with the sign of the Kingdom of the Ineffable. And she gives it to her *paralemptores*, and the *paralemptai* cast it into a *body* which will become *righteous* and find the *mysteries* of the light and become *good*, and go to the height and *inherit* the Kingdom of the Light. Behold this is what you ask me.”

109. Maria answered and said : “Now at this time, my Lord, hast thou not brought *mysteries* into the *world* so that a man should not die through the death which is allotted to him by the *archons* of the *Heimarmene*, whether it be allotted to one that he should die by the sword, *or* that he should die by water, *or* in *torments* and *tortures* and *ill-treatment* in the *laws*, *or* by another bad death? Hast thou not brought *mysteries* into the world so that with them a man should not die through the *archons* of the *Heimarmene*, *but* that he should die by a sudden death so that he should not suffer any afflictions through deaths of this kind? *For* they are very many which persecute us for thy sake. And they are many which *persecute* us for the sake of thy name, so that when they *torment* us we may say the *mystery*, and go forth from the *body* immediately without receiving any afflictions.”

The *Saviour* answered and said to all his *disciples* : “Concerning these words on which you question me, I have spoken to you at another time *but* hear again that I tell you once more. *Not only* you but every man who will complete the first *mystery* | of the First *Mystery* of the Ineffable, he *now* who

ΝΤΕ ΠΙΩΘΟΡΙ ΜΜΥΣΤΗΡΙΟΝ ΝΤΕ ΠΙΔΤΩΔΑΧΕ ΕΡΟΧ·
 ΠΕΤΝΑΕΙΡΕ ΟΥΝ ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΝΨΧΟΚΨ
 ΕΒΟΛ ΨΝ ΝΕΨΣΧΗΜΑ ΜΝ ΝΕΨΤΥΠΟΣ ΤΗΡΟΥ ΜΝ ΝΕΨ-
 ΣΙΝΑΣΕΡΑΤΟΥ ΕΨΕΙΡΕ ΜΕΝ ΜΜΟΧ ΝΨΝΗΥ ΑΝ ΕΒΟΛ
 5 ΨΝ ΣΩΜΑ· ΑΛΛΑ ΜΝΝΣΑ ΤΡΕΨΧΩΚ' ΕΒΟΛ ΜΠΜΥ-
 ΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΜΝ ΝΕΨΣΧΗΜΑ ΜΝ ΝΕΨΤΥΠΟΣ
 ΤΗΡΟΥ· ΜΝΝΣΩΣ ΘΕ ΝΑΥ ΝΙΜ' ΕΤΨΝΑΟΝΟΜΑΖΕ
 ΜΠΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ** ΨΝΑΝΟΥΨΜ ΕΝΗ ΤΗΡΟΥ ^{СNE}
 ΕΤΗΠ' ΕΡΟΧ ΨΙΤΝ ΝΑΡΧΩΝ ΝΘΙΜΑΡΜΕΝΗ· ΑΥΩ Ν-
 10 ΤΕΥΝΟΥ ΕΤΜΜΑΥ ΨΝΗΥ ΕΒΟΛ ΨΜ ΠΣΩΜΑ ΝΘΥΛΗ
 ΝΝΑΡΧΩΝ ΑΥΩ ΤΕΨΨΥΧΗ ΝΑΡ-ΟΥΝΟΘ ΝΑΠΟΡΡΟΙΑ
 ΝΟΥΘΕΙΝ ΝΣΨΩΛ ΕΠΧΙΨΕ ΑΥΩ ΝΣΧΩΤΕ ΝΤΟΠΟΣ ΝΙΜ
 ΝΤΕ ΝΑΡΧΩΝ ΜΝ ΤΟΠΟΣ ΝΙΜ' ΝΤΕ ΠΟΥΘΕΙΝ ΨΕΩΣ
 ΨΑΝΤΨΒΩΚ ΕΠΤΟΠΟΣ ΝΤΕΣΜΝΤΕΡΟ· ΟΥΤΕ ΜΕΨ-
 15 ΑΠΟΨΑΨΙΨ ΟΥΤΕ ΑΠΟΛΟΓΙΑ ΨΝ ΑΛΑΥ ΝΤΟΠΟΣ· ΟΥΑΤ-
 ΣΥΜΒΟΛΟΝ ΓΑΡ ΤΕ·

ΝΑΪ ΘΕ ΝΤΕΡΕΨΧΟΟΥ ΝΘΙ ΙΨ ΑΣΟΥΩΨ ΕΤΟΟΤΨ ΝΘΙ
 ΜΑΡΙΑ ΑΨΑΨΤΨ ΕΧΝ ΝΟΥΕΡΗΤΕ ΝΙΨ ΑΨΠΙ ΕΡΟΟΥ ΠΕ-
 ΧΑΣ ΧΕ ΠΑΧΘΕΙΨ ΕΤΙ ΨΝΑΨΙΝΕ ΜΜΟΚ ΨΩΛΠ ΝΑΝ
 20 ΕΒΟΛ' ΑΥΩ ΜΠΡΨΩΠ' ΕΡΟΝ· ΑΨΟΥΩΨΜ ΝΘΙ ΙΨ ΠΕΧΑΨ
 ΜΜΑΡΙΑ ΧΕ ΨΙΝΕ ΝΣΑ ΠΕΤΕΤΝΨΙΝΕ ΝΣΩΨ* ΑΥΩ ΑΝΟΚ ^{СNE}^b
 ΨΝΑΨΩΛΠ ΝΗΤΝ ΕΒΟΛ ΨΝ ΟΥΠΑΡΡΗΨΙΑ ΑΧΝ ΠΑΡΑΒΟΛΗ·
 ΑΣΟΥΩΨΜ ΝΘΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΠΑΧΘΕΙΨ ΕΪΕ ΜΠΚΜ-
 ΜΥΣΤΗΡΙΟΝ ΕΠΚΟΨΜΟΨ ΕΤΒΕ ΤΜΝΤΨΗΚΕ ΜΝ ΤΜΝΤΡΜ-
 25 ΜΑΟ· ΑΥΩ ΕΤΒΕ ΤΜΝΤΨΩΒ ΜΝ ΤΜΝΤΧΩΩΡΕ· ΑΥΩ

1 ΝΤΕ ΠΙΩΘΟΡΙ . . . ΜΠΜΥΣΤΗΡΙΟΝ written below in margin.

25 MS ΜΝ Μ; Μ expunged.

will perform that *mystery* and complete it in its *patterns* and all its *types* and its stations, when *indeed* he performs it he does not come forth from the *body*, *but* after he has completed that *mystery* with its *patterns* and all its *types*. Now thereafter, every time he will *invoke* that *mystery* he will be saved from all those things which are allotted to him by the *archons* of the *Heimarmene*. And in that hour he will come forth from the *body* of *matter* of the *archons*, and his *soul* will become a great *outpouring* of light and will fly to the height, and penetrate all the *places* of the *archons* and all the *places* of the light, *until* it goes to the *place* of its kingdom. *Neither* does it give *answers* nor *defences* in any *place*, for it is without *secret sign*."

110. Now when Jesus said these things Maria continued again, she prostrated herself at the feet of Jesus, she kissed them and said: "My Lord, *yet still* I will question thee. Reveal to us and do not conceal from us." Jesus answered and said to Maria: "Question that which you question, and I will reveal to you *openly* without *parable*."

Maria answered and said: "My Lord, hast thou not brought *mysteries* to the *world* concerning poverty and riches¹, and concerning weakness and strength, and | con-

¹ (24) poverty and riches etc.; lit. the poverty and the riches etc.

ΕΤΒΕ ΝCINHCIC ΜΝ ΝCΩΜΑ ΕΤΟΥΟΧ· ΖΑΠΑΞ ΖΑΠΛΩC
 ΕΤΒΕ ΝΑΙ ΝΤΕΙΜΙΝΕ ΤΗΡΟΥ ΧΕΚΑC ΕΝΩΑΝΒΩΚ ΕΞΡΑΙ
 ΖΝ ΝΤΟΠΟC ΝΤΕΧΩΡΑ· ΑΥΩ ΝCΕΤΜΠΙCΤΕΥΕ ΕΡΟΝ
 ΑΥΩ ΝCΕΤΜCΩΤΜ ΝCΑ ΝΕΝΩΑΧΕ· ΝΤΝΕΙΡΕ ΝΟΥΜΥC-
 5 ΤΗΡΙΟΝ ΝΤΕΙΜΙΝΕ ΖΝ ΝΤΟΠΟC ΕΤΜΜΑΥ· ΧΕΚΑC ΕΥΕ-
 ΕΙΜΕ ΑΛΗΘΩC ΖΝ ΟΥΜΕ ΧΕ ΕΝΚΗΡΥCCE ΝΝΩΑΧΕ (Μ-
 ΠΝΟΥΤΕ) ΜΠΤΗΡÇ· ΑΦΟΥΩΖΜ ΝΒΙ ΠCΩΡ ΠΕΧΛΑ ΜΜΑ-
 ΡΙΑ ΖΝ ΤΜΗΤΕ ΝΜΜΑΘΗΤΗC ΧΕ ΕΤΒΕ ΠΕΙΜΥCΤΗΡΙΟΝ
 ΕΤΕΤΝΩΦΙΝΕ ΜΜΟΙ ΕΡΟÇ ΑΙΤΑΛΛÇ ΝΗΤΝ ΝΚΕCΟΠ ΑΛΛΑ [CNE']
 10 ΤΝΑΟΥΩΖΜ ΟΝ ΝΤΑΧΩ ΕΡΩΤΝ ΜΠΩΑΧΕ· ΤΕΝΟΥ CΕ
 ΟΥΝ ΜΑΡΙΑ ΟΥΜΟΝΟΝ ΝΤΩΤΝ ΑΛΛΑ ΡΩΜΕ ΝΙΜ' ΕΤΝΑ-
 ΧΩΚ ΕΒΟΛ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΤΟΥΝΕC-ΡΕÇΜΟΟΥΤ· ΠΑΙ
 ΩΑΧΘΕΡΑΠΕΥΕ ΝΝΔΑΙΜΟΝΙΟΝ ΜΝ ΜΟΚΖC ΝΙΜ· ΜΝ ΩΩ-
 ΝΕ ΝΙΜ· ΑΥΩ ΜΝ ΝΒΛΛΕΕΥ· ΑΥΩ ΜΝ ΝCΑΛΛΕΕΥ ΜΝ Ν-
 15 CΑΝΑΖ· ΜΝ ΝΕΜΠΟ· ΜΝ ΝΚΩΦΟC· ΠΑΙ ΝΤΑΙΤΑΛΛÇ ΝΗ-
 ΤΝ ΜΠΙΟΥΟΕΙΩ· ΠΕΤΝΑÇΙ ΕΟΥΜΥCΤΗΡΙΟΝ ΝÇΧΟΚÇ
 ΕΒΟΛ· ΜΝΝCΩC CΕ ΕÇΩΑΝΑΙΤΙ ΝΖΩΒ ΝΙΜ· ΜΝΤΖΗΚΕ ΖΙ
 ΜΝΤΡΜΜΛΟ· ΜΝΤCΩΒ ΖΙ ΜΝΤΧΩΩΡΕ· CΙΝΩCIC ΖΙ CΩ-
 ΜΑ ΕÇΟΥΟΧ· ΜΝ ΘΕΡΑΠΙΑ ΝΙΜ' ΝΤΕ ΠCΩΜΑ· ΑΥΩ ΜΝ
 20 ΠΤΟΥΝΕC-ΡΕÇΜΟΟΥΤ· ΑΥΩ ΕΘΕΡΑΠΕΥΕ ΝΝCΑΛΕ ΜΝ
 ΝΒΛΛΕΕΥ ΜΝ ΝΚΩΦΟC ΜΝ ΝΕΜΠΟ· ΜΝ ΩΩΝΕ ΝΙΜ ΜΝ
 ΜΟΚΖC ΝΙΜ· ΖΑΠΑΞ ΖΑΠΛΩC ΠΕΤΝΑΧΩΚ ΕΒΟΛ ΜΠΜΥC-
 ΤΗΡΙΟΝ ΕΤΜΜΑΥ ΝÇΑΙΤΙ ΝΖΩΒ ΝΙΜ' ΕΝΤΑΙΧΟΟΥ CΕΝΑ-
 ΩΩΠΕ ΝΑÇ ΖΝ ΟΥCΠΟΥΔΗ· [CNE^b]

1 MS ΝCINHCIC; but line 18 CΙΝΩCIC; perhaps read ΚΙΝHCIC; cf. 210.23.

7 ΜΠΠΝΟΥΤΕ omitted.

13 MS ΠΑΙ ΩΑΧΘΕΡΑΠΕΥΕ; read ΠΑΙ ΕΩΑΧΘΕΡΑΠΕΥΕ.

16 MS ΠΕΤΝΑÇΙ ΕΟΥΜΥCΤΗΡΙΟΝ; read ΠΕΤΝΑÇΙ ΝΟΥΜΥCΤΗΡΙΟΝ.

cerning *plagues*¹ and sound *bodies*, in a word, all things of this kind? So that when we go to *places* of the *country*, and they do not *believe* us and they do not listen to our words, and we perform a *mystery* of this kind in those *places*, then they know *truly* and verily that we are *preaching* the words <of the God> of All.”

The *Saviour* answered and said to Maria in the midst of the *disciples*: “Concerning this *mystery* upon which you question me, I gave it to you once, *but* I will repeat again and say the word to you. *Now* at this time, Maria, *not only* you *but* all men who will complete the *mystery* of the raising of the dead: this *cures demons* and all pains and all sicknesses and the blind and the lame and the maimed and the dumb and the *deaf*, this I have given to you once. He who will take a *mystery* and complete it, if now afterwards he *asks* for anything: poverty and riches, weakness and strength, *plague* or sound *body*, and all *cures* of the *body*, and the raising of the dead, and *curing* of the lame and the blind and the *deaf* and the dumb and all sicknesses and pains, *in a word*, he who completes that *mystery* and *asks* for any thing which I have said, it will happen to him *with speed*.” |

¹ (1, 18) plague(s); Till : movement(s) (see 210.23).

- ΝΑΪ ΔΕ ΝΤΕΡΕΧΧΟΟΥ ΝΒΙ ΠΩΤΗΡ· ΑΥΕΙ' ΕΘΗ ΝΒΙ
 ΜΜΑΘΗΤΗΣ ΑΥΩΩ ΕΒΟΛ ΤΗΡΟΥ ΖΙ ΝΕΥΕΡΗΥ ΕΥΧΩ
 ΜΜΟΣ ΧΕ ΠΩΤΗΡ ΑΚΛΒΤΝ ΕΜΑΩΟ ΕΜΑΩΟ ΕΒΟΛ ΝΜ-
 ΜΝΤΝΟΣ ΕΤΚΧΩ ΜΜΟΟΥ ΝΑΝ ΑΥΩ ΧΕ ΑΚΧΙ ΝΝΕΝ-
 5 ΨΥΧΗ ΑΥΩ ΑΥΡ2ΟΙ ΝΒΙ' ΕΒΟΛ ΝΖΗΤΝ Ε2ΟΥΝ ΕΡΟΚ·
 ΕΒΟΛ ΓΑΡ ΧΕ ΖΕΝΕΒΟΛ ΝΖΗΤΚ ΝΕ· ΤΕΝΟΥ ΔΕ ΕΤΒΕ
 ΝΕΙΜΝΤΝΟΣ ΑΥΛΙΒΕ ΝΒΙ ΝΕΝΨΥΧΟΟΥΕ ΝΑΪ ΕΤΚΧΩ Μ-
 ΜΟΟΥ ΕΡΟΝ· ΑΥΩ ΑΥΘΛΙΒΕ ΕΜΑΩΟ ΕΜΑΩΟ ΕΥΟΥΩΩ
 ΕΒΙ' ΕΒΟΛ ΝΖΗΤΝ ΕΠΧΙΣΕ ΕΠΤΟΠΟΣ ΕΤΕΚΜΝΤΕΡΟ· ΝΑΪ
 10 ΔΕ ΝΤΕΡΟΥΧΟΟΥ ΝΒΙ ΜΜΑΘΗΤΗΣ ΑΥΟΥΩ2 ΟΝ ΕΤΟ-
 ΟΤ4 ΝΒΙ ΠΩΤΗΡ ΠΕΧΛ4 ΝΝΕ4ΜΑΘΗΤΗΣ· ΧΕ ΕΤΕΤΝ-
 ΩΑΝΒΩΚ' Ε2ΕΝΠΟΛΙΣ Η ΖΕΝΜΝΤΕΡΟ Η ΖΕΝΧΩΡΑ· ΚΗ-
 ΡΥCCE ΝΑΥ ΝΩΟΡΠ ΕΤΕΤΝΧΩ ΜΜΟΣ ΧΕ ΩΙΝΕ ΝΝΑΥ
 ΝΙΜ· ΑΥΩ ΜΠΡΚΑΤΕΤΗΥΤΝ ΕΒΟΛ· ΖΕΩC ΩΑΝΤΕΤΝ- ^{CTIK}
 15 CΙΝΕ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ· ΝΑΪ ΕΤΝΑΧΙΤΗΥΤΝ
 Ε2ΟΥΝ ΕΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΑΧΙC ΕΡΟΟΥ ΧΕ 2Ρ-
 ΤΗΥΤΝ ΕΡΩΤΝ ΕΝΕCΒΩ ΜΠΑΛΗ ΕΜΜΟΝ ΟΥΝ ΟΥΜΗ-
 ΗΩΕ ΝΗΥ 2Μ ΠΑΡΑΝ ΕΥΧΩ ΜΜΟΣ ΧΕ ΑΝΟΚ ΠΕ ΕΝ-
 ΑΝΟΚ' ΑΝ ΠΕ· ΑΥΩ CΕΝΑΠΑΛΑΝΑ ΝΟΥΜΗΗΩΕ· ΤΕΝΟΥ
 20 ΔΕ ΡΩΜΕ ΝΙΜ ΕΤΝΗΥ ΕΡΑΤΤΗΥΤΝ ΝCΕΠΙCΤΕΥΕ ΕΡΩ-
 ΤΝ ΑΥΩ ΝCΕCΩΤΜ ΝCΑ ΝΕΤΝΩΑΧΕ· ΑΥΩ ΝCΕΕΙΡΕ
 ΜΠΕΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ· ΕΙΕ † ΝΑΥ ΝΜ-
 ΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΑΥΩ ΜΠΡ2ΟΠΟΥ ΕΡΟΟΥ· ΑΥΩ
 ΠΕΤΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ ΕΤΧΟCΕ ΤΑΑΥ ΝΑ4· ΑΥΩ
 25 ΠΕΤΜΠΩΑ ΝΜΜΥCΤΗΡΙΟΝ ΕΤCΟΒΚ ΤΑΑΥ ΝΑ4· ΑΥΩ

9 MS ΝΤΕΚΜΝΤΕΡΟ.

17 MS originally ΕΝΙCΒΩ; † altered to Ε in later hand.

Now when the *Saviour* said these things, the *disciples* came forward, they all cried out together, saying: “O *Saviour*, thou hast maddened us exceedingly with the great things which thou hast said to us, and because thou didst take away our *souls* and they strove to come forth from us towards thee, *for* they are from thee¹. Now at this time because of these great things which thou hast said to us, our *souls* have been maddened, and they were *afflicted* exceedingly, wishing to come forth from us to the height to the *place* of thy kingdom.”

111. Now when the *disciples* said these things the *Saviour* continued again, he said to his *disciples*: “When you go to *cities or kingdoms or countries*, *preach* to them first, saying: seek at all times and do not cease *until* you find the *mysteries* of the light, which will take you into the Kingdom of the Light. Say to them: beware of *erroneous* teachings, for many will come in my name, saying: I am he, although it is not I, and will lead many into *error**. Now at this time to all men who come before you and *believe* in you and hear your words and do what is worthy of the *mysteries* of the light, give to them the *mysteries* of the light and do not conceal them from them. And to him that is worthy of the *mysteries* which are superior, give them to him. And to him that is worthy of the *mysteries* which are inferior, give them to him and |

* Mt. 24.4, 5

¹ (6) they are from thee; Schmidt: we are from thee.

ΜΠΡ2ΕΠ-ΛΑΛΥ ΕΛΛΑΥ· ΠΜΥCΤΗΡΙΟΝ ΝΤΟϢ ΜΠΤΟΥΝΕC-
 ΡΕϢΜΟΟΥΤ' ΑΥΩ ΕΘΕΡΑΠΕΥΕ ΝΝΩΩΝΕ ΜΠΡΤΑΛϢ Ν-
 ΛΑΛΥ ΟΥΔΕ ΜΠΡ†CΒΩ Ν2ΗΤϢ ΧΕ ΠΜΥCΤΗΡΙΟΝ ΕΤΜ-
 ΜΑΥ ΠΑΝΑΡΧΩΝ ΠΕ· ΝΤΟϢ ΜΝ ΝΕϢΟΝΟΜΑCΙΑ ΤΗΡΟΥ·
 5 ΕΤΒΕ ΠΑΙ ΟΥΝ ΜΠΡΤΑΛϢ ΝΛΑΛΥ ΟΥΔΕ ΜΠΡ†CΒΩ Ν- CNZ^b
 2ΗΤϢ· 2ΕΩC ΨΑΝΤΕΤΝΤΑΧΡΟ ΝΤΠΙCΤΙC 2Μ ΠΚΟCΜΟC
 ΤΗΡϢ· ΧΕΚΑC ΕΤΕΤΝΨΑΝΒΩΚ' Ε2ΡΑΙ Ε2ΕΝΠΟΛΙC· Η
 2ΕΝΧΩΡΑ ΑΥΩ ΝCΕΤΜΨΕΠΤΗΥΤΝ ΕΡΟΟΥ ΑΥΩ ΝCΕ-
 ΤΜΠΙCΤΕΥΕ ΕΡΩΤΝ ΝCΕΤΜCΩΤΜ ΝCΑ ΝΕΤΝΨΑΧΕ· Ν-
 10 ΤΕΤΝΤΟΥΝΕC-2ΕΝΡΕϢΜΟΟΥΤ 2Ν ΝΤΟΠΟC ΕΤΜΜΑΥ·
 ΑΥΩ ΝΤΕΤΝΘΕΡΑΠΕΥΕ ΝΝ6ΑΛΕΕΥ ΜΝ ΝΒΛΛΕΕΥ ΜΝ
 ΝΩΩΝΕ ΕΤΨΒΕΙΛΕΙΤ 2Ν ΝΤΟΠΟC ΕΤΜΜΑΥ· ΑΥΩ ΕΒΟΛ
 2ΙΤΝ ΝΑΙ ΤΗΡΟΥ ΝΤΕΙΜΙΝΕ· CΕΝΑΠΙCΤΕΥΕ ΕΡΩΤΝ ΧΕ
 ΕΤΕΤΝΚΗΡΥCCE ΜΠΝΟΥΤΕ ΜΠΤΗΡϢ· ΑΥΩ ΝCΕΠΙCΤΕΥΕ
 15 ΕΨΑΧΕ ΝΙΜ' ΝΤΕΤΗΥΤΝ· ΕΤΒΕ ΠΑΙ 6Ε ΟΥΝ ΝΤΑΙ†
 ΝΗΤΝ ΜΠΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ· 2ΕΩC ΨΑΝΤΕΤΝΤΑΧΡΟ
 ΝΤΠΙCΤΙC 2Μ ΠΚΟCΜΟC ΤΗΡϢ·

ΝΑΙ 6Ε ΝΤΕΡΕϢΧΟΟΥ Ν6Ι ΠCΩΡ ΑϢΟΥΩ2 ΟΝ ΕΤΟΟΤϢ
 2Μ ΠΨΑΧΕ ΠΕΧΑϢ ΜΜΑΡΙΑ ΧΕ ΤΕΝΟΥ 6Ε ΟΥΝ CΩΤΜ
 20 ΜΑΡΙΑ· ΕΤΒΕ ΠΨΑΧΕ ΕΝΤΑΨΝΤ ΕΡΟϢ ΧΕ ΝΙΜ ΠΕΤΑΝΑΓ- [CNH]
 ΚΑ2Ε ΜΠΡΩΜΕ 2ΕΩC ΨΑΝΤϢΡΝΟΒΕ· ΤΕΝΟΥ 6Ε (CΩΤΜ
 ΧΕ) ΨΑΥΜΙCΕ ΜΠΨΗΡΕ ΨΗΜ' ΕΡΕ Τ6ΟΜ CΟΒΚ Ν2ΗΤϢ·
 ΑΥΩ ΕCCOΒΚ Ν2ΗΤϢ Ν6Ι ΤΕΨΥΧΗ· ΑΥΩ ΕϢCΟΒΚ Ν2ΗΤϢ
 Ν6Ι ΠΚΕΑΝΤΙΜΙΜΟΝ ΜΠΝΑ 2ΑΠΑ2 2ΑΠΛΩC ΕΥCΟΒΚ Μ-

12 MS ΕΤΨΒΕΙΛΕΙΤ; Ε inserted over Ι.

18 MS originally ΑϢΟΥΩ2Μ; Μ expunged.

21 CΩΤΜ ΧΕ omitted.

do not conceal anything from anyone. Do not give the *mystery* of the raising of the dead and *healing* of the sick to anyone *nor* teach in it, for that *mystery* is of the *archons*, it and all its *invocations*. For this reason *now* do not give it to anyone *nor* teach in it *until* you confirm the *faith* in the whole *world*. So that when you go into *cities* or *countries*, and they do not receive you and they do not *believe* you and they do not listen to your words, then raise the dead in those *places*, and *cure* the lame and the blind and the various sicknesses in those *places*. And by means of all such things as these they will *believe* you, that you are *preaching* the God of All, and will *believe* all words of yours. *Now* for this reason I have given you that *mystery until* you confirm the *faith* in the whole *world*."

Now when the *Saviour* had said these things he continued again with the discourse. He said to Maria: "Now at this time hear, Maria, concerning the word about which you questioned me: 'Who *compels* men *until* they commit sin?'"

Now at this time <hear>: when the child is born, the power in him is small, and the *soul* in him is small, and the *spirit counterpart* also is small in him. *In a word*, | the three

ΠΩΟΜΝΤ' 21 ΝΕΥΕΡΙΥ· ΕΜΝΛΛΑΥ ΜΜΟΟΥ ΛΙΘΑΝΕ
 ΕΛΛΑΥ ΝΩΒ' ΕΙΤΕ ΠΕΤΝΑΝΟΥÇ ΕΙΤΕ ΠΕΘΟΟΥ· ΕΒΟΛ
 ΜΠΕΞΡΩΥ ΝΤΒΩΕ ΕΤΖΟΡΩΥ ΕΜΑΩΟ· ΑΥΩ ΟΝ ΕΥΣΟΒΚ
 ΝΟΙ ΠΚΕΣΩΜΑ ΑΥΩ ΩΑΡΕ ΠΩΗΡΕ ΩΗΜ' ΟΥΩΜ ΕΒΟΛ ΖΝ
 5 ΝΕΤΡΥΦΟΟΥΕ ΜΠΚΟΣΜΟΣ ΝΤΕ ΝΑΡΧΩΝ· ΑΥΩ ΩΑΡΕ
 ΤΣΟΜ ΣΩΚ' ΝΑΣ ΕΒΟΛ ΜΠΜΕΡΟΣ ΝΤΣΟΜ' ΕΤΖΝ ΝΕΤΡΥ-
 ΦΟΟΥΕ· ΑΥΩ ΩΑΡΕ ΤΕΨΥΧΗ ΣΩΚ' ΝΑΣ ΕΒΟΛ ΜΠΜΕ-
 ΡΟΣ ΝΤΕΨΥΧΗ ΕΤΖΝ ΝΕΤΡΥΦΟΟΥΕ· ΑΥΩ ΩΑΡΕ ΠΑΝ-
 ΤΙΜΙΜΟΝ ΜΠΝΑ ΣΩΚ' ΝΑΥ ΕΒΟΛ ΜΠΜΕΡΟΣ ΝΤΚΑΚΙΑ
 10 ΕΤΖΝ ΝΕΤΡΥΦΟΟΥΕ ΜΝ ΝΕΧΕΠΙΘΥΜΙΑ· ΑΥΩ ΩΑΡΕ [CΠΗ^b]
 ΠΣΩΜΑ ΖΩΩÇ ΣΩΚ ΝΑΥ ΝΘΥΛΗ ΕΝΣΑΙΣΘΑΝΕ ΑΝ ΕΤΖΝ
 ΝΕΤΡΥΦΟΟΥΕ· ΤΜΟΙΡΑ ΝΤΟÇ ΜΕΣΧΙ ΕΒΟΛ ΖΝ ΝΕΤΡΥ-
 ΦΟΟΥΕ· ΕΒΟΛ ΧΕ ΝΣΤΗΖ ΑΝ ΕΖΟΥΝ ΝΜΜΑΥ· ΑΛΛΑ
 ΤΣΟΤ ΕΩΑΣΕΙ' ΕΠΚΟΣΜΟΣ ΝΖΗΤΣ ΩΑΣΒΩΚ' ΟΝ ΝΖΗΤΣ
 15 ΑΥΩ ΚΑΤΑ ΚΟΥΙ ΚΟΥΙ ΩΑΡΕ ΤΣΟΜ ΜΝ ΤΕΨΥΧΗ ΜΝ
 ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΩΑΥΡΝΟΘ· ΑΥΩ ΩΑΡΕ ΠΟΥΑ-ΠΟΥΑ
 ΜΜΟΟΥ ΩΑΧΑΙΣΘΑΝΕ ΚΑΤΑ ΤΕΥΦΥΣΙΣ· ΤΣΟΜ ΜΕΝ
 ΩΑΣΑΙΣΘΑΝΕ ΕΩΙΝΕ ΝΣΑ ΠΟΥΟΕΙΝ ΜΠΧΙΣΕ· ΤΕΨΥΧΗ
 ΖΩΩΣ ΩΑΣΑΙΣΘΑΝΕ ΕΩΙΝΕ ΝΣΑ ΠΤΟΠΟΣ ΝΤΑΙΚΑΙΟ-
 20 ΣΥΝΗ ΠΑΙ ΕΤΤΗΖ· ΕΤΕ ΝΤΟÇ ΠΕ ΠΤΟΠΟΣ ΝΤΣΥΓΚΡΑ-
 ΣΙΣ· ΠΑΝΤΙΜΙΜΟΝ ΖΩΩÇ ΜΠΝΑ ΩΑΧΩΙΝΕ ΝΣΑ ΚΑΚΙΑ
 ΤΗΡΟΥ ΜΝ ΝΕΠΙΘΥΜΙΑ ΜΝ ΝΟΒΕ ΝΙΜ· ΠΣΩΜΑ ΖΩΩÇ
 ΜΕΧΑΙΣΘΑΝΕ ΕΛΛΑΥ ΕΙΜΗΤΙ ΝΤΑΛΕ-ΣΟΜ ΕΒΟΛ ΖΝ ΤΖΥ-
 ΛΗ· ΑΥΩ ΝΤΕΥΝΟΥ ΩΑΥΑΙΣΘΑΝΕ ΜΠΩΟΜΝΤ ΠΟΥΑ CΠΘ
 25 ΠΟΥΑ ΚΑΤΑ ΤΕΥΦΥΣΙΣ· ΑΥΩ ΩΑΡΕ (ΜΠΑΡΑΛΗΜΠΤΗΣ)

15 MS originally ΝΤΕΨΥΧΗ; Μ inserted above before Ν.

25 supply ΜΠΑΡΑΛΗΜΠΤΗΣ before ΝΕΡΙΠΑΙΟΣ.

together are small. None of them *feels* anything *either* good or bad, because of the weight of forgetfulness¹ which is very heavy. And again he is small in his *body*, and the child eats from the *foods*² of the *world* of the *archons*, and the power draws to itself from the *part* of the power which is in the *foods*. And the *soul* draws to itself from the *part* of the *soul* which is in the *foods*. And the *spirit counterpart* draws to itself from the *part* of the *evil* which is in the *foods*, and also his (the child's) *desires*³. And on the other hand the *body* draws to itself from the *insensate matter* which is in the *foods*. *Destiny*, however, is not taken from the *foods*, because it is not mixed with them. *But* the form which comes to the *world* with it also goes with it. And little by little the power and the *soul* and the *spirit counterpart* become greater. And each one of them *perceives according to his nature*. The power *perceives* in order to seek the light of the height. The *soul*, on the other hand, *perceives* in order to seek the *place* of *righteousness* which is mixed, which is the *place* of the *mixing*. The *spirit counterpart* however seeks all *evil* and the *desires* and all sins. The *body* does not itself *perceive* anything *unless* it receives power from the *matter*. And straightway each one of the three *perceives* according to its *nature*. And the | *erinaioi* <*paralemptai*> instruct the

¹ (3) forgetfulness; Till : inability to perceive.

² (5-13) foods; perhaps delicacies; see Epiph. 26.9.

³ (10) his (the child's) desires; Till : its (the part's) desires; Schmidt : its (the spirit's) desires.

NĒPINAIOS ZWΟΥ ΦΑΥΤΑΥΟ NĒNAITΟΥΡΓOC NCEAKO-
 ΛΟΥOI NAY· NCEPMNTPE NNOBE NIM ETΟΥEIP E M-
 MOOY· ETBE ΘE ETΟΥNAKOΛAZE MMOOY ZN NEKPI-
 CIC· AYW MNNCANAI ON WAP E PANTIMIMON MPNA·
 5 WACHPINOI AYW NCANCOAN E NNOBE THPOY· MN MPE-
 THOY ENTAYZONOY ETOOTĀ ETEΨYXH NBI NAPXWN
 NTNOE NZIMARMENH· AYW NCANAY NTEΨYXH· AYW
 WAP E TCOM ETIZOYN WACKIM' ETEΨYXH· ETPEC-
 WINE NCA ΠTOΠOC MΠOYOEIN· AYW MN TMNTNOYTE
 10 THPC· AYW WAP E PANTIMIMON MPNA WACHIKE NTE-
 ΨYXH AYW WACHANAGKAZE MMOC NCTPECEIP E NNECAN-
 NOMIA THPOY· AYW MN NECANΘOC THPOY· MN NECH-
 NOBE THPOY ECMHN EBOL' AYW WACHΩ ECTO [NOY]- CTB^b
 ETEΨYXH· AYW ECHO NAXXE EPOC· ECTPECEIP E N-
 15 NEIPETHOY THPOY MN NEINOBE THPOY· AYW WACH-
 TWC NNAITΟΥΡΓOC NĒPINAIOS XE EYEPMTPE EPOC
 ZN NOBE NIM ECHANATPECEIP E MMOOY· ETI ON ECEI'
 ECNA MTON MMOC ZN TEYWH (H) ZM PEZOY· WACHKIM'
 EPOC ZN ZENPACOY· H ZN ZENEPITHYMI NTE PKOCMOC·
 20 AYW WACHTEPEPIΘYMI EZWB NIM' NTE PKOCMOC ZA-
 PAZ ZANAWC WACHZOKNC ENEBHYE THPOY NTAYZONOY
 ETOOTĀ NBI NAPXWN· AYW WACHWONE NAXXE MN
 TEΨYXH ECTPECEIP E MPE TENZNAC AN· TENOY OE

6 MS originally ETOOTĀ NBI TEΨYXH NNTAPXWN; later altered to ETOOTĀ ETEΨYXH NBI NAPXWN.

13 MS ECTO ΠOYETEΨYXH; read ECTO ETEΨYXH.

18 H omitted.

ministers to accompany them, and they bear witness to all sins which are committed, because of the manner in which they will punish them in the judgments. And after these things again the spirit counterpart observes and perceives all the sins and the wickedness which the archons of the great Heimarmene have commanded for the soul, and it (the spirit counterpart) makes them for the soul. And the power within moves the soul to seek after the place of the light and the whole Godhood. And the spirit counterpart inclines the soul and compels it to commit all its iniquities, with all its passions and all its sins continually. And it remains allotted to the soul, and it is hostile to it and causes it to commit all these wicked things and all these sins. And the erinaioi ministers seal it, because they are witnesses of it in all sins which it will cause it to commit. Yet further, when it comes to rest at night <or> by day, it moves it with dreams or with desires of the world, and it causes it to desire everything of the world. In a word, it incites it to all things which the archons have commanded for it. And it becomes hostile to the soul, causing it to do what it does not wish. Now at this time, | Maria, this

ΟΥΝ ΜΑΡΙΑ ΕΙΓΕ ΠΑΙ ΠΕ ΠΧΛΧΕ ΝΤΕΨΥΧΗ· ΑΥΩ ΠΑΙ
 ΠΕΤΑΝΑΓΚΑΖΕ ΜΜΟΣ ΖΕΩΣ ΨΑΝΤΣΡ-ΝΟΒΕ ΝΙΜ· ΤΕΝΟΥ
 ΔΕ ΟΥΝ ΕΨΑΝΨΩΠΕ ΝΨΧΩΚ' ΕΒΟΛ ΝΒΙ ΠΕΟΥΟΕΙΩ
 ΜΠΡΩΜΕ ΕΤΜΜΑΥ· ΝΨΟΡΠ ΜΕΝ ΨΑΣΕΙ' ΕΒΟΛ ΝΒΙ
 5 ΤΜΟΙΡΑ ΝΣΑΓΕ ΜΠΡΩΜΕ ΕΖΟΥΝ ΕΠΜΟΥ ΖΙΤΝ ΝΑΡΧΩΝ [C³]
 ΜΝ ΝΕΥΜΡΡΕ· ΝΑΙ ΝΤΑΥΜΟΡΟΥ ΝΖΗΤΟΥ ΖΙΤΝ ΘΙΜΑΡ-
 ΜΕΝΗ· ΑΥΩ ΜΝΝΣΩΣ ΨΑΥΕΙ' ΝΒΙ ΜΠΑΡΑΛΗΜΠΤΩΡ
 ΝΕΡΙΝΑΙΟΣ· ΝΣΕΕΙΝΕ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΕΒΟΛ ΖΝ
 ΣΩΜΑ· ΑΥΩ ΜΝΝΣΩΣ ΨΑΡΕ ΜΠΑΛΑΛΗΜΠΤΩΡ ΝΕΡΙ-
 10 ΝΑΙΟΣ ΨΑΥΡ-ΨΟΜΝΤ ΝΖΟΥ ΕΥΚΩΤΕ ΜΝ ΤΕΨΥΧΗ
 ΕΤΜΜΑΥ ΖΡΑΙ ΖΝ ΝΤΟΠΟΣ ΤΗΡΟΥ· ΕΥΤΑΥΟ ΜΜΟΣ
 ΕΝΔΙΩΝ ΤΗΡΟΥ ΝΤΕ ΝΚΟΣΜΟΣ· ΕΥΟΥΗΖ ΝΣΑ ΤΕΨΥ-
 ΧΗ ΕΤΜΜΑΥ ΝΒΙ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝ ΤΜΟΙΡΑ ΑΥΩ
 ΨΑΡΕ ΤΣΟΜ ΑΝΑΧΩΡΙ ΕΡΑΤΣ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ·
 15 ΑΥΩ ΜΝΝΣΑ ΠΨΟΜΝΤ ΝΖΟΥ ΨΑΡΕ ΜΠΑΡΑΛΗΜΠΤΩΡ
 ΝΕΡΙΝΑΙΟΣ ΨΑΥΕΙΝΕ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ [ΕΠΕCΗΤ] ΕΠΕ-
 CΗΤ ΕΛΜΝΤΕ ΝΤΕ ΠΕΧΛΟΣ ΑΥΩ ΕΨΩΑΝΕΙΝΕ ΜΜΟΣ
 ΕΠΕCΗΤ' ΕΠΕΧΛΟΣ· ΨΑΥΤΑΑΣ ΕΤΟΟΤΟΥ ΝΝΕΤΚΟ-
 ΛΑΖΕ· ΑΥΩ ΨΑΡΕ ΜΠΑΡΑΛΗΜΠΤΗΣ ΑΝΑΧΩΡΙ ΕΝΕΥΤΟ- [C³ b]
 20 ΠΟΣ ΚΑΤΑ ΤΟΙΚΟΝΟΜΙΑ ΝΝΕΖΒΗΥΕ ΝΝΑΡΧΩΝ ΕΤΒΕ
 ΤΣΙΝΕΙ' ΕΒΟΛ ΝΝΕΨΥΧΟΟΥΕ· ΑΥΩ ΨΑΡΕ ΠΑΝΤΙΜΙΜΟΝ
 ΜΠΝΑ ΨΑΨΩΠΕ ΜΠΑΡΑΛΗΜΠΤΗΣ ΝΤΕΨΥΧΗ ΕΤΟ
 ΕΡΟΣ ΕΨΟΟΥΕ ΜΜΟΣ ΚΑΤΑ ΤΚΟΛΛΑCΙC ΕΤΒΕ ΝΝΟΒΕ
 ΝΤΑΨΤΡΕCΕΙΡΕ ΜΜΟΥ· ΑΥΩ ΨΑΨΩΠΕ ΖΝ ΟΥΝΟC
 25 ΜΜΝΤΧΛΧΕ ΕΖΟΥΝ ΕΤΕΨΥΧΗ· ΑΥΩ ΕΨΩΑΝ ΤΕΨΥΧΗ

4 ΝΨΟΡΠ expunged after ΕΒΟΛ.

9 MS ΜΠΑΛΑΛΗΜΠΤΩΡ; read ΜΠΑΡΑΛΗΜΠΤΩΡ.

16 MS ΕΠΕCΗΤ dittography.

is the enemy of the *soul*, and it is this which *compels* it *until* it commits all sins. *Now* at this time when the time of that man is completed, first comes the *destiny* and *guides* the man towards death by means of the *archons* and their bonds, with which they are bound by the *Heimarmene*. And afterwards the *erinaioi paralemptores* come and bring that *soul* forth from the *body*. And then the *erinaioi paralemptores* spend three days going round with that *soul* in all the *places*, and sending it to all the *aeons* of the *world*. And the *spirit counterpart* and the *destiny* follow that *soul*, and the power *withdraws* to the *Virgin* of the Light. And after three days the *erinaioi paralemptores* lead that *soul* down to Amente of the *Chaos*, and when they have brought it down to the *Chaos* they hand it over to those who *punish*. And the *paralemptai withdraw* to their *places according to the organisation* of the works of the *archons* in relation to the coming forth of the *souls*. And the *spirit counterpart* becomes *paralempptes* of the *soul*, as it is allotted to it to reprove it by *every punishment* on account of the sins which it has caused it to commit. And it has great hostility towards the *soul*. And when the *soul* | completes the *punishments* in the

ΧΩΚ ΕΒΟΛ 2N N̄ΚΟΛΑΣΙC 2N N̄ΕΧΛΟC ΚΑΤΑ N̄NΟΒΕ N̄Τ-
 1 | ΛCΕΙΡΕ M̄ΜΟΟΥ· ΨΑΡΕ ΠΑΝΤΙΜΙΜΟΝ (M̄ΠN̄Λ) N̄ΤC Ε2ΡΑΪ 2N
 N̄ΕΧΛΟC ΕCΤΟ ΕΡΟC ΕCCOO2Ε M̄ΜΟC ΚΑΤΑ ΤΟΠΟC ΕΤΒΕ
 N̄N̄NΟΒΕ N̄ΤΑCΛΑΥ· ΑΥΩ ΨΑΥN̄ΤC ΕΒΟΛ 2I ΤΕ2IΗ N̄N̄ΑΡ-
 5 ΧΩΝ N̄ΤΜΗΤΕ· ΑΥΩ ΕCΨΑΝΠΩ2 ΕΡΟΟΥ· ΨΑΥΨN̄ΤC
 ΕM̄ΜΥCΤΗΡΙΟΝ N̄ΤΜΟΙΡΑ· ΑΥΩ ΕCΨΑΝT̄M̄2Ε ΕΡΟΟΥ
 ΨΑΥΨΙΝΕ N̄ΤΕΥΜΟΙΡΑ· ΑΥΩ ΨΑΡΕ N̄ΑΡΧΩΝ ΕT̄M̄ΜΑΥ
 ΨΑΥΚΟΛΑΖΕ N̄ΤΕΨΥΧΗ ΕT̄M̄ΜΑΥ ΚΑΤΑ N̄NΟΒΕ ΕΤ- C2A
 C̄M̄ΠΨΑ M̄ΜΟΟΥ· ΝΑΪ †N̄ΛΧΩ ΕΡΩT̄N̄ M̄ΠΤΥΠΟC N̄N̄ΕΥ-
 10 ΚΟΛΑΣΙC 2ΡΑΪ 2M̄ ΠCΩΡ ΕΒΟΛ M̄ΠΤΗΡC̄· ΕCΨΑΝΨΩΠΕ
 CΕ ΟΥΝ ΕCΨΑΝΧΩΚ' ΕΒΟΛ N̄ΒΙ ΠΕΥΘΕΙΨ N̄N̄ΚΟΛΑΣΙC
 N̄ΤΕΨΥΧΗ ΕT̄M̄ΜΑΥ 2ΡΑΪ 2N̄ ΝΕΚΡΙCΙC N̄N̄ΑΡΧΩΝ N̄ΤΜΗ-
 ΤΕ· ΨΑΡΕ ΠΑΝΤΙΜΙΜΟΝ M̄ΠN̄Λ ΨΑΥΕΙΝΕ N̄ΤΕΨΥΧΗ
 Ε2ΡΑΪ 2N̄ N̄ΤΟΠΟC ΤΗΡΟΥ N̄N̄ΑΡΧΩΝ N̄ΤΜΗΤΕ· ΨΑΥ-
 15 ΧΙT̄C Ε2ΡΑΪ M̄ΠΕΜΤΟ ΕΒΟΛ M̄ΠΟΥΘΕΙΝ M̄ΠΡΗ· ΚΑΤΑ
 ΤΚΕΛΕΥCΙC M̄ΠΨΟΡΠ̄ N̄ΡΩΜΕ ΙΕΟΥ· ΑΥΩ ΨΑΥΧΙT̄C
 ΕΡΑT̄C N̄ΤΕΚΡΙΤΗC ΤΠΑΡΘΕΝΟC M̄ΠΟΥΘΕΙΝ· ΨΑCΔΟΚΙ-
 ΜΑΖΕ N̄ΤΕΨΥΧΗ ΕT̄M̄ΜΑΥ N̄C2Ε ΕΡΟC ΕΥΨΥΧΗ N̄ΡΕC̄P̄-
 ΝΟΒΕ ΤΕ· ΑΥΩ ΨΑCΝΟΥΧΕ N̄ΤΕCΔΟΜ N̄ΟΥΘΕΙΝ Ε2ΟΥΝ
 20 ΕΡΟC ΕΤΒΕ ΠΕCΤΑ2Ο ΕΡΑT̄C̄· M̄N̄ ΠCΩΜΑ· M̄N̄ ΤΚΟΙΝΩ-
 ΝΙΑ N̄ΤΑΙCΘΗCΙC· ΝΑΪ Ε†N̄ΛΧΩ M̄ΠΕΥΤΥΠΟC ΕΡΩT̄N̄
 2M̄ ΠCΩΡ ΕΒΟΛ M̄ΠΤΗΡC̄· ΑΥΩ ΨΑΡΕ ΤΠΑΡΘΕΝΟC M̄- C2A b
 ΠΟΥΘΕΙΝ ΨΑCΦΡΑΓΙΖΕ N̄ΤΕΨΥΧΗ ΕT̄M̄ΜΑΥ· N̄CΤΑΛΟC
 ΕΥΑ N̄N̄ΕCΠΑΡΑΛΗΜΤΗC· N̄CΤΡΕΥΝΟΧC̄ ΕΥCΩΜΑ ΕC-

1 MS 2N N̄ΚΟΛΑΣΙC; better N̄N̄ΚΟΛΑΣΙC.

2 supply M̄ΠN̄Λ.

5 MS ΕCΨΑΝΠΩ2; read ΕCΨΑΝΠΩ2.

17, 18 MS originally ΨΑΥΑΟΚΙΜΑΖΕ and N̄C2Ε; 4 altered to C.

24 MS originally ΝΕCΠΑΡΑΛΗΜΤΗC; N̄ inserted above.

Chaos(es), according to the sins which it has committed, the *spirit counterpart* brings it up from the *Chaos(es)*, as it is allotted to it to reprove it in every place on account of the sins which it has committed. And it brings it forth upon the path of the *archons* of the *Midst*. And when it reaches them they question it upon the *mysteries* of the *destiny*, and when it does not find them, they (the *archons*) seek their *destiny*. And those *archons* punish that *soul* according to the sins of which it is worthy — I will tell you the *type* of their *punishments* in the distribution of the All. Now when it happens that the time of the *punishments* of that *soul* in the *judgments* of the *archons* of the *Midst* is completed, the *spirit counterpart* brings the *soul* out of all the *places* of the *archons* of the *Midst*. It takes it into the presence of the light of the sun, according to the *command* of the First Man, *Jeu*. And it brings it before the *judge*, the *Virgin* of the Light. She *examines* that *soul* and finds that it is a sinful *soul*, and she casts into it her light-power for the sake of its setting up with the *body*, and with the *communion* of *perception* whose *type* I will tell you in the distribution of the All. And the *Virgin* of the Light *seals* that *soul* and gives it to one of her *paralemptai*, and causes them to cast it into a *body* | which

ΜΠΩΑ ΝΝΝΟΒΕ ΝΤΑΣΑΛΥ· ΑΥΩ ΖΑΜΗΝ †ΧΩ ΜΜΟΣ
 ΕΡΩΤΝ ΧΕ ΝΝΕΣΚΩ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΕΒΟΛ ΖΝ Μ-
 ΜΕΤΑΒΟΛΗ ΜΠΣΩΜΑ· ΕΜΠΣ† ΜΠΕΣΖΑΕ ΝΚΥΚΛΟΣ ΚΑΤΑ
 ΝΕΤΣΜΠΩΑ ΜΜΟΟΥ· ΝΑΙ ΘΕ ΤΗΡΟΥ †ΝΑΧΩ ΜΠΕΥ-
 5 ΤΥΠΟΣ ΕΡΩΤΝ ΜΝ ΠΤΥΠΟΣ ΝΝΣΩΜΑ ΕΨΑΥΝΟΧΟΥ
 ΕΡΟΟΥ· ΚΑΤΑ ΝΝΟΒΕ ΝΤΕΨΥΧΗ ΤΕΨΥΧΗ ΝΑΙ †ΝΑ-
 ΧΟΟΥ ΕΡΩΤΝ ΤΗΡΟΥ ΕΪΨΑΝΟΥΩ ΕΪΧΩ ΕΡΩΤΝ Μ-
 ΠΣΩΡ ΕΒΟΛ ΜΠΤΗΡΨ·

ΑΧΟΥΩΣ ΟΝ ΕΤΟΟΤΨ ΝΒΙ ΙΣ ΖΜ ΠΩΛΧΕ ΠΕΧΛΑ ΧΕ
 10 ΕΨΩΠΕ ΖΩΩΨ ΟΥΨΥΧΗ ΤΕ ΕΜΕΣΣΩΤΜ ΝΣΑ ΠΑΝΤΙΜΙ-
 ΜΟΝ ΜΠΝΑ ΖΡΑΪ ΖΝ ΝΕΨΖΒΗΥΕ ΤΗΡΟΥ· ΑΥΩ ΤΑΪ ΑΣΡ-
 ΑΓΛΘΟΣ ΑΣΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΝΑΙ ΕΤΖΜ
 ΠΜΕΣΝΑΥ ΝΧΩΡΗΜΑ· Η ΝΤΟΨ ΝΑΙ' ΕΤΖΜ ΠΜΕΣΨΟΜΝΤ [CXB]
 ΝΧΩΡΗΜΑ ΝΑΙ ΕΤΖΠΣΑΝΖΟΥΝ· ΕΨΩΛΝΧΩΚ ΕΒΟΛ ΝΒΙ
 15 ΠΕΟΥΘΕΨ (ΜΠΕΙ' ΕΒΟΛ) ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΕΒΟΛ ΖΜ
 ΠΣΩΜΑ· ΑΥΩ ΨΑΡΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΨΑΧΟΥΑΖΨ
 ΝΣΑ ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΝΤΟΨ ΜΝ ΤΜΟΙΡΑ ΨΑΧΟΥΑΖΨ
 ΝΣΩΣ ΖΝ ΤΕΖΗΝ ΕΤΣΝΑΒΩΚ ΜΜΟΣ ΕΠΧΙΣΕ· ΑΥΩ ΕΜ-
 ΠΑΤΣΟΥΕ ΕΠΧΙΣΕ ΨΑΣΧΩ ΜΠΜΥΣΤΗΡΙΟΝ ΜΠΒΩΛ
 20 ΕΒΟΛ ΝΝΕΣΦΡΑΓΙΣ· ΜΝ ΜΜΡΡΕ ΤΗΡΟΥ ΜΠΑΝΤΙΜΙΜΟΝ
 ΜΠΝΑ· ΝΑΙ ΝΤΑ ΝΑΡΧΩΝ ΜΟΡΨ ΝΖΗΤΟΥ ΕΖΟΥΝ ΕΤΕ-
 ΨΥΧΗ ΑΥΩ ΕΨΩΛΝΧΟΟΥ ΨΑΥΒΩΛ ΕΒΟΛ ΝΒΙ ΜΜΡΡΕ
 ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΝΨΛΟ ΕΨΝΗΥ ΕΖΟΥΝ ΕΤΕΨΥΧΗ
 ΕΤΜΜΑΥ· ΑΥΩ ΨΑΨΚΩ ΕΒΟΛ ΝΤΕΨΥΧΗ ΚΑΤΑ ΝΕΝ-
 25 ΤΟΛΟΟΥΕ ΝΤΑΥΖΟΝΟΥ ΕΤΟΟΤΨ ΝΒΙ ΝΑΡΧΩΝ ΝΤΝΟΘ
 ΝΖΙΜΑΡΜΕΝΗ· ΕΥΧΩ ΜΜΟΣ ΝΑΨ ΧΕ ΜΠΡΚΩ ΕΒΟΛ

15 MS ΜΠΕΙ' ΕΒΟΛ omitted.

is worthy of the sins which it has committed. And *truly* I say to you that she does not release that *soul* from the *changes* of the *body* before it has done its last *cycle*, *according to* its worthiness. Now I will tell you the *type* of all these things and the *type* of the *bodies* into which every *soul* is cast, *according to* the sins (which it has committed). All these things I will tell you when I shall have finished telling you of the distribution of the All.”

112. Jesus continued again with the discourse and said : “Moreover if there is a *soul* which has not listened to the *spirit counterpart* in all his works, and becomes *good* and receives the *mysteries* of the light which are in the second *space*, or those which are in the third *space* which are within, when the time ⟨of the coming forth⟩ of that *soul* from the *body* is completed, the *spirit counterpart* follows after that *soul*. It, with the *destiny*, follows after it on the path on which it is to go to the height. And before it is far from the height¹ it (the soul) says the *mystery* of the releasing of the *seals* and all the bonds of the *spirit counterpart*, with which the *archons* bound it (the spirit counterpart) to the *soul*. And when they are said, the bonds of the *spirit counterpart* are released, it ceases to come into that *soul*, and it releases the *soul according to* the *injunctions* which the *archons* of the great *Heimarmene* have enjoined, saying to it : ‘Release not | this *soul* unless it says to thee the *mystery* of the

¹ (19) it is far from the height; Schmidt : it withdraws upwards; see Crum 470b.

releasing of every *seal* with which we have bound thee to the *soul*'. Now when it happens that the *soul* says the *mystery* of the releasing of its *seals* and all the bonds of the *spirit counterpart*, it (the spirit) ceases entering into the *soul* and ceases being bound to it. And at that time it (the soul) says a *mystery* and releases the *destiny* to its *place* in the presence of the *archons* which are on the way of the Midst. And it says the *mystery* and releases the *spirit counterpart* in the presence of the *archons* of the *Heimarmene* to the *place* in which it was bound to it. And at that time it (the soul) becomes a great *outpouring* of light, being of exceeding light. And the *erinaioi paraleptores* which have brought it forth from the *body* are afraid at the light of that *soul*, and they fall upon their faces. And at that time that soul becomes a great *outpouring* of light and becomes entirely winged with light, and penetrates every *place* of the *archons* and all their *ranks* of light, *until* it goes to the *place* of its kingdom, as far as which it has received *mysteries*. Moreover if a *soul* has received *mysteries* in the first *space* without, and after it has received the *mysteries* and completed them, it turns and sins again after the completion of the *mysteries*; and when the | time of the coming forth of that *soul* is completed,

- ΟΥΟCΙΩ ΜΠΙ ΕΒΟΛ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΦΑΥΕΙ' ΝΒΙ
 ΜΠΑΡΑΛΗΜΠΤΗΣ ΝΕΡΙΝΑΙΟΣ ΝCCEINE ΝΤΕΨΥΧΗ ΕΤΜ-
 ΜΑΥ ΕΒΟΛ ΖΝ CΩΜΑ· ΑΥΩ ΦΑΡΕ ΤΜΟΙΡΑ ΜΝ ΠΑΝΤΙ-
 ΜΙΜΟΝ ΜΠΝΑ· ΦΑΥΟΥΑΖΟΥ ΝCΑ ΤΕΨΥΧΗ ΕΤΜΜΑΥ
 5 ΕΒΟΛ ΧΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕΥΜΗΡ ΕΖΟΥΝ ΕΡΟC ΖΝ
 ΝΕCΦΡΑΓΙC ΜΝ ΜΜΡΡΕ ΝΝΑΡΧΩΝ ΦΑΥΑΚΟΛΟΥΘΙ ΝCΑ
 ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΕCΜΟΟΩC ΖΙ ΝΕΖΙΟΟΥΕ ΜΠΑΝΤΙ-
 ΜΙΜΟΝ ΜΠΝΑ· ΦΑCΧΩ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΒΩΛ' ΕΒΟΛ ^{СЗА} b
 ΝΜΜΡΡΕ ΤΗΡΟΥ ΜΝ ΝΕCΦΡΑΓΙC ΤΗΡΟΥ ΝΤΑ ΝΑΡΧΩΝ
 10 ΜΟΥΡ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΝΖΗΤΟΥ ΕΖΟΥΝ ΕΤΕΨΥΧΗ·
 ΑΥΩ ΕΡΩΑΝ ΤΕΨΥΧΗ ΧΩ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΒΩΛ ΕΒΟΛ
 ΝΝΕCΦΡΑΓΙC· ΝΤΕΥΝΟΥ ΦΑΥΒΩΛ ΕΒΟΛ ΝΒΙ ΜΜΡΡΕ Ν-
 ΝΕCΦΡΑΓΙC ΝΑΪ ΕΤΜΗΡ ΖΜ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕΖΟΥΝ
 ΕΤΕΨΥΧΗ· ΑΥΩ ΕΡΩΑΝ ΤΕΨΥΧΗ ΕCΩΑΝΧΩ ΜΠΜΥC-
 15 ΤΗΡΙΟΝ ΜΠΒΩΛ ΕΒΟΛ ΝΝΕCΦΡΑΓΙC· ΑΥΩ ΝΤΕΥΝΟΥ
 ΦΑΥΒΩΛ ΕΒΟΛ ΝΒΙ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΑΥΩ ΦΑΥΛΟ
 ΕΥΤΟ ΕΤΕΨΥΧΗ· ΑΥΩ ΝΤΕΥΝΟΥ ΕΤΜΜΑΥ ΦΑCΧΩ
 ΝΟΥΜΥCΤΗΡΙΟΝ ΝΒΙ ΤΕΨΥΧΗ ΝCΚΑΤΕΧΕ ΜΠΑΝΤΙΜΙ-
 ΜΟΝ ΜΠΝΑ ΜΝ ΤΜΟΙΡΑ· ΝCΚΑΔΥ ΕΥΟΥΗ2 ΝCΩC· ΑΛΛΑ
 20 ΕΜΝ ΟΥΟΝ ΜΜΟΟΥ Ο ΝΤΕΥΕΞΟΥCΙΑ· ΑΛΛΑ ΝΤΟC ΕCΟ
 ΝΤΕΥΕΞΟΥCΙΑ· ΑΥΩ ΝΤΕΥΝΟΥ ΕΤΜΜΑΥ ΦΑΡΕ ΜΠΑ-
 ΡΑΛΗΜΠΤΩΡ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΜΝ ΜΜΥCΤΗΡΙΟΝ ΝΤ-
 ΑCΧΙΤΟΥ ΦΑΥΕΙ' ΝCΕΖΑΡΠΑΖΕ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΝΤΟ-
 ΟΤΟΥ' ΝΜΠΑΡΑΛΗΜΠΤΗΣ ΝΕΡΙΝΑΙΟΣ· ΑΥΩ ΦΑΡΕ ΜΠΑ- [CЗА]
 25 ΡΑΛΗΜΠΤΗΣ ΦΑΥΑΝΑΧΩΡΙ ΕΝΕΖΒΗΥΕ ΝΝΑΡΧΩΝ ΠΡΟC

5 MS ΕΡΟC; read ΕΡΟC.

7 MS ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ; read ΜΝ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ.

the *erinaioi paralemptai* come and bring forth that *soul* from the *body*. And the *destiny* and the *spirit counterpart* follow that *soul*, because the *spirit counterpart* is bound to it with the *seals* and the bonds of the *archons*, and it *accompanies* that *soul* as it proceeds upon the paths of the *spirit counterpart*¹. It (the *soul*) says the *mystery* of the releasing of all the bonds and all the *seals*, with which the *archons* bound the *spirit counterpart* to that *soul*. And when the *soul* says the *mystery* of the releasing of the *seals*, immediately the bonds of the *seals* which bind the *spirit counterpart*² to the *soul* are released. And when the *soul* says the *mystery* of the releasing of the *seals*, immediately the *spirit counterpart* is released, and it ceases to be allotted to the *soul*³. And immediately the *soul* says a *mystery*, it *restrains* the *spirit counterpart* and the *destiny* and leaves them following after⁴ it. *But* none of them have *authority*, *but* it has *authority* over them⁵. And at that time the *paralemptores* of that *soul*, with the *mysteries* which it has received, come and *snatch* that *soul* from the hands of the *erinaioi paralemptai*, and the *paralemptai withdraw* to the works of the *archons for the purpose of* | the *organisation* of

¹ (7) paths of the spirit counterpart; Schmidt: paths with the ...

² (13) which bind the spirit counterpart; Schmidt: which are bound in the ...

³ (14-17) And when the soul ... allotted to the soul; Till: delete as erroneous repetition of the preceding passage.

⁴ (19) leaves them following after it; Till: allows them to follow it; Schmidt: dismisses those that follow it.

⁵ (20, 21) none of them have authority ... over them; Schmidt: no one of them is in its (lit. their) power, but it (the soul) is in their power; Till: neither of them determine what happens to them, only the soul (does so).

ΤΟΙΚΟΝΟΜΙΑ ΜΠΙΝΕ ΕΒΟΛ' ΝΝΕΨΥΧΟΟΥΕ· ΑΥΩ ΨΑΡΕ
 ΜΠΑΡΑΛΗΜΠΤΗΣ ΖΩΩ4 ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΝΑΪ ΕΤΗΠ
 ΕΠΟΥΟΕΙΝ ΨΑΥΡ-ΤΝ2 ΝΟΥΟΕΙΝ ΕΤΕΨΥΧΗ ΕΤΜΜΑΥ·
 ΑΥΩ ΝCΕΡ-ΕΝΔΥΜΑ ΝΟΥΟΕΙΝ ΕΡΟΣ· ΑΥΩ ΜΕΥΧΙΤC
 5 ΕΒΟΛ 2Ν ΝΕΧΑΟΣ ΧΕ ΟΥΚ ΕΞΕCΤΙ ΕΧΙ-ΨΥΧΗ ΕΛ4ΧΙ-
 ΜΥCΤΗΡΙΟΝ ΕΒΟΛ 2Ν ΝΕΧΑΟΣ· ΑΛΛΑ ΕΨΑΥΧΙΤC ΕΒΟΛ
 ΖΙ ΤΕ2ΙΗ ΝΝΑΡΧΩΝ ΝΤΜΗΤΕ· ΑΥΩ ΕCΨΑΝΠΩ2 ΕΝΑΡ-
 ΧΩΝ ΝΤΜΗΤΕ· ΨΑΥΕΙ' ΕΒΟΛ ΖΗΤC ΝΤΕΨΥΧΗ Ν6Ι Ν-
 ΑΡΧΩΝ ΕΤΜΜΑΥ ΕΥΨΟΟΠ 2Ν ΟΥΝΟC Ν2ΟΤΕ ΜΝ ΟΥ-
 10 ΚΩ2Τ Ε4ΝΑΨΤ· ΜΝ 2ΕΝ2Ο ΕΥΨΟΒΕ· 2ΑΠΑΣ 2ΑΠΛΩC
 ΕΥΨΟΟΠ 2Ν ΟΥΝΟC Ν2ΟΤΕ ΕΜΝ-ΨΙ ΕΡΟΣ· ΑΥΩ ΝΤΕΥ-
 ΝΟΥ ΕΤΜΜΑΥ ΨΑΡΕ ΤΕΨΥΧΗ ΨΑCΧΩ ΜΠΜΥCΤΗΡΙΟΝ
 ΝΤΕΥΑΠΟΛΟΓΙΑ· ΑΥΩ ΨΑΥΡ2ΟΤΕ ΕΜΑΨΟ ΝCΕ2Ε ΕΧΜ
 ΠΕΥ2Ο· ΕΥΟ Ν2ΟΤΕ 2ΗΤ4 ΜΠΜΥCΤΗΡΙΟΝ ΝΤΑCΧΟΟ4· [C2A b]
 15 ΑΥΩ ΜΝ ΤΕΥΑΠΟΛΟΓΙΑ· ΑΥΩ ΨΑΡΕ ΤΕΨΥΧΗ ΕΤΜΜΑΥ
 ΨΑCΑΠΟΛΥ ΝΑΥ ΝΤΕΥΜΟΙΡΑ· ΕCΧΩ ΜΜΟC ΝΑΥ ΧΕ ΧΙ
 ΝΗΤΝ ΝΤΕΤΝΜΟΙΡΑ· Ν†ΝΗΥ ΑΝ ΕΝΕΤΝΤΟΠΟC ΧΙΝ Μ-
 ΠΕΪΝΑΥ· ΑΪΡ-ΑΛΛΟΤΡΙΟC ΕΡΩΤΝ ΨΑΕΝΕ2· ΕΪΝΑΒΩΚ Ε-
 ΠΤΟΠΟC ΝΤΑΚΛΗΡΟΝΟΜΙΑ· ΝΑΪ ΔΕ ΕCΨΑΝΟΥΩ ΕCΧΩ
 20 ΜΜΟΟΥ Ν6Ι ΤΕΨΥΧΗ· ΨΑΡΕ ΜΠΑΡΑΛΗΜΠΤΗΣ ΜΠΟΥΟ-
 ΕΙΝ ΨΑΥ2ΩΛ' ΝΜΜΑC ΕΠΧΙCΕ· ΑΥΩ ΨΑΥΧΙΤC ΕΒΟΛ
 2Ν ΝΑΙΩΝ ΝΘΙΜΑΡΜΕΝΗ· ΕC† ΝΤΑΠΟΛΟΓΙΑ ΜΠΤΟΠΟC
 (ΠΤΟΠΟC) ΝΑ4· ΜΝ ΝΕ4CΦΡΑΓΙC· ΝΑΪ †ΝΑΧΟΟΥ ΕΡΩ-
 ΤΝ 2Μ ΠCΩΡ ΕΒΟΛ ΝΜΜΥCΤΗΡΙΟΝ· ΑΥΩ ΨΑC† ΝΝΑΡ-
 25 ΧΩΝ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΑΥΩ ΨΑCΧΩ ΕΡΟΟΥ Μ-

5 MS ΕΛ4ΧΙ; read ΕΛCΧΙ.

23 MS ΠΤΟΠΟC omitted.

the coming forth of *souls*. Moreover the *paralemptai* of that *soul* which belong to the light become wings of light for that *soul*. And they become a *garment* of light for it. And they do not lead it to the *Chaos(es)*, because it is *not permitted* to lead a *soul* which has received *mysteries* to the *Chaos(es)*, *but* they lead it upon the path of the *archons* of the *Midst*. And when it reaches the *archons* of the *Midst*, those *archons* come forth against the *soul* in great fearfulness, with fierce fire and changing faces¹. *In a word*, they are of great fearfulness to which there is no measure. And at that time the *soul* says the *mystery* of their *defences*. And they are greatly afraid and fall upon their faces in fear at the *mystery* which it has said, and at their *defences*. And that *soul dismisses* their *destiny* to them, saying: receive back your *destiny*; I do not come to your *places* from this time; I have become a *stranger* to you for ever and I shall go to the *place* of my *inheritance*. When the *soul* finishes saying these things, the *paralemptai* of the light fly up with it to the height, and they take it forth from the *aeons* of the *Heimarmene*, and it gives the *defence* of <every> *place* to it and its *seals* which I will tell you at the distribution of the *mysteries*. And it gives the *spirit counterpart* to the *archons* and it says to them | the *mystery* of the bonds with which

¹ (10) changing faces; Till: dreadful faces.

ΠΜΥΣΤΗΡΙΟΝ ΝΜΜΡΡΕ ΝΤΑΥΜΟΡ^ϥ ΝΖΗΤΟΥ ΕΞΟΥΝ
 ΕΡΟ^ϥ. ΑΥΩ ΨΑΣΧΟΟΣ ΝΑΥ ΧΕ ΜΜΗΕΙΤΝ ΠΕΤΝΑΝΤΙ-
 ΜΙΜΟΝ ΜΠΝΛ. Ν†ΝΗΥ ΑΝ ΕΠΕΤΝΤΟΠΟΣ ΧΙΝ ΜΠΕΪΝΑΥ.
 ΑΪΡ-ΑΛΛΟΤΡΙΟΣ ΕΡΩΤΝ ΝΨΑΕΝΕ². ΑΥΩ ΨΑΣ† ΝΤΕ-
 5 ΣΦΡΑΓΙΣ ΜΠΟΥΑ² ΠΟΥΑ ΝΑ^ϥ. ΜΝ ΤΕΧΑΠΟΛΟΓΙΑ. ΝΑΪ ^{сзе}
 ΔΕ ΕΣΨΑΝΟΥΩ ΕΣΧΩ ΜΜΟΟΥ ΝΒΙ ΤΕΨΥΧΗ. ΨΑΡΕ
 ΜΠΑΡΑΛΗΜΠΤΗΣ ΜΠΟΥΟΕΙΝ ΨΑΥΖΩΛ ΝΜΜΑΣ ΕΠΧΙΣΕ.
 ΑΥΩ ΨΑΥΧΙΤ^ς ΕΒΟΛ¹ ΖΝ ΝΑΙΩΝ ΝΘΙΜΑΡΜΕΝΗ. ΑΥΩ
 ΨΑΥΧΙΤ^ς ΕΞΡΑΪ ΖΝ ΝΑΙΩΝ ΤΗΡΟΥ. ΕΣ† ΝΤΑΠΟΛΟΓΙΑ
 10 ΜΠΤΟΠΟΣ ΠΤΟΠΟΣ ΝΑ^ϥ. ΜΝ ΤΑΠΟΛΟΓΙΑ ΝΝΤΟΠΟΣ
 ΤΗΡΟΥ. ΜΝ ΝΕΣΦΡΑΓΙΣ ΜΝ ΝΤΥΡΑΝΝΟΣ ΜΠΡΡΟ ΠΑΔΑ-
 ΜΑΣ. ΑΥΩ ΨΑΣ†-ΤΑΠΟΛΟΓΙΑ ΝΝΑΡΧΩΝ ΤΗΡΟΥ ΝΝ-
 ΤΟΠΟΣ ΤΗΡΟΥ ΝΤΕΖΒΟΥΡ. ΝΑΪ Ε†ΝΑΧΩ ΕΡΩΤΝ Ν-
 ΝΕΥΑΠΟΛΟΓΙΑ ΤΗΡΟΥ ΜΝ ΝΕΥΣΦΡΑΓΙΣ. ΜΠΕΥΟΕΙΩ
 15 Ε†ΝΑΧΩ ΕΡΩΤΝ ΜΠΣΩΡ ΕΒΟΛ ΝΜΜΥΣΤΗΡΙΟΝ. ΑΥΩ
 ΟΝ ΨΑΡΕ ΜΠΑΡΑΛΗΜΠΤΗΣ ΕΤΜΜΑΥ ΨΑΥΧΙ ΝΤΕΨΥΧΗ
 ΕΤΜΜΑΥ ΕΡΑΤ^ς ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ. ΑΥΩ ΟΝ
 ΨΑΡΕ ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΨΑΣ† ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥ-
 ΟΕΙΝ ΝΝΕΣΦΡΑΓΙΣ. ΜΝ ΠΕΟΟΥ ΝΝΖΥΜΝΟΣ. ΑΥΩ ΨΑ-
 20 ΡΕ ΠΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ. ΑΥΩ ΜΝ ΤΚΕΣΑΨ^ϥΕ Μ- ^{сзе}^b
 ΠΑΡΘΕΝΟΣ ΜΠΟΥΟΙΝ ΨΑΥΔΟΣΙΜΑΖΕ ΤΗΡΟΥ ΝΤΕΨΥ-
 ΧΗ ΕΤΜΜΑΥ ΝΣΕΒΙΝΕ ΤΗΡΟΥ ΝΝΕΥΜΑΕΙΝ ΝΖΗΤ^ς. ΜΝ
 ΝΕΥΣΦΡΑΓΙΣ. ΜΝ ΝΕΥΒΑΠΤΙΣΜΑ. ΜΝ ΝΕΥΧΡΙΣΜΑ. ΑΥΩ
 ΨΑΡΕ ΠΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ ΨΑССΦΡΑΓΙΖΕ ΝΤΕΨΥΧΗ

2 MS ΕΡΟ^ϥ; read ΕΡΟС.

11 MS ΜΝ ΝΤΥΡΑΝΝΟΣ; read ΝΝΤΥΡ.

it (the *spirit counterpart*) was bound to it. And it says to them : take your *spirit counterpart*; I do not come to your *places* from this time; I have become a *stranger* to you for ever. And it gives the *seal* of each one to it, and its *defence*. But when the *soul* has finished saying these things, the *paralemptai* of the light fly with it to the height and take it forth from the *aeons* of the *Heimarmene*. And they take it out among all the *aeons*, and it gives the *defence* of every *place* to it, and the *defence* of all the *places*¹, and the *seals* of the *tyrants*² of the ruler (king) Adamas. And it gives the *defence* of all the *archons*³ of all the *places* of the left, all of whose *defences* and *seals* I will tell you at the time when I shall tell you of the distribution of the *mysteries*. And furthermore those *paralemptai* take that *soul* to the presence of the *Virgin* of the Light. And that *soul* gives the *Virgin* of the Light the *seals* and the glory of the *songs of praise*. And the *Virgin* of the Light and the seven other *virgins* of the light all *examine* that *soul*, and they all find their signs within it, and their *seals* and their *baptisms* and their *inunction*. And the *Virgin* of the Light *seals* that *soul*. |

¹ (10) the defence of all the places; Schmidt : the defence to all the places.

² (11) of the tyrants; Schmidt : to the tyrants; MS : and the tyrants.

³ (12) of all the archons; Schmidt : to all the archons.

ΕΤΜΜΑΥ· ΑΥΩ ΜΠΑΡΑΛΗΜΠΤΗΣ ΜΠΟΥΘΕΙΝ ΨΑΥΒΑΠ-
 ΤΙΖΕ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΝCΕ† ΝΑΣ ΜΠΕΧΡΙCΜΑ ΜΠΝΙ-
 ΚΟΝ· ΑΥΩ ΨΑΡΕ ΤΟΥΕΙ' ΤΟΥΕΙ' ΝΜΠΑΡΘΕΝΟC ΜΠΟΥ-
 ΘΕΙΝ· ΨΑΥCΦΡΑΓΙΖΕ ΜΜΟC ΨΝ ΝΕΥCΦΡΑΓΙC· ΑΥΩ ΟΝ
 5 ΨΑΡΕ ΜΠΑΡΑΛΗΜΠΤΗΣ ΜΠΟΥΘΕΙΝ ΨΑΥΤΑΑC ΕΤΟΟΤΨ
 ΝΠΝΟC CΑΒΑΩΘ ΠΑΓΑΘΟC ΠΑΪ ΕΤΨΙΡΝ ΤΠΥΛΗ ΜΠΩΝΨ
 ΨΜ ΠΤΟΠΟC ΝΝΑΟΥΝΑΜ· ΠΑΪ ΕΨΑΥΜΟΥΤΕ ΕΡΟΨ ΧΕ
 ΠΕΙΩΤ· ΑΥΩ ΨΑΡΕ ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΨΑC† ΝΑΨ Μ-
 ΠΕΟΟΥ ΝΝΕΨΨΥΜΝΟC ΜΝ ΝΕΨCΦΡΑΓΙC ΜΝ ΝΕΨΑΠΟΛΟ-
 10 ΓΙΑ· ΑΥΩ ΨΑΡΕ CΑΒΑΩΘ ΠΝΟC ΝΑΓΑΘΟC ΨΑΨCΦΡΑ- [CΞΕ']
 ΓΙΖΕ ΜΜΟC ΨΝ ΝΕΨCΦΡΑΓΙC· ΑΥΩ ΨΑΡΕ ΤΕΨΥΧΗ ΨΑC†
 ΝΤΕCΕΠΙCΤΗΜΗ ΜΝ ΠΕΟΟΥ ΝΝΨΥΜΝΟC· ΜΝ ΝΕCΦΡΑ-
 ΓΙC ΜΠΤΟΠΟC ΤΗΡΨ ΝΝΑΟΥΝΑΜ· ΨΑΨCΦΡΑΓΙΖΕ ΜΜΟC
 ΤΗΡΟΥ ΨΝ ΝΕΥCΦΡΑΓΙC ΑΥΩ ΨΑΡΕ ΜΕΛΧΙCΕΔΕΚ ΠΝΟC
 15 ΜΠΑΡΑΛΗΜΠΤΗΣ ΜΠΟΥΘΕΙΝ ΠΑΪ ΕΤΨΝ ΠΤΟΠΟC ΝΝΑ-
 ΟΥΝΑΜ· ΑΥΩ ΨΑΨCΦΡΑΓΙΖΕ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΑΥΩ
 ΨΑΡΕ ΜΠΑΡΑΛΗΜΠΤΩΡ ΜΜΕΛΧΙCΕΔΕΚ' ΨΑΨCΦΡΑΓΙΖΕ
 ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΑΥΩ ΝΨΧΙΤC ΕΠΕΘΗCΑΥΡΟC Μ-
 ΠΟΥΘΕΙΝ· ΑΥΩ ΨΑC† ΜΠΕΟΟΥ ΜΝ ΤΕΤΙΜΗ ΜΝ ΠΤΑΪΟ
 20 ΝΝΨΥΜΝΟC· ΜΝ ΝΕCΦΡΑΓΙC ΤΗΡΟΥ ΝΝΤΟΠΟC ΤΗΡΟΥ
 ΜΠΟΥΘΕΙΝ ΑΥΩ ΨΑΡΕ ΝΑΠΤΟΠΟC ΤΗΡΟΥ ΜΠΕΘΗCΑΥ-
 ΡΟC ΜΠΟΥΘΕΙΝ ΨΑΨCΦΡΑΓΙΖΕ ΜΜΟC ΨΝ ΝΕΥCΦΡΑΓΙC·
 ΑΥΩ ΨΑCΒΩΚ ΕΠΤΟΠΟC ΝΤΕΚΛΗΡΟΝΟΜΙΑ· [CΞΕ^b]

15 MS ΕΤΨΝ; read ΕΤΨΜ.

18 MS ΝΨΧΙΤC; read ΝCΨΧΙΤC.

And the *paralemptai* of the light baptise that *soul* and give it the *spiritual inunction*. And each one of the *virgins* of the light seals it with their *seals*. And also the *paralemptai* of the light give it into the hands of the Great Sabaoth, the *Good*, who is above the *gate* of life in the *place* of the right, who is called the Father. And that *soul* gives him the glory of his *songs of praise* and his *seals* and his *defences*. And Sabaoth the Great and *Good* seals it with his *seals*. And the soul gives its *knowledge* and the glory of the *songs of praise* and the *seals* of the whole *place*¹ of those of the right. They all seal it with their *seals*, and Melchisedek, the great *paralempetes* of the light, who is in the *place* of those of the right, seals that *soul*. And the *paralemptores* of Melchisedek seal that *soul* and they take it to the *Treasury* of the Light; and it gives glory and *honour* and the eulogy of *songs of praise*, and all the *seals* of all the *places* of the light. And all those of the *place* of the *Treasury* of the Light seal it with their *seals*, and it goes to the *place* of the *inheritance*.” |

¹ (13) of the whole place; Schmidt : to the whole place.

ΝΑΪ ΣΕ ΝΤΕΡΕ ΠΣΩΡ ΧΟΟΥ ΕΝΕΧΜΑΘΗΤΗΣ ΠΕΧΛΑ
 ΝΑΥ ΧΕ ΤΕΤΝΝΟΪ ΧΕ ΕΪΩΑΧΕ ΝΜΜΗΤΝ ΝΑΥ ΝΣΕ·
 ΑΣΧΟΒΣ ΟΝ ΕΒΟΛ' ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑΣ ΧΕ ΣΕ ΠΑΧΟΕΙΣ
 †ΝΟΪ ΧΕ ΕΚΩΑΧΕ ΝΜΜΑΪ ΝΑΥ ΝΣΕ· ΑΥΩ †ΝΑΚΑΤΑ-
 5 ΛΑΜΒΑΝΕ ΝΜΟΟΥ ΤΗΡΟΥ· ΤΕΝΟΥ ΣΕ ΕΤΒΕ ΝΕΪΩΑΧΕ
 ΕΤΚΧΩ ΝΜΟΟΥ· Α ΠΑΝΟΥΣ Ρ-ΥΤΟΟΥ ΝΝΟΗΜΑ ΣΡΑΪ
 ΝΣΗΤ· ΑΥΩ Α ΠΑΡΜΝΟΥΟΕΙΝ ΑΥΑΓΕ ΑΥΩ ΑΥΤΕΛΗΛ
 ΑΥΒΡΒΡ ΣΡΑΪ ΝΣΗΤ' ΕΥΟΥΩΩ ΒΕΙ' ΕΒΟΛ ΝΣΗΤ· ΑΥΩ
 ΝΪΒΩΚ ΕΣΟΥΝ ΕΣΗΤΚ· ΤΕΝΟΥ ΣΕ ΟΥΝ ΠΑΧΟΕΙΣ ΣΩΤΜ
 10 ΤΑΧΩ ΕΡΟΚ ΜΠΕΥΤΟΟΥ ΝΝΟΗΜΑ ΝΤΑΥΩΩΠΕ ΣΡΑΪ
 ΝΣΗΤ· ΠΩΟΡΠ ΜΕΝ ΝΝΟΗΜΑ ΝΤΑΥΩΩΠΕ ΣΡΑΪ ΝΣΗΤ
 ΕΤΒΕ ΠΩΑΧΕ ΝΤΑΚΧΟΟΥ ΧΕ ΤΕΝΟΥ ΣΕ ΩΑΡΕ ΤΕ-
 ΨΥΧΗ ΩΑΣ† ΝΤΑΠΟΛΟΓΙΑ ΜΝ ΤΕΣΦΡΑΓΙΣ ΝΝΑΡΧΩΝ
 ΤΗΡΟΥ ΕΤΣΝ ΝΤΟΠΟΣ ΜΠΡΡΟ ΠΑΔΑΜΑΣ· ΑΥΩ ΩΑΣ†
 15 ΝΤΑΠΟΛΟΓΙΑ ΜΝ ΤΕΤΙΜΗ ΜΝ ΠΕΟΟΥ ΝΝΕΥΣΦΡΑΓΙΣ ^{сзз}
 ΤΗΡΟΥ· ΜΝ ΝΣΥΜΝΟΣ ΝΝΤΟΠΟΣ ΜΠΟΥΟΕΙΝ ΕΤΒΕ ΠΕΪ-
 ΩΑΧΕ ΟΥΝ ΝΤΑΚΧΟΟΥ ΕΡΟΝ ΜΠΙΟΥΟΪΩ· ΝΤΕΡΟΥΕΙΝΕ
 ΝΑΚ Ν†ΣΑΤΕΕΡΕ ΑΚΝΑΥ ΕΡΟΣ ΕΣΟ ΝΣΑΤ ΣΙ ΣΟΜΝΤ·
 ΝΤΑΚΩΙΝΕ ΧΕ ΤΑΝΙΜ ΤΕ ΤΕΪΣΙΚΩΝ ΠΕΧΛΑΥ ΧΕ ΤΑΠΡΡΟ
 20 ΤΕ· ΝΤΕΡΕΚΝΑΥ ΔΕ ΕΡΟΣ ΧΕ ΣΤΗΣ ΝΣΑΤ ΣΙ ΣΟΜΝΤ·
 ΠΕΧΛΑΚ ΧΕ † ΝΤΟ ΟΥΝ ΝΤΑΠΡΡΟ ΜΠΡΡΟ· ΑΥΩ ΤΑ-
 ΠΝΟΥΤΕ ΜΠΝΟΥΤΕ· ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΕΡΩΑΝ ΤΕΨΥΧΗ
 ΧΙ-ΜΥΣΤΗΡΙΟΝ ΩΑΣ† ΝΤΑΠΟΛΟΓΙΑ ΝΝΑΡΧΩΝ ΤΗΡΟΥ·
 ΜΝ ΠΤΟΠΟΣ ΜΠΡΡΟ ΠΑΔΑΜΑΣ· ΑΥΩ ΩΑΣ† ΝΤΕΨΥΧΗ

24 MS ΜΝ ΠΤΟΠΟΣ; perhaps better ΜΠΤΟΠΟΣ. MS ΝΤΕΨΥΧΗ; read
 ΝΒΙ ΤΕΨΥΧΗ.

113. Now when the *Saviour* had said these things to his *disciples* he said to them: “Do you *understand* in what manner I am speaking with you?”

Maria sprang up again and said: “Yes my Lord, I *understand* in what manner thou speakest, and I will *grasp* all of them (the words). Now at this time, concerning these words which thou hast spoken, my *understanding* (*mind*) has produced four *thoughts* within me. And my man of light¹ has *guided* (me), and has rejoiced and has welled up within me, wishing to come forth from me, and to go towards thee. *Now* at this time, my Lord, hear and I will say to thee the four *thoughts* which have come into existence within me. The first *thought* which has come into being within me, concerning the word which thou hast spoken: ‘Now at this time the *soul* gives the *defence* and the *seal* to all the *archons* which are in the *places* of the ruler (king) Adamas. And it gives the *defence* and the *honour* and the glory of all their *seals* and the *songs of praise* to the *places* of the light.’ Concerning these words *now* thou hast said to us once when a *stater*² was brought to thee, and thou didst see that it was of silver and copper, thou didst question: ‘Whose is this *image*?’ They said: ‘That of the king’. *But* when thou sawest that it was mixed, of silver and copper, thou didst say: ‘Give *therefore* what is of the king to the king, and what is of God, to God’*. That is to say, when the *soul* receives *mysteries*, it gives the *defence* to all the *archons* of the *place* of the ruler (king) Adamas³. And the *soul* gives | the *honour* and the glory to all those of the

* cf. Mt. 22.19-21; Mk. 12.15-17; Lk. 20.24, 25

¹ (7) man of light; see U 239.

² (18) stater; Schmidt: denarius; see Crum 366a.

³ (23, 24) all the archons of the place of ... Adamas; MS: all the archons and the place of ... Adamas (see 292.14).

ΝΤΤΙΜΗ ΜΝ ΠΕΟΟΥ ΝΝΑΠΤΟΠΟΣ ΤΗΡΟΥ ΜΠΟΥΘΕΙΝ·
 ΑΥΩ ΠΩΛΧΕ ΧΕ ΑΣΤΑΛΤΕ ΝΤΕΡΕΚΝΑΥ ΕΡΟΣ ΕΣΟ
 ΝΖΑΤ' ΖΙ ΖΟΜΝΤ· ΝΤΟЧ ΠΕ ΠΤΥΠΟΣ ΝΤΑΙ ΕΡΕ ΤΘΟМ
 ΜΠΟΥΘΕΙΝ ΝΖΗΤЧ ΕΤΕ ΝΤΟЧ ΠΕ ΠΖΑΤ* ΕΤСОТП· ΑΥΩ ^{сзз}
 5 ΕЧНЗНТС ΝΒΙ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΕΤΕ ΝΤΟЧ ΠΕ ΠΖΟМНТ
 ΝΖΥΛΙΚΟΝ· ΕΙΕ ΠΑΙ ΠΑΧΘΕΙΣ ΠΕ ΠΩΟΡП ΝΝΟΗΜΑ· ΠΜΕΖ-
 СНАΥ ΖΩΩЧ ΝΝΟΗΜΑ ΝΤΑΚΟΥΩ ΕΚΧΩ ΜΜΟЧ ΝΑΝ
 ΤΕΝΟΥ ΕΤΒΕ ΤΕΨΥΧΗ ΕРХИ-ΜΥСТΗΡΙΟΝ· ΧΕ ΕΣΩΛΝΕΙ'
 ΕΠΤΟΠΟΣ ΝΝΑΡΧΩΝ ΝΤΕΖΙΗ ΝΤΜΗΤΕ· ΑΥΩ ΩΛΥΕΙ'
 10 ΕΒΟΛ ΖΑΤΕΥΖΗ ΖН ΟΥΝΟΘ ΝΖΟТЕ ΕΜΑΩΟ ΕΜΑΩΟ·
 ΑΥΩ ΩΛΡΕ ΤΕΨΥΧΗ ΩΑΣ† ΜΠΜΥСТΗΡΙΟΝ ΝΘΟТЕ
 ΝΛЧ· ΑΥΩ ΩΑΣРЗОТЕ ΖΑТЕСЗН· ΑΥΩ ΩΑΣ† ΝΤМОИРА
 ΕΠЕСТΟΠΟΣ· ΑΥΩ ΩΑΣ† ΜΠΑΝΤΙΜΙΜΟΝ ΜΠНΑ ΕΠΕЧ-
 ТОΠΟΣ· ΑΥΩ ΩΑΣ† ΝΤΑΠΟΛΟΓΙΑ ΜΝ ΝЕСΦРАГИС М-
 15 ΠΟΥΑ ΠΟΥΑ ΝΝΑΡΧΩΝ ΕΤΖΙ ΝΕΖΙΟΟΥΕ (ΝΤΜΗΤΕ)· ΑΥΩ
 ΩΑΣ† ΝΤΤΙΜΗ ΜΝ ΠΕΟΟΥ ΜΝ ΠΤΑΕΙΟ ΝΝЕСΦРАГИС·
 ΜΝ ΝΖΥМНОС ΝΝΑΠΤΟΠΟΣ ΤΗΡΟΥ ΜΠΟΥΘΕΙΝ· ΕΤΒΕ
 ΠΕΙΩΛΧΕ ΠΑΧΘΕΙС** ΕΝΤΑΚΧΟΟЧ ΖΙТН ТТАПРО ΜΠΑΥ- [сзн]
 ΛΟС ΠΕΝСОН ΜΠΙΟΥΘΕΙΩ ΧΕ ΜΑ-ΠΤΕΛΟС ΜΠΑΠΤΕΛΟС·
 20 ΑΥΩ ΜΑ-ΘΟТЕ ΜΠΑΘΟТЕ· ΜΑ-ΠΕΦΟРОС ΜΠΑΠΕΦΟРОС·
 ΑΥΩ ΜΑ-ΤΕΤΙМΗ ΜΠΑТТΙМΗ· ΑΥΩ ΜΑ-ΠΤΑΕΙΟ ΜΠΑ-

4 MS ΝΖΗТЧ; read ΝΖΗТС.

10 MS ΖΑТЕУЗН; read ΖΑТЕСЗН.

12 MS ΩΑΣРЗОТЕ; read ΩΑΥРЗОТЕ.

15 MS ΝΤΜΗΤΕ omitted.

18 Ӏ in upper right-hand margin at end of quire.

21 MS ΤΕΤΙМΗ; read ТТΙМΗ.

place of the light. And the word : 'It shone when thou didst see that it was of silver and copper' : that is the *type* of this, that the power of light within it (the soul) is the silver which is purified, the *spirit counterpart* within it is the *material* copper. This, my Lord, is the first *thought*.

The second *thought*, moreover, thou hast now just finished saying to us concerning the *soul* which receives *mysteries* : 'When it comes to the *place* of the *archons* of the path of the Midst, they come forth before it in exceeding fearfulness. And the *soul* gives the *mystery* of fear to <them> ¹, and they fear before it. And it gives the *destiny* to its *place*, and it gives the *spirit counterpart* to its *place*. And it gives the *defence* and the *seals* of each one to the *archons* which are upon the paths <of the Midst>. And it gives the *honour* and the glory and the eulogy of the *seals* and the *songs of praise* to all those of the *place* of the light.' Concerning this word my Lord, thou hast once spoken through the mouth of Paul, our brother, saying : 'Give *tribute* to whom *tribute* is due, fear to whom fear, give *custom* to whom *custom* is due, give *honour* to whom *honour* is due, and give eulogy |

¹ (12) to <them>; MS : to him.

ΠΤΑΪΟ· ΑΥΩ ΜΠΡΚΑ-ΛΑΛΥ ΕΡΩΤΝ ΝΤΝ ΛΑΛΥ· ΕΤΕ
 ΠΑΪ ΠΑΧΘΕΙC ΧΕ ΤΕΨΥΧΗ ΕΡΧΙ-ΜΥCΤΗΡΙΟΝ· ΩΑC†
 ΝΤΑΠΟΛΟΓΙΑ ΝΝΤΟΠΟC ΤΗΡΟΥ· ΕΤΕ ΠΑΪ ΠΑΧΘΕΙC ΠΕ
 ΠΜΕΞCΝΑΥ ΝΝΟΗΜΑ· ΠΜΕΞΩΟΜΝΤ ΖΩΩC ΝΝΟΗΜΑ·
 5 ΕΤΒΕ ΠΩΛΧΕ ΝΤΑΚΧΟΟC ΕΡΟΝ ΜΠΙΟΥΘΕΙΩ ΧΕ ΠΑΝΤΙ-
 ΜΙΜΟΝ ΜΠΝΑ ΩΑCΩΠΕ ΝΧΑΧΕ ΕΤΕΨΥΧΗ ΕCΤΡΕC-
 ΕΙΡΕ ΝΝΟΒΕ ΝΙΜ ΖΙ ΠΑΘΟC ΝΙΜ· ΑΥΩ ΩΑCΟΟΖΕ ΜΜΟC
 ΖΝ ΝΚΟΛΑCΙC ΕΤΒΕ ΝΝΟΒΕ ΤΗΡΟΥ ΝΤΑCΤΡΕCΑΛΥ· ΖΑ-
 ΠΑΞ ΖΑΠΛΩC ΩΑCΡΧΑΧΕ ΕΤΕΨΥΧΗ ΜΜΙΝΕ ΝΙΜ· ΕΤΒΕ
 10 ΠΕΪΩΑΧΕ ΟΥΝ ΝΤΑΚΧΟΟC ΕΡΟΝ ΜΠΙΟΥΘΕΙΩ· ΧΕ
 ΝΧΙΧΕΕΥ ΜΠΡΩΜΕ ΝΕ ΝΕCΡΜΝΗ· ΕΤΕ ΝΡΜΝΗ ΝΤΕ- [CZH^b]
 ΨΥΧΗ ΠΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝ ΤΜΟΙΡΑ· ΝΑΪ ΕΤΟ
 ΝΧΑΧΕ ΕΤΕΨΥΧΗ ΝΟΥΘΕΙΩ ΝΙΜ· ΕΥΤΡΕCΕΙΡΕ ΝΝΟΒΕ
 ΝΙΜ ΜΝ ΑΝΟΜΙΑ ΝΙΜ· ΕΙC ΠΑΪ ΠΑΧΘΕΙC ΠΕ ΠΜΕΞΩΟΜΝΤ
 15 ΝΝΟΗΜΑ· ΠΜΕΞCΤΟΟΥ ΖΩΩC ΝΝΟΗΜΑ ΕΤΒΕ ΠΩΛΧΕ
 ΝΤΑΚΧΟΟC· ΧΕ ΩΩΠΕ ΕΡΩΑΝ ΤΕΨΥΧΗ ΕΙ' ΕΒΟΛ ΖΜ
 ΠCΩΜΑ ΝCΜΟΩΕ ΖΝ ΤΕΖΗ ΜΝ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ·
 ΑΥΩ ΕCΩΑΝΤΜΖΕ ΕΠΜΥCΤΗΡΙΟΝ ΜΠΒΩΛ ΕΒΟΛ ΝΜΜΡΡΕ
 ΤΗΡΟΥ ΜΝ ΝΕCΦΡΑΓΙC· ΝΑΪ ΕΤΜΗΡ ΖΜ ΠΑΝΤΙΜΙΜΟΝ Μ-
 20 ΠΝΑ ΝCΛΟ ΕCΤΟ ΕΡΟC· ΩΩΠΕ ΟΥΝ ΕCΩΑΝΤΜΖΕ
 ΕΡΟC ΩΑΡΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΩΑCΧΙ ΝΤΕΨΥΧΗ
 ΕΡΑΤC ΝΤΠΑΡΘΕΝΟC ΜΠΟΥΘΕΙΝ ΤΕΚΡΙΤΗC· ΑΥΩ ΩΑΡΕ
 ΤΕΚΡΙΤΗC ΤΠΑΡΘΕΝΟC ΜΠΟΥΘΕΙΝ· ΩΑCΔΟCΙΜΑΖΕ Ν-
 ΤΕΨΥΧΗ ΝCΖΕ ΕΡΟC ΕΑCΡΝΟΒΕ· ΑΥΩ ΕΜΠCΚΕΖΕ ΕΜ-

20 MS ΕCΩΑΝΤΜΖΕ; read ΕCΩΑΝΤΜΖΕ.

to whom eulogy is due; and do not owe anything to another' * ¹. That is, my Lord, the *soul* which receives ² *mysteries* gives the *defence* to all *places*. This, my Lord, is the second *thought*.

The third *thought*, moreover, concerning the word which thou hast once said to us: 'The *spirit counterpart* is hostile to the *soul*, causing it to do all sins and all *passions*. And it reproves it in the *punishments* for all the sins which it has committed. In a word, it becomes hostile to the *soul* in every way.' Now concerning this word thou hast once said to us: 'The enemies of a man are they of his household' [□]; that is, they of the household of the *soul* are the *spirit counterpart* and the *destiny*, which are hostile to the *soul* at all times, causing it to commit all sins and all *iniquities*. Behold, this, my Lord, is the third *thought*.

The fourth *thought* moreover, concerning the word which thou hast spoken: 'If the *soul* comes forth from the *body* and proceeds upon the way with the *spirit counterpart*, and it has not found the *mystery* of the releasing of all the bonds and the *seals* which bind to the *spirit counterpart*, so that it ceases to be allotted to it (the *soul*); now if it does not find it, the *spirit counterpart* takes the *soul* to the presence of the *Virgin* of the Light, the *judge*. And the *judge*, the *Virgin* of the Light, *examines* the *soul* and finds that it has sinned, and she also does not find | *mysteries* of the light with

* cf. Rom. 13.7, 8

□ cf. Mt. 10.36

¹ (1) do not owe anything to another; Till: do not allow a debt to exist with anyone.

² (2) the *soul* which receives; Till: the *soul* which has received.

ΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΜΜΑΣ· ΑΥΩ ΨΑΣΤΑΛΣ ΝΟΥΑ ^{czθ}
 ΝΝΕΣΠΑΡΑΛΗΜΠΤΗΣ· ΑΥΩ ΨΑΡΕ ΠΕΣΠΑΡΑΛΗΜΠΤΗΣ
 ΨΑΧΝΤΣ ΝΧΝΟΧΣ ΕΠΣΩΜΑ ΑΥΩ ΜΕΣΕΙ' ΕΒΟΛ ΖΝ Μ-
 ΜΕΤΑΒΟΛΗ ΜΝ ΠΣΩΜΑ ΕΜΠΣ† ΜΠΖΔΕ ΝΚΥΚΛΟΣ· ΕΤΒΕ
 5 ΠΕΪΨΑΧΕ ΟΥΝ ΠΑΧΟΕΙΣ ΝΤΑΚΧΟΟϢ ΕΡΟΝ ΜΠΙΟΥ-
 ΟΕΨ ΧΕ ΨΩΠΕ ΕΚΒΗΛ' ΕΒΟΛ ΜΝ ΠΕΚΧΑΧΕ ΕΠΖΟCΟΝ
 ΕΚΖΙ ΤΕΖΙΗ ΝΜΜΑϢ· ΜΗΠΩC ΝΤΕ ΠΕΚΧΑΧΕ ΝΧΤΑΑΚ'
 ΜΠΕΚΡΙΤΗΣ· ΑΥΩ ΝΤΕ ΠΕΚΡΙΤΗΣ ΝΧΤΑΑΚ ΜΠΖΥΠΗΡΕ-
 ΤΗΣ· ΝΤΕ ΠΖΥΠΗΡΕΤΗΣ ΝΟΧΚ' ΕΠΕΨΤΕΚΟ· ΑΥΩ Ν-
 10 ΝΕΚΕΙ' ΕΒΟΛ ΖΜ ΠΜΑ ΕΤΜΜΑΥ ΕΜΠΚ† ΜΠΖΔΕ ΝΛΥΠ-
 ΤΟΝ· ΕΤΒΕ ΠΑΪ ΠΕ ΠΨΑΧΕ ΦΑΝΕΡΩC ΧΕ ΨΥΧΗ ΝΙΜ
 ΕΤΝΗΥ ΕΒΟΛ ΖΝ CΩΜΑ· ΝCΜΟΟΨΕ ΖΙ ΤΕΖΙΗ ΜΝ ΠΑΝΤΙ-
 ΜΙΜΟΝ ΜΠΝΑ· ΑΥΩ ΝCΤΜΖΕ ΕΠΜΥCΤΗΡΙΟΝ ΜΠΒΩΛ
 ΕΒΟΛ ΝΝΕCΦΡΑΓΙC ΤΗΡΟΥ ΜΝ ΜΜΡΡΕ ΤΗΡΟΥ· ΝCΒΩΛ
 15 ΕΒΟΛ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕϢΜΗΡ ΕΖΟΥΝ ΕΡΟC· ΕΪΕ
 ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΜΪΠCΧΙ-ΜΥCΤΗΡΙΟΝ ΖΜ ΠΟΥΟΕΙΝ· ^{czθ}^b
 ΕΜΠCΖΕ ΕΜΜΥCΤΗΡΙΟΝ ΜΠΒΩΛ ΕΒΟΛ ΜΠΑΝΤΙΜΙΜΟΝ
 ΜΠΝΑ ΕϢΜΗΡ ΕΖΟΥΝ ΕΡΟC· ΕCΤΜΖΕ ΟΥΝ ΕΡΟϢ· ΨΑΡΕ
 ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΨΑΧΧΙ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΕΡΑΤC
 20 ΝΤΠΑΡΘΕΝΟC ΜΠΟΥΟΕΙΝ· ΑΥΩ ΨΑΡΕ ΤΠΑΡΘΕΝΟC Μ-
 ΠΟΥΟΙΝ ΑΥΩ ΤΕΚΡΙΤΗΣ ΕΤΜΜΑΥ· ΨΑC† ΝΤΕΨΥΧΗ
 ΕΤΜΜΑΥ ΕΤΟΟΤϢ ΝΟΥΑ ΝΝΕCΠΑΡΑΛΗΜΠΤΗΣ· ΑΥΩ
 ΨΑΡΕ ΠΕCΠΑΡΑΛΗΜΠΤΗΣ ΨΑΧΝΟΧC ΕΤΕCΦΑΙΡΑ ΝΑΙΩΝ

1 Π̄ in upper left-hand margin at beginning of quire.

4 MS ΜΝ ΠCΩΜΑ; read ΜΠCΩΜΑ.

6 MS originally ΕΨΩΠΕ; Ε erased.

23 MS ΠΑΙΩΝ; read ΝΝΑΙΩΝ.

it, she gives it to one of her *paralemptai*. And her *paralempetes* brings it and casts it into a *body*, and it does not come forth from the *changes* of the *body*¹ before it has done the last *cycle*.' Now concerning this word, my Lord, thou hast once said to us: 'Agree with thine enemy *whilst* thou art upon the way with him, *lest* thy enemy hand thee to the *judge*, and the *judge* hand thee to the *officer*, and the *officer* cast thee into the prison, and thou dost not come forth from that place before thou hast given the last *farthing*' *. Concerning this, the word is *clear*: every *soul* which comes forth from the *body*, and proceeds upon the way with the *spirit counterpart* and does not find the *mystery* of the releasing of all the *seals* and all the bonds, so that it releases itself from the *spirit counterpart* which is bound to it, that *soul* which has not received *mysteries* in the light and has not found the *mysteries* of the releasing of² the *spirit counterpart* which is bound in it, *now* if it does not find it, the *spirit counterpart* takes that *soul* to the presence of the *Virgin* of the Light. And that *Virgin* of the Light and *judge* gives that *soul* into the hands of one of her *paralemptai*, and her *paralempetes* casts it into the *sphere* of the aeons, |

* cf. Mt. 5.25, 26

¹ (4) of the body; MS: and the body.

² (17) releasing of; Schmidt: releasing from.

ΑΥΩ ΜΕΣΓΙ' ΕΒΟΛ ΖΝ ΜΜΕΤΑΒΟΛΗ ΜΠCΩΜΑ· ΕΜΠC-
 ΜΠ2ΛΕ ΝΚΥΚΛΟC ΕΤΗΠ' ΕΡΟC· ΠΑΪ ΟΥΝ ΠΑΧΟΕΙC ΠΕ
 ΠΜΕ2ΥΤΟΟΥ ΝΝΟΗΜΑ:

ΑCΩΠΕ CΕ ΝΤΕΡΕ ΙC CΩΤΜ ΕΝΕΪΩΛΧΕ ΕCΧΩ Μ-
 5 ΜΟΟΥ ΝCΙ ΜΑΡΙΑ· ΠΕΧΛΑΥ ΧΕ ΕΥΓΕ ΤΠΑΝΜΑΚΑΡΙΟC
 ΜΑΡΙΑ ΤΕΠΝΙΚΗ· ΝΑΪ ΝΕ ΝΒΩΛ ΕΒΟΛ ΝΝΩΛΧΕ ΝΤΑΪ-
 ΧΟΟΥ· ΑCΟΥΩ2Μ ΝCΙ ΜΑΡΙΑ ΠΕΧΛΑC ΧΕ ΠΑΧΟΕΙC·
 ΑΙΤΙ ΤΩΙΝΙ ΜΜΟΚ ΕΒΟΛ ΓΑΡ ΧΕ ΧΙΝ ΤΕΝΟΥ ΕΪΝΑ2Ι- [C^o]
 ΤΟΟΤ ΕΩΝΤΚ Ε2ΩΒ ΝΙΜ ΖΝ ΟΥΩΡΧ· ΕΤΒΕ ΠΑΪ ΟΥΝ
 10 ΠΑΧΟΕΙC ΑΡΙ2ΑΡΩ2ΗΤ ΝΜΜΑΝ ΝΓCΩΛΠ ΝΑΝ ΕΒΟΛ Ν-
 2ΩΒ ΝΙΜ' ΕΤΝΝΑΩΝΤΚ ΕΡΟΟΥ· ΕΤΒΕ ΘΕ 2ΩΩΥ ΕΡΕ
 ΝΑCΝΗΥ ΝΑΚΗΥCCE ΜΠΓΕΝΟC ΝΤΜΝΤΡΩΜΕ ΤΗΡC· ΝΑΪ
 ΔΕ ΝΤΕΡΕCΧΟΟΥ ΜΠCΩΡ· ΑCΟΥΩ2Μ 2ΩΩΥ ΝCΙ ΠCΩ-
 ΤΗΡ ΠΕΧΛΑΥ ΝΑC ΕCΩΟΟΠ ΖΝ ΟΥΝΟC ΝΝΑ' Ε2ΟΥΝ
 15 ΕΡΟC· ΧΕ 2ΑΜΗΝ 2ΑΜΗΝ ΤΧΩ ΜΜΟC ΝΗΤΝ ΧΕ ΟΥ-
 ΜΟΝΟΝ ΤΝΑCΩΛΠ ΝΗΤΝ ΕΒΟΛ Ν2ΩΒ ΝΙΜ ΕΤΕΤΝΑΩΙΝΕ
 ΝCΩΟΥ· ΑΛΛΑ ΧΙΝ ΤΕΝΟΥ ΟΝ ΤΝΑCΩΛΠ ΝΗΤΝ ΕΒΟΛ
 Ν2ΕΝΚΟΟΥΕ ΝΑΪ ΕΤΕ ΜΠΕΤΝΝΟΪ ΜΜΟΟΥ ΕΩΙΝΕ Ν-
 CΩΟΥ· ΝΑΪ ΕΤΕ ΜΠΟΥΑΛΕ ΕΧΜ Π2ΗΤ ΝΡΡΩΜΕ· ΝΑΪ
 20 ΕΤΕ ΝCΕCΟΟΥΝ ΜΜΟΟΥ ΑΝ ΝCΙ ΝΚΕΝΟΥΤΕ ΤΗΡΟΥ
 ΕΤ2Ν ΝΡΩΜΕ· ΤΕΝΟΥ CΕ ΟΥΝ ΝΤΟ ΜΑΡΙΑ ΩΙΝΕ ΝCΑ
 ΠΕΤΕΡΕΩΙΝΕ ΝCΩΥ ΑΥΩ ΑΝΟΚ ΤΝΑCΟΛΠC ΝΕ ΕΒΟΛ [C^o^b]
 Ν2Ο ΜΝ 2Ο ΑΧΝ ΠΑΡΑΒΟΛΗ· ΑCΟΥΩ2Μ ΔΕ ΝCΙ ΜΑΡΙΑ
 ΠΕΧΛΑC ΧΕ ΠΑΧΟΕΙC ΕΪΕ ΕΩΑΡΕ ΝΒΑΠΤΙCΜΑ ΚΑΝΟΒΕ
 25 ΕΒΟΛ ΝΑΩ ΝΤΥΠΟC· ΑΪCΩΤΜ ΕΡΟΚ ΕΚΧΩ ΜΜΟC·

8 MS ΤΩΙΝΙ; read ΤΩΙΝΕ.

and it does not come forth from the *changes* of the *body* until it has done the last *cycle* allotted to it. *Now* this, my Lord, is the fourth *thought*."

114. Now it happened when Jesus heard these words which Maria spoke, he said: "*Excellent*, thou *all-blessed* Maria, thou *spiritual one*. This is the interpretation of the words which I have said."

Maria answered and said: "My Lord, *yet* (further) I question thee, *for* from this time I will proceed to question thee on all things with assurance. Because of this *now*, my Lord, be compassionate to us and reveal to us all things about which we will question thee, for the sake of the manner in which my brothers will *preach* to the whole *race* of mankind."

But when she had said these things to the Saviour, the Saviour himself answered and said to her with great mercy towards her: "*Truly, truly*, I say to you, *not only* will I reveal all things to you about which you question, *but* from this time I will also reveal to you other things about which you did not *understand*, to question them, which have not arisen in the hearts of men*, which all the gods which are among men also do not know. *Now* at this time thou, Maria, question what thou dost question, and I will reveal it to thee face to face without *parable*."

115. Maria *however* answered and said: "My Lord, in what *type* do *baptisms* forgive sins? I have heard thee saying: |

* cf. 1 Cor. 2.9

- κε ψαρε ν̄λιτοϋργος ν̄εριναιος ψαγακολοϋθει
 ν̄σα τεψγχη εϋο μ̄μν̄τρε ερος ν̄νοβε nim ετ̄σειρε
 μ̄μοοϋ κεκας εϋεσοοζε μ̄μος 2̄ν νεκρις· τε-
 νοϋ δε οϋν παχοεις· ψαρε μ̄μϋστηριον ν̄νβαπ-
 5 τισμα· ψαγchwτε εβολ ν̄ννοβε ετ̄ντοοτοϋ ν̄ν-
 λιτοϋργος ν̄εριναιος· κε ν̄τοοϋ μεν ψαγρ̄πεϋ-
 ωβ̄ω· τενοϋ δε οϋν παχοεις χω ερον μ̄πτϋπος
 εψαγκανοβε εβολ· αλλα τ̄νοϋωω εειμε εροοϋ
 2̄ν οϋωρ̄χ· αϋοϋωωβ̄ δε ν̄σι πσωτηρ πεχαϋ μ̄-
 10 μαρια κε καλωσ μεν αχοος· ν̄λιτοϋργος μεν-
 τοιγε ν̄τοοϋ νε εψαγρ̄μ̄ν̄τρε ν̄νοβε nim· αλλα
 ὡαγδω ον 2̄ν νεκρις εγαμαστε ν̄νεψγχοοϋε· ^{coa}
 εϋσοοζε ν̄νεψγχοοϋε τηροϋ ν̄ρρεϋρ̄νοβε· ναϊ
 ετε μ̄ποϋχι-μϋστηριον· αϋω ψαγκατεχε μ̄μοοϋ
 15 2̄ν νεχαος εϋκολλαζε μ̄μοοϋ· αϋω μερε (ν̄λιτοϋρ-
 γος) ν̄εριναιος ετ̄μμαϋ μεϋδ̄μ̄δ̄ομ' ες̄ν-νεχαος
 εβολ ετρεϋει' εντασις ετ̄πιπσαζε ν̄νεχαος ν̄σε-
 σοοζε ν̄νεψγχοοϋε ετ̄νηϋ εβολ 2̄ν ν̄τοπος ετ-
 μ̄μαϋ· τενοϋ δε νεψγχοοϋε, ερ̄χι-μϋστηριον
 20 οϋκ εζεστι ετρεϋβιαζε μ̄μοοϋ ν̄σεχιτοϋ εβολ
 2̄ν νεχαος· κε εϋεσοοζε μ̄μοοϋ ν̄σι ν̄λειτοϋρ-
 γος ν̄εριναιος· αλλα ψαρε ν̄λιτοϋργος ν̄εριναιος
 ψαγσοοζε ν̄νεψγχοοϋε ν̄ρρεϋρ̄νοβε· ν̄σεαμαστε
 ν̄ναϊ ετε μ̄ποϋχι-μϋστηριον ναϊ εψαγν̄τοϋ εβολ

14 MS originally αγκατεχε; ω inserted above.

15 MS ν̄λιτοϋργος omitted.

‘The *erinaioi ministers* accompany the *soul*, and they are witnesses to it of all the sins which it commits, so that they may reprove it in the *judgments*’. Now at this time, my Lord, do the *mysteries* of the *baptisms* wipe out the sins which are in the hands of the *erinaioi ministers*, so that they forget them? Now at this time, my Lord, tell us the *type* how they forgive, *but* we wish to know it with assurance.”

The *Saviour* answered *however*, he said to Maria: “*Well* hast thou spoken. The *ministers* certainly are those who witness to all sins. *But* they remain in the *judgments* as they seize the *souls* and reprove all the *souls* of sinners, who have not received *mysteries*. And they *restrain* them in the *Chaos(es)*, *punishing* them. And those *erinaioi* (ministers) are not able to pass out from the *Chaos(es)* to come to the *ranks* which are above the *Chaos(es)*, and to reprove the *souls* which come forth from those *places*. Now at this time it is *not permitted* that the *souls* which have received *mysteries* should *suffer violence*, and be taken into the *Chaos(es)*, so that the *erinaioi ministers* reprove them. *But* the *erinaioi ministers* reprove the *souls* of sinners, and they detain those who have not received *mysteries*, who are brought forth from | the *Chaos(es)*. But the *souls* which have received

2N NEKΛOC · NEΨYXOOY E NTOOY EPXH-MYCTHPION
 MNTOY-ZWB ECOOZE MMOOY XE MEYEI' EBOΛ 2N
 NEY'TOΠOC AYΩ ON EYΩANEI' MEYEWOMOM EΛZE- COA^b
 PATOY EPOOY · ΠHNN PΩ MEYEWXITOY EBOΛ 2N NE-
 5 XΛOC ETMMAY · CWTM ON TAXΩ EPWTN MPWAXE
 2N OYALLHΘIA XE EΩAPE ΠMYCTHPION MPBAPTICMA
 KANOVE EBOΛ NAW NTYΠOC · TENOY OE OYN EP-
 WAN NEΨYXOOY E PNOBE ETI EYIZXM PKOCMOCT ·
 WAYEI' MENTOIGE NBI NΛITOYPTOC NEPINAIOCT · NCEP-
 10 MNTP E NNOBE NIM' ETETE TEΨYXH EIRE MMOOY · XE
 MHΠOC PΩ NCEEI' EBOΛ 2N NTOΠOC NTE NEKΛOC ·
 XEKACT EYECOOZE MMOC 2N NEKPICIC NA'I ETΠBOΛ
 NNEKΛOC XEKACT EYECOOZE MMOC · AYΩ WAPE
 ΠANTIMIMON MPNNA WΛCPMNTPE NNOBE NIM' ETCNAAAY
 15 NBI TEΨYXH XEKACT ZWOC EYECOOZE MMOC 2N NE-
 KPICIC NA'I ETΠBOΛ NNEKΛOC · OYMONON XE CPMMNTPE
 MMOOY · AΛΛA NOBE NIM NTE NEΨYXOOY E WΛCΦPA-
 ΓIZE NNNNOBE NCTOOY EZOYN ETEΨYXH · XEKACT [COB]
 EP E NAPXΩN THPOY NPPECPNNOBE NNEKPICIC EYE-
 20 COYWNOC XE OYΨYXH NPECPNNOBE TE · AYΩ XE
 EYEEIME ETHPE NNNNOBE NTACAAAY EBOΛ 2N NECΦPA-
 TIC NTACTO OY EP OC NBI ΠANTIMIMON MPNNA XEKACT
 EYEKOLAZE MMOC KATA T HPE NNNNOBE NTACAAAY ·
 TA'I TE OE EΩAYAACT MΨYXH NIM NPECPNNOBE · TE-
 25 NOY OE PETNAXI NMMYCTHPION NNBAPTICMA WAPE

13 XEKACT EYECOOZE MMOC better omitted.

15 MS ZWOC ; read ZWΩC.

19 MS NPPECPNNOBE NNEKPICIC ; read NNEKPICIC NPPECPNNOBE.

mysteries, they cannot reprove because they do not come forth from their *places*. And also when they come, they are not able to stand against them, and *furthermore* they are not able to take them into those *Chaos(es)*.

Hear, moreover, and I will say the word to you in *truth* in which *type* the *mystery* of the *baptism* forgives sins. Now at this time, when the *souls* commit sin while they are *still* in the *world*, the *erinaioi* ministers are *certain* to come and they bear witness to all the sins which the *soul* commits, *lest* they come forth from the *places* of the *Chaos*, so that they reprove it in the *judgments* which are outside the *Chaos*¹. And the *spirit counterpart* bears witness to all the sins which the *soul* commits, so that it also reproves it in the *judgments* which are outside the *Chaos(es)*. *Not only* does it witness to them, *but* — all the sins of the *souls* — it *seals* the sins and fixes them within the *soul*, so that all the *archons* of the *judgments* of sinners recognise that it is a sinful *soul*, and so that they know the number of the sins which it has committed, by means of the *seals* which the *spirit counterpart* has fixed to it, so that they should *punish* it *according to* the number of the sins which it has committed. Thus is it done to all sinful *souls*.

Now at this time, he who will receive the *mysteries* of the *baptisms*, | the *mysteries*² of those things are a great

¹ (13) dittography omitted; MS : reprove it in the ... chaos so that they reprove it.

² (299.1) mysteries; Schmidt : mystery.

ἡμῦστηριον ἡνετῆμαλῷ ψαχψωπε ἡοῦνοσ ἡκωστ
 εἰναλῷτ εματε ἡσαβε ἡρεκ2-ἡνοβε· λῷψ ψαχβωκ
 ε2οῦν ετεψῡχη 2ἡ οὔπεθην' ἡχοῦωμ ε2οῦν ἡσα
 ἡνοβε τηροῦ· ναῖ ἡταχτο6οῦ ε2οῦν ερος ἡσι
 5 παντιμιμον ἡπῆα· λῷψ εψαανοῦψ εχκαθαριζε ἡ-
 ἡνοβε τηροῦ ναῖ ἡταχτο6οῦ ερος ἡσι παντιμιμον
 ἡπῆα ψαχβωκ ον ε2οῦν επσωμα 2ἡ οὔπεθην' [cog^b]
 ἡαδιωκε ἡσα ἡαδιωκητης τηροῦ 2ἡ οὔπεθην' ἡ-
 πορχοῦ εψα ἡπμερος ἡπσωμα· ψαχδιωκε γαρ
 10 ἡσα παντιμιμον ἡπῆα ἡν τμοιρα· ἡχπορχοῦ ἡσα-
 βολ ἡτ6ομ ἡν τεψῡχη ἡχκαλῷ 2ἡπσα ἡπσωμα·
 2ωστε παντιμιμον ἡπῆα ἡν τμοιρα ἡν πσωμα·
 ψαχπορχοῦ εῡμερος· τεψῡχη 2ωωч ἡн τ6ομ
 ψαχπορχοῦ εκεμερος· πμῡστηριον 2ωωч ἡпβαп-
 15 тисма ψαχ6ω 2ἡ τεῡμηге ἡпеснаῡ· ἡч6ω εч-
 пωрх ἡмооῡ εнеуернῡ· χεкас εчетввооῡ ἡч-
 каθариζε ἡмооῡ χε ἡнеуχω2ἡ εβολ 2ἡ ὅγλη·
 тenoῡ 6ε οῡн μαρια таῖ τε ὅε εψаре ἡμῡστη-
 рιον ἡпваптисма канове εβολ· λῷψ ἡн аномia
 20 ним·

ναῖ 6ε ἡтереχχοоῡ ἡσι πсωтнр пexач ἡнечма-
 онтнс· χε тетἡноῖ χε εῖψαχε ἡммнтἡ ἡαψ ἡ2ε·
 асчo6с εβολ ἡσι μαρια пexас χε сε пaxoεic 2ἡ cog
 οῡме †акривазе ἡса ψαχε ним' еткxω ἡмооῡ·
 25 етве пψахе οῡн ἡпкω εβολ ἡпἡноβε ἡтакχοоч
 ерон ἡпιοуоеῡ 2ἡ οὔπαρβολη εκxω ἡмос χε
 ἡтаῖε' εноуχε ἡоуκω2т ε2раῖ εхм пка2· λῷψ

1 MS ἡμῡστηριον . . . ψαχψωπε; read ἡμῡστηριον . . . ψαχ'ψωπε.

and wise fire which is very powerful and burns sins. And it goes¹ secretly into the *soul* and consumes all the sins which the *spirit counterpart* has fixed within it. And when it has finished *purifying* all the sins which the *spirit counterpart* fixed in it, it goes also into the *body* secretly and it *pursues* all the *persecutors* secretly. And it separates them to the side of the *part* of the *body*. For it pursues the *spirit counterpart* and the *destiny* and separates them out of the power and the *soul*, and places them upon the side of the *body*, so that it separates the *spirit counterpart* and the *destiny* and the *body* to one *part*. The *soul*, on the other hand, and the power, it separates to another *part*. The *mystery* of the *baptism* remains in the midst of the two and continues to separate them from one another, so that it makes them pure, and *purifies* them so that they are not defiled with *matter*. Now at this time, Maria, this is the manner in which the *mysteries* of the *baptisms* forgive sins and all *iniquities*."

116. Now when the *Saviour* had said these things, he said to his *disciples*: "Do you *understand* in what manner I am speaking with you?"

Maria sprang up and said: "Yes, my Lord, in truth I *understand thoroughly* every word which thou dost speak. Now concerning the discourse on the forgiveness of sins, thou didst speak to us once in a *parable*, saying: 'I have come to cast fire upon the earth'*; and | also: 'What will

* cf. Lk. 12.49

¹ (2, 7) it goes; lit. they go.

ON OY ΠΕΤΟΥΑΩ⁴ ΝCΑ ΤΡΕЧМОУ?· ΑΥΩ ON ΑΚΠΟΡ³
 ΕΒΟΛ ΦΑΝΕΡΩC ΕΚΧΩ ΜΜΟC ΧΕ ΟΥΝΤΑΙ ΟΥΒΑΠΤΙC-
 ΜΑ ΜΜΑΥ ΕΒΑΠΤΙΖΕ ΝΖΗΤ⁴· ΑΥΩ ΝΑΩ ΝΖΕ ΤΝΑΛΝΕΧΕ
 ΩΑΝΤ⁴ΧΩΚ' ΕΒΟΛ· ΕΤΕΤΝΜΕΕΥΕ ΧΕ ΝΤΑΙΕΙ' ΕΝΟΥΧΕ
 5 ΝΟΥΕΙΡΗΝΗ ΕΧΜ ΠΚΑΖ· ΜΜΟΝ· ΑΛΛΑ ΟΥΠΩΡ³ ΠΕ
 ΝΤΑΙΕΙ' ΕΝΟΥΧΕ ΜΜΟC· ΧΙΝ ΤΕΝΟΥ ΓΑΡ ΟΥΝ-ΤΟΥ
 ΝΑΩΠΕ ΖΝ ΟΥΗΙ ΝΟΥΩΤ· ΟΥΝ-ΩΟΜΝΤ ΝΑΠΩΩ
 ΕΧΝ CΝΑΥ· ΑΥΩ CΝΑΥ ΕΧΝ ΩΟΜΝΤ· ΠΑΙ ΠΑΧΟΕΙC
 ΠΕ ΠΩΑΧΕ ΝΤΑΚΧΟΟC ΦΑΝΕΡΩC· ΠΩΑΧΕ ΜΕΝ ΝΤ-
 10 ΑΚΧΟΟC ΧΕ ΝΤΑΙΕΙ' ΕΝΟΥΧΕ ΝΟΥΚΩΖΤ ΕΧΜ ΠΚΑΖ·
 ΑΥΩ ΟΥ ΠΕΤΟΥΑΩ⁴ ΝCΑ ΤΡΕЧМОУ?· ΕΤΕ ΠΑΙ (ΠΕ) ^{cor^b}
 ΠΑΧΟΕΙC ΧΕ ΑΚΕΙΝΕ ΝΜΜΥCΤΗΡΙΟΝ ΝΤΕ ΝΒΑΠΤΙCΜΑ
 ΕΠΚΟCΜΟC· ΑΥΩ ΟΥ ΠΕΤΕΖΝΑΚ' ΝCΑ ΤΡΕЧΟΥΩΜ'
 ΕΖΟΥΝ ΝCΑ ΝΝΟΒΕ ΤΗΡΟΥ ΝΤΕΨΥΧΗ ΝΨΚΛΘΑΡΙΖΕ
 15 ΜΜΟΟΥ· ΑΥΩ ON ΜΝΝCΩC ΑΚΠΟΡ³ ΕΒΟΛ ΦΑΝΕΡΩC
 ΕΚΧΩ ΜΜΟC· ΧΕ ΟΥΝΤΑΙ ΟΥΒΑΠΤΙCΜΑ ΜΜΑΥ ΕΒΑΠ-
 ΤΙΖΕ ΝΖΗΤ⁴· ΑΥΩ¹ ΝΑΩ ΝΖΕ ΤΝΑΛΝΕΧΕ ΖΕΩC ΩΑΝΤ⁴-
 ΧΩΚ' ΕΒΟΛ· ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΝΓΝΑΩ ΑΝ ΖΜ ΠΚΟCΜΟC
 ΖΕΩC ΩΑΝΤΕ ΝΒΑΠΤΙCΜΑ ΧΩΚ' ΝCΕΚΛΘΑΡΙΖΕ ΝΝΕ-
 20 ΨΥΧΟΟΥΕ ΝΤΕΛΙΟC· ΑΥΩ ON ΠΩΑΧΕ ΝΤΑΚΧΟΟC
 ΕΡΟΝ ΜΠΙΟΥΟΕΙΩ ΧΕ ΕΤΕΤΝΜΕΕΥΕ ΧΕ ΝΤΑΙΕΙ' Ε-
 ΝΟΥΧΕ ΝΟΥΕΙΡΗΝΗ ΕΧΜ ΠΚΑΖ· ΜΜΟΝ· ΑΛΛΑ ΟΥΠΩΡ³

1 MS ΑΚΠΟΡ³; read ΑΚΠΟΡ³4.

11 MS ΠΕ omitted.

I except that it burns?' * ¹ And also thou hast *clearly* distinguished, saying: 'I have a *baptism* to be *baptised* with, and how will I *suffer* until it be fulfilled? Do you think that I have come to cast *peace* upon the earth? No, *but* division have I come to cast. *For* from this time five will be in one house, three will be divided against two and two against three' ². This, my Lord, is the word which thou hast said *clearly*. Moreover, the word which thou didst say: 'I have come to cast fire upon the earth and what will I except that it burns?' ³ is this, my Lord: thou hast brought into the *world* the *mysteries* of *baptism*, and what pleases thee except that it (the baptism) ³ consumes all the sins of the *soul* and *purifies* them? And also after this thou hast distinguished *clearly*, saying: 'I have a *baptism* to be *baptised* with and how will I *suffer* until it be fulfilled?' ⁴; that is: thou will not remain in the *world* until the *baptisms* are completed and the *perfect souls* are *purified*. And furthermore the word which thou didst say to us once: 'Do you think that I have come to cast *peace* upon the earth? No, *but* |

* cf. Lk. 12.49

² cf. Lk. 12.50-52

³ cf. Lk. 12.49

⁴ cf. Lk. 12.50

¹ (1, 11) except that it burns; Schmidt: that it burns.

² (6-8) cf. GTh 84.

³ (13) except that it (the baptism) consumes; Schmidt: except that they consume; Till: is that they consume.

πε ν̄ταῖει' ενοῦχε μ̄μοϣ· χε χιν τενοῦ γαρ οὔν-
 ·τοῦ ναψωπε ζ̄ν οὔνῑ ν̄οῦωτ· οὔν-ψομ̄ντ̄ να-
 πωψ εχ̄ν̄ σναγ· αγω σναγ εχ̄ν̄ ψομ̄ντ̄· ετε παῖ
 πε πμῡστηριον ν̄ν̄βαπτισμᾱ ** ν̄τακ̄ν̄τ̄χ̄ επκοσμος· [cōλ]

5 εαϣ̄ρ-οὔπωρ̄χ̄ ρ̄αῖ ζ̄ν̄ ν̄σωμᾱ ν̄τε πκοσμος εβολ
 χε παντιμιμον̄ μ̄π̄νᾱ μ̄ν̄ πσωμᾱ μ̄ν̄ τμοιρα· αϣ-
 πορχοῦ εὔμερος· τεψ̄γχῑ ζωωσ̄ μ̄ν̄ τ̄σ̄ομ' αϣ-
 πορχοῦ εκεμερος· ετε παῖ πε χε οὔν-ψομ̄ντ̄
 ναπωψ εχ̄ν̄ σναγ αγω σναγ εχ̄ν̄ ψομ̄ντ̄·

10 ναῖ δε ν̄τερεσχοοῦ ν̄βῑ μαριᾱ πεχαϣ̄ ν̄βῑ πσω-
 τηρ χε εὔγε τεπ̄νικη̄ ν̄ζ̄ιλικρινεσ̄ ν̄οῦοειν̄ μαριᾱ
 παῖ πε πβωλ̄ εβολ̄ μ̄π̄ωαχε· ασοῦωζ̄μ̄ ον̄ ν̄βῑ μα-
 ριᾱ πεχας̄ χε παχοεισ̄ ετῑ ον̄ εῖναοῦωζ̄ ετοοτ'
 εψ̄ινε̄ μ̄μοκ· τενοῦ δε παχοεισ̄ ανεχε̄ μ̄μοῖ̄ εῖ-
 15 ψ̄ινε̄ μ̄μοκ· εις̄ζηhtē μεν̄ ζ̄ν̄ οὔπαρρησιᾱ ανειμε̄
 επῑτυποσ̄ εψ̄αρε̄ ν̄βαπτισμᾱ κανοβε̄ εβολ· τενοῦ
 ζωωϣ̄ πμῡστηριον̄ μ̄π̄εῖψομ̄ντ̄ ν̄χωρημᾱ· μ̄ν̄ μ̄μῡς-
 τηριον̄ μ̄π̄εῖψορ̄π̄ μ̄μῡστηριον· μ̄ν̄ μ̄μῡστηριον̄ μ̄πι-
 ατ̄ωαχε̄ εροϣ· εψ̄αγκανοβε̄ εβολ̄ ν̄αψ̄ ν̄τυποσ· [cōλ^b]

20 εψ̄αγκω̄ εβολ̄ μ̄π̄τυποσ̄¹ ν̄ν̄βαπτισμᾱ χ̄ν̄ μ̄μον·
 αϣοῦωψ̄ ον̄ ν̄βῑ πσωτηρ̄ πεχαϣ̄ χε̄ μ̄μον· αλλᾱ
 μ̄μῡστηριον̄ τηροῦ μ̄π̄ωομ̄ντ̄ ν̄χωρημᾱ εψ̄αγκω̄
 εβολ̄ ζ̄ν̄ τεψ̄γχῑ· αγω ν̄τοποσ̄ τηροῦ ν̄τε ν̄αρ-

17 MS πμῡστηριον; read μ̄μῡστηριον.

22 MS εῖπ̄ωομ̄ντ̄ probably originally μ̄π̄ωορ̄π̄; ρ̄π̄ erased, and altered by later hand to εῖπ̄τ̄.

23 MS ζ̄ν̄ τεψ̄γχῑ αγω ν̄τοποσ̄ τηροῦ; read ν̄τεψ̄γχῑ ζ̄ν̄ ν̄τοποσ̄ τηροῦ.

division have I come to cast. *For* from this time five will be in one house, three will be divided against two and two against three’*. This is the *mystery* of the *baptisms* which thou hast brought¹ into the *world*, and it has made a separation in the *bodies* of the *world*, because it has separated the *spirit counterpart* and the *body* and the *destiny* into one *part*. The *soul* on the other hand and the power, it has separated into another *part*. That is, there will be three divided against two and two against three.”[□]

When Maria had said these things, *however*, the *Saviour* said to her: “*Excellent*, thou *spiritual* one of *pure* light, Maria. This is the interpretation of the discourse”.

117. Maria answered again and said: “My Lord, *yet* again will I continue to question thee. Now at this time, my Lord, *suffer* me that I question thee. Behold, we have recognised *openly* the *type* in which the *baptisms* forgive sins. Now also the *mysteries*² of these three *spaces* and the *mysteries* of this First *Mystery* and the *mysteries* of the Ineffable: in what *type* do they forgive sins? Do they forgive in the *type* of the *baptisms* or not?”

The *Saviour* answered again and said: “No, *but* all the *mysteries* of the three *spaces* forgive the *soul* in all the *places* of the *archons* | for all the sins which the *soul* has

* cf. Lk. 12.51, 52

□ cf. Lk. 12.52

¹ (3, 4) this is the mystery ... which thou hast brought; Schmidt: thou hast brought the mystery ...

² (17) mysteries; MS: mystery.

ΧΩΝ Ν̄Ν̄ΝΟΒΕ ΤΗΡΟΥ Ν̄ΤΑΣΑΛΥ Ν̄ΒΙ ΤΕΨΥΧΗ ΧΙΝ
 Ν̄ΨΟΡ̄Π̄ ΨΑΥΚΑΛΥ ΝΑΣ ΕΒΟΛ· ΑΥΩ ΟΝ ΨΑΥΚΩ ΕΒΟΛ
 Ν̄Ν̄ΝΟΒΕ ΕΤ̄C̄ΝΑΛΛΥ Μ̄Ν̄ΝC̄Α ΝΑΪ· ΖΕΩC ΨΑ ΠΕΟΥ-
 ΟΕΙΩ ΕΤΕΡΕ ΠΟΥΑ ΠΟΥΑ Ν̄Μ̄ΜΥCΤΗΡΙΟΝ ΝΑΛΜΑΣΤΕ
 5 ΨΑΡΟC· ΝΑΪ †ΝΑΧΩ ΕΡΩΤ̄Ν̄ Μ̄ΠΕΥΟΕΙΩ ΕΡΕ ΠΟΥΑ
 ΠΟΥΑ Ν̄Μ̄ΜΥCΤΗΡΙΟΝ ΝΑΛΜΑΣΤΕ ΨΑΡΟC· ΖΡΑΪ Ζ̄Μ̄
 ΠCΩΡ ΕΒΟΛ Μ̄ΠΤΗΡ̄C̄· ΑΥΩ ΟΝ ΠΜΥCΤΗΡΙΟΝ Μ̄Π-
 ΨΟΡ̄Π̄ Μ̄ΜΥCΤΗΡΙΟΝ· Μ̄Ν̄ Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΙΛΤΨΑΧΕ
 ΕΡΟC ΕΨΑΥΚΩ ΕΒΟΛ Ν̄ΤΕΨΥΧΗ Ζ̄Ν̄ Ν̄ΤΟΠΟC ΤΗΡΟΥ
 10 Ν̄ΤΕ Ν̄ΑΡΧΩΝ· ΝΟΒΕ ΝΙΜ' Μ̄Ν̄ ΑΝΟΜΙΑ ΝΙΜ' Ν̄ΤΑΣΑΛΥ
 Ν̄ΒΙ ΤΕΨΥΧΗ· ΑΥΩ ΟΝ ΧΕ ΨΑΥΚΑΛΥ ΤΗΡΟΥ ΝΑΣ
 ΕΒΟΛ· ΑΛΛΑ ΜΕΥΕΠ-ΝΟΒΕ ΕΡΟC ΧΙΝ ΠΕΪΝΑΥ ΖΕΩC C̄ΟΕ
 ΨΑΕΝΕZ Ν̄ΕΝΕZ· ΕΤΒΕ ΤΔΩΡΕΑ Μ̄ΠΝΟC Μ̄ΜΥCΤΗΡΙΟΝ
 ΕΤ̄Μ̄ΜΑΥ· Μ̄Ν̄ ΠΕΥΕΟΟΥ ΕΤΝΑΨΩC ΕΜΑΨΟ ΕΜΑΨΟ·
 15 ΝΑΪ C̄Ε Ν̄ΤΕΡΕCΧΟΟΥ Ν̄ΒΙ ΠCΩΤΗΡ ΠΕΧΛΑ Ν̄ΝΕC-
 ΜΑΘΗΤΗΣ ΧΕ ΤΕΤ̄Ν̄ΝΟΪ ΧΕ ΕΪΨΑΧΕ Ν̄Μ̄ΜΗΤ̄Ν̄ ΝΑΨ
 Ν̄ΖΕ· ΑCΟΥΩΨ̄Β̄ ΟΝ Ν̄ΒΙ ΜΑΡΙΑ ΠΕΧΛΑC ΧΕ C̄Ε ΠΑΧΟ-
 ΕΙC· ΑΪΟΥΩ ΕΪΖΑΡΠΑΖΕ Ν̄ΨΑΧΕ ΝΙΜ' ΕΤ̄Κ̄ΧΩ Μ̄ΜΟΟΥ·
 ΤΕΝΟΥ C̄Ε ΟΥΝ ΠΑΧΟΕΙC ΕΤΒΕ ΠΨΑΧΕ ΕΤ̄Κ̄ΧΩ Μ̄-
 20 ΜΟC ΧΕ ΨΑΡΕ Μ̄ΜΥCΤΗΡΙΟΝ ΤΗΡΟΥ Μ̄ΠΨΟΜ̄ΝΤ̄ Ν̄ΧΩ-
 ΡΗΜΑ ΨΑΥΚΑΝΟΒΕ ΕΒΟΛ· ΑΥΩ Ν̄C̄ΕΖΩΒ̄C̄ ΕΒΟΛ' ΕΧ̄Ν̄
 ΝΕΥΑΝΟΜΙΑ· Ν̄ΤΑCΠΡΟΦΗΤΕΥΕ ΟΥΝ Μ̄ΠΙΟΥΟΕΙΩ ΖΑ
 ΠΕΪΨΑΧΕ Ν̄ΒΙ ΔΑΥΕΙΑ' ΠΕΠΡΟΦΗΤΗΣ· ΕCΧΩ Μ̄ΜΟC·
 ΧΕ ΝΑΪΑΤΟΥ Ν̄ΝΕΝΤΑΥΚΩ ΕΒΟΛ Ν̄ΝΕΥΝΟΒΕ· Μ̄Ν̄
 25 ΝΕΝΤΑΥΖΩΒ̄C̄ ΕΒΟΛ' ΕΧ̄Ν̄ ΝΕΥΑΝΟΜΙΑ· Ν̄ΤΑCΠΡΟΦΗ-

11 MS ΑΥΩ ΟΝ; read ΑΥΩ (ΟΥΜΟΝ)ΟΝ.

committed from the beginning. They forgive it for them, and also they forgive the sins which it will commit afterwards *up to* the time as far as which each one of the *mysteries* will be powerful. The time, as far as which each one of the *mysteries* will be powerful, I will say to you at the distribution of the All. And again, the *mystery* of the First *Mystery* and the *mysteries* of the Ineffable forgive the *soul* in all the *places* of the *archons* for all the sins and all the *iniquities* which the *soul* has committed. And (not only) do they forgive it for them all, *but* they do not reckon sin to it from this time *until* eternity, because of the *gift* of that great *mystery* and its exceedingly great glories¹."

118. Now when the *Saviour* had said these things, he said to his *disciples*: "Do you *understand* the manner in which I speak to you?"

Maria answered again and said: "Yes, my Lord, I have already *grasped* every word which thou sayest. *Now* at this time, my Lord, concerning the word which thou didst speak: 'All the *mysteries* of the three *spaces* forgive sins and cover over their (the *soul's*) *iniquities*'; *now* about this word David the *prophet prophesied* once, saying: 'Blessed are they whose sins are forgiven, and those whose *iniquities* are covered'*. [*Now* he has *prophesied* | once upon this word].

* Ps. 31.1

¹ (14) its ... glories; lit. their glory.

ΤΕΥΕ' ΟΥΝ ΖΑ ΠΕΪΩΑΧΕ ΜΠΙΟΥΟΕΙΩ· ΑΥΩ ΠΩΑΧΕ coē^b
 ΝΤΑΚΧΟΟЧ ΧΕ ΠΜΥCΤΗΡΙΟΝ ΝΤΕ ΠΩΟΡΠ ΜΜΥCΤΗ-
 ΡΙΟΝ ΜΝ ΠΜΥCΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟЧ ΧΕ ΡΩΜΕ
 ΝΙΜ' ΕΤΝΑΧΙ ΝΜΜΥCΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΟΥΜΟΝΟΝ ΧΕ
 5 ΩΑΥΚΩ ΕΒΟΛ ΝΝΝΟΒΕ ΝΤΑΥΑΑΥ ΧΙΝ ΝΩΟΡΠ· ΑΛΛΑ
 ΜΕΥΡ-ΠΚΕΩΠ' ΡΩ ΕΡΟΟΥ ΧΙΝ ΜΠΕΪΝΑΥ ΩΑΕΝΕ2· ΕΤΒΕ
 ΠΕΪΩΑΧΕ ΟΝ ΝΤΑЧΠΡΟΦΗΤΕΥΕ ΖΑΡΟЧ ΜΠΙΟΥΟΕΙΩ
 Ν6Ι ΔΑΥΕΙΔ' ΕЧΩ ΜΜΟC ΧΕ ΝΑΪΑΤΟΥ ΝΝΕΤΕ Μ-
 ΠΧΟΕΙC ΠΝΟΥΤΕ ΝΑΕΠ-ΝΟΒΕ ΕΡΟΟΥ ΑΝ· ΕΤΕ ΠΑΪ ΠΕ
 10 ΝCΕΝΑΕΠ-ΝΟΒΕ ΕΡΟЧ ΑΝ ΧΙΝ ΠΕΪΝΑΥ· ΝΕΡΧΙ ΝΜΜΥC-
 ΤΗΡΙΟΝ ΜΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ ΜΝ ΝΕΡΧΙ ΝΜΜΥCΤΗ-
 ΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟЧ· ΠΕΧΑЧ ΧΕ ΕΥΓΕ ΤΕΠΝΙΚΗ
 Ν2ΙΛΙΚΡΙΝΕC ΝΟΥΟΕΙΝ ΜΑΡΙΑ ΠΑΪ ΠΕ ΠΒΩΛ ΕΒΟΛ Μ-
 ΠΩΑΧΕ· ΑCΟΥΩ2 ΟΝ ΕΤΟΟΤC Ν6Ι ΜΑΡΙΑ ΠΕΧΑC ΧΕ
 15 ΠΑΧΟΕΙC· ΕΪΕ ΕΡΩΑΝ ΠΡΩΜΕ ΧΙ-ΜΥCΤΗΡΙΟΝ 2Ν Μ-
 ΜΥCΤΗΡΙΟΝ ΜΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ** ΑΥΩ ΟΝ ΝЧΚΟТЧ [coē]
 ΝЧРΝΟΒΕ ΝЧΠΑΡΑΒΑ· ΑΥΩ ΟΝ ΜΝΝCΑ ΝΑΪ ΝЧΚΟТЧ
 ΝЧΜΕΤΑΝΟΪ ΑΥΩ ΝЧΠΡΟCΕΥΧΕ 2М ΠΕЧМΥCΤΗΡΙΟΝ
 ΠΕЧМΥCΤΗΡΙΟΝ CΕΝΑΚΩ ΝΑЧ ΕΒΟΛ ΧΝ ΜΜΟΝ· ΑЧΟΥ-
 20 Ω2М Ν6Ι ΠCΩΤΗΡ ΠΕΧΑЧ ΜΜΑΡΙΑ ΧΕ 2ΑМНН 2ΑМНН
 †ΧΩ ΜΜΟC ΝΗТН ΧΕ ΟΥΟΝ ΝΙΜ ΕΤΝΑΧΙ ΝΜΜΥCΤΗ-
 ΡΙΟΝ ΜΠΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ· ΑΥΩ ΟΝ ΝЧΚΟТЧ ΝЧ-
 ΠΑΡΑΒΑ ΜМНТCНООУC ΝCΟΠ ΑΥΩ ΟΝ ΝЧΜΕΤΑΝΟΪ ІВ
 ΝCΟΠ ΕЧΠΡΟCΕΥΧΕ 2М ΠΜΥCΤΗΡΙΟΝ ΜΠΩΟΡΠ ΜΜΥC-

10 MS ΕΡΟЧ; read ΕΡΟΟΥ.

17 MS ΠЧРНОВЕ; ч inserted above.

23 ΑΥΩ ΟΝ . . . ΝCΟΠ written below in margin.

And the word which thou didst speak : ‘The *mystery* of the First *Mystery* and the *mystery* of the Ineffable, all men who will receive those *mysteries*, *not only* do they forgive the sins which they have committed from the beginning, *but* they also do not reckon them to them from this time for ever’ : concerning this word David once *prophesied* about it, saying : ‘Blessed are they to whom the Lord God does not reckon sin’* ; that is, from this time sins will not be reckoned to those who receive the *mysteries* of the First *Mystery* and who receive the *mysteries* of the Ineffable.”

He said : “*Excellent*, thou *spiritual* one of *pure* light, Maria. This is the interpretation of the discourse.”

Maria continued again and said : “My Lord, if the man receives *mysteries* from the *mysteries* of the First *Mystery* and he turns again and sins and *transgresses*, and again after this he turns and *repents*, and he *prays* in each of his *mysteries*, will he be forgiven or not?”

The *Saviour* answered and said to Maria : “*Truly, truly*, I say to you, everyone who will receive the *mysteries* of the First *Mystery*, and turns again and *transgresses* twelve times, and again he *repents* twelve times and he *prays* in the *mystery* of the First *Mystery*, | he will be forgiven.

* Ps. 31.2

ΤΗΡΙΟΝ ΣΕΝΑΚΩ ΝΑΨ ΕΒΟΛ· ΑΥΩ ΟΝ Ν̄ΣΕΠΑΡΑΒΑ
 Μ̄Ν̄Ν̄ΣΑ Π̄Μ̄Ν̄Τ̄Σ̄ΝΟΟῩΣ̄ Ν̄ΣΟΠ Ν̄ΨΚΟΤΨ Ν̄ΨΠΑΡΑΒΑ Ν̄-
 ΣΕΝΑΚΩ ΝΑΨ ΕΒΟΛ ΑΝ ΨΑΕΝΕΞ· ΕΤΡΕΨΚΟΤΨ ΕΠΕΨ-
 ΜΥΣΤΗΡΙΟΝ ΠΕΨΜΥΣΤΗΡΙΟΝ· ΑΥΩ ΠΑΪ Μ̄Ν̄ΤΨ-ΜΕΤΑ-
 5 ΝΟΙΑ Μ̄ΜΑΥ· ΕΙΜΗΤΙ Ν̄ΨΧΙ Ν̄Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ
 ΕΡΟΨ· ΠΑΪ ΕΨΑΨΝΑ Ν̄ΟΥΟΕΙΨ ΝΙΜ· ΑΥΩ ΟΝ Ν̄ΨΚΩ
 ΕΒΟΛ Ν̄ΟΥΟΕΙΨ ΝΙΜ·

ΑΨΟΥΩΞ ΟΝ ΕΤΟΟΤ̄Σ̄ Ν̄ΒΙ ΜΑΡΙΑ ΠΕΧΑΣ· ΧΕ ΠΑ-
 ΧΟΕΙΣ ΕΨΩΠΕ ΔΕ Ν̄ΤΟΨ Ν̄ΕΡΧΙ Ν̄Μ̄ΜΥΣΤΗΡΙΟΝ Μ̄ΠΙ-
 10 ΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ· ΑΥΩ Ν̄ΣΕΚΟΤΟΥ Ν̄ΣΕΠΑΡΑΒΑ
 ΑΥΩ Ν̄ΣΕΕΪ' ΕΒΟΛ* Ξ̄Ν̄ ΣΩΜΑ ΕΜΠΟΥΜΕΤΑΝΟΪ· ΣΕΝΑ- [CΘΕ^b]
 ΚΛΗΡΟΝΟΜΙ Ν̄Τ̄Μ̄Ν̄Τ̄Ρ̄Ρ̄Ο Ξ̄Ν̄ Μ̄ΜΟΝ· ΧΕ ΑΨΧΙ ΡΩ Ν̄-
 ΤΔΩΡΕΑ Μ̄ΠΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗΡΙΟΝ· ΑΨΟΥΩΞ̄Μ̄ Ν̄ΒΙ ΠΨΩ-
 ΤΗΡ ΠΕΧΑΨ Μ̄ΜΑΡΙΑ· ΧΕ ΞΑΜΗΝ ΞΑΜΗΝ †ΧΩ Μ̄ΜΟΣ
 15 ΝΗΤ̄Ν̄ ΧΕ ΡΩΜΕ ΝΙΜ' ΕΡΧΙ-ΜΥΣΤΗΡΙΟΝ Ξ̄Μ̄ ΠΨΟΡ̄Π̄ Μ̄-
 ΜΥΣΤΗΡΙΟΝ¹ ΕΑΨΠΑΡΑΒΑ Μ̄ΠΨΟΡ̄Π̄ Ν̄ΣΟΠ Μ̄Ν̄ ΠΜΕΞΣΝΑΨ
 Μ̄Ν̄ ΠΜΕΞΨΟΜ̄Ν̄Τ̄ ΑΥΩ ΠΑΪ Ν̄ΨΕΪ' ΕΒΟΛ Ξ̄Ν̄ ΣΩΜΑ ΕΜ-
 Π̄ΨΜΕΤΑΝΟΪ· ΤΕΨΚΡΙCIC ΟΥΟΤ̄Β̄ Ν̄ΞΟΥΟ ΠΑΡΑ ΚΡΙCIC
 ΝΙΜ· ΠΕΨΜΑΝ̄ΨΩΠΕ ΓΑΡ ΠΕ Ξ̄Ν̄ ΤΜΗΤΕ Ν̄Τ̄ΤΑΠΡΟ Μ̄-
 20 ΠΕΔΡΑΚΩΝ Μ̄ΠΚΑΚΕ ΕΤΞΙΒΟΛ· ΑΥΩ Ν̄ΞΑΕ Ν̄ΝΑΪ ΤΗΡΟΥ
 ΨΝΑΨ-ΞΡΟΥΟΥΨΨΨ Ξ̄Ν̄ Ν̄ΚΟΛΑCIC· ΑΥΩ Ν̄ΨΑΝΞΑΛΙCΚΕ
 Ν̄ΨΑΕΝΕΞ· ΧΕ ΑΨΧΙ Ξ̄Ν̄ ΤΔΩΡΕΑ Μ̄ΠΨΟΡ̄Π̄ Μ̄ΜΥΣΤΗ-
 ΡΙΟΝ Μ̄ΠΨΩΩ Ν̄ΞΗΤ̄Σ̄·

ΑΨΟΥΩΞ̄Μ̄ Ν̄ΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΠΑΧ̄'ΟΕΙC ΕΪΕ ΡΩΜΕ
 25 ΝΙΜ' ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ Μ̄ΠΜΥΣΤΗΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ
 ΕΡΟΨ· ΑΥΩ ΑΨΠΑΡΑΒΑ ΑΨΛΟ Ξ̄Ν̄ ΤΕΨΠΙCΤIC· ΑΥΩ ΟΝ

1 MS Ν̄ΣΕΠΑΡΑΒΑ; read Ν̄ΨΠΑΡΑΒΑ.

24 MS originally ΑΨΟΥΩΞ̄Μ̄; Ψ crossed out and C inserted above.

And if he *transgresses* again after the twelfth time and turns and *transgresses*, he will not be forgiven for ever that he should turn to each of his *mysteries*. And this (man) has no *repentance*, *except* he receive the *mysteries* of the Ineffable who is merciful at all times and forgives at ¹ all times."

119. Maria continued again and said: "My Lord, *but* if those who receive the *mysteries* of the First *Mystery* turn and *transgress* and come forth from the *body* before *repenting*, will they *inherit* the kingdom or not? Because they have indeed received the *gift* of the First *Mystery*."

The *Saviour* answered, he said to Maria: "*Truly, truly*, I say to you, every man who receives *mysteries* in the First *Mystery* and has *transgressed* the first time, and the second, and the third, if he comes forth from the *body* before *repenting*, his *judgment* exceeds *beyond* all *judgments*. For his dwelling-place is in the midst of the jaws of the *dragon* of the outer darkness. And at the end of all these things, he will perish in the *punishments*, and he will be *consumed* for ever, because he has received from the *gift* of the First *Mystery* and he has not remained in it."

Maria answered and said: "My Lord, all men who will receive *mysteries* of the *mystery* of the Ineffable, and have *transgressed*, and have ceased in their *faith*, and again |

¹ (6) who is merciful ... and forgives; Schmidt: which are merciful ... and forgive.

- ΜΝΗΝΣΑ ΝΑΪ ΑΙΤΙ ΕΥΟΝ² ΑΥΚΟΤΟΥ ΑΥΜΕΤΑΝΟΪ ΣΕ-
 ΝΑΚΩ ΝΑΥ' ΕΒΟΛ ΝΑΟΥΗΡ ΝΣΟΠ· ΑΦΟΥΩ²Μ ΝΒΙ ΠΣΩΡ ^{coz}
 ΠΕΧΛΑ ΜΜΑΡΙΑ· ΧΕ ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ ΜΜΟΣ ΝΗΤ^Ν
 ΧΕ ΡΩΜΕ ΝΙΜ' ΕΤΝΑΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ
 5 ΕΡΟΦ· ΟΥΜΟΝΟΝ ΕΨΑΝΠΑΡΑΒΑ ΝΟΥΣΟΠ' ΑΥΩ ΟΝ
 ΝΨΚΟΤΨ ΝΨΜΕΤΑΝΟΪ ΣΕΝΑΚΩ ΝΑΦ ΕΒΟΛ· ΑΛΛΑ ΕΨ-
 ΨΑΝΠΑΡΑΒΑ ΝΟΥΟΪΨ ΝΙΜ· ΑΥΩ ΟΝ ΕΤΙ ΕΦΟΝ² ΝΨ-
 ΚΟΤΨ ΝΨΜΕΤΑΝΟΪ ΠΑΪ ΕΝΨΨΟΟΠ ΑΝ ²Ν ΟΥΖΥΠΟΚΡΙ-
 ΣΙΣ· ΑΥΩ ΟΝ ΝΨΚΟΤΨ ΝΨΜΕΤΑΝΟΪ· ΑΥΩ ΝΨΠΡΟΣΕΥΧΕ
 10 ²Ν ΝΕΨΜΥΣΤΗΡΙΟΝ ΝΕΨΜΥΣΤΗΡΙΟΝ· ΣΕΝΑΚΩ ΝΑΦ ΕΒΟΛ
 ΝΟΥΟΕΨ ΝΙΜ· ΕΒΟΛ ΧΕ ΑΦΧΙ ΕΒΟΛ ²Ν ΤΔΩΡΕΛ ΝΜ-
 ΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΦ· ΑΥΩ ΟΝ ΕΒΟΛ ΧΕ
 ΖΕΝΝΑΗΤ ΝΕ ΜΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΑΥΩ ΖΕΝΡΕΦΚΩ
 ΕΒΟΛ ΝΕ ΝΟΥΟΕΨ ΝΙΜ·
 15 ΑΦΟΥΩ²Μ ΟΝ ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑ ΝΙΣ ΧΕ ΠΑΧΟΕΙΣ·
 ΕΪΕ ΝΕΡΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΦ· ΑΥΩ
 ΟΝ ΑΥΚΟΤΟΥ ΑΨΠΑΡΑΒΑ ΑΨΛΟ ²Ν ΤΕΨΠΙΣΤΙΣ· ΑΥΩ
 ΟΝ ΑΥΕΙ' ΕΒΟΛ ²Μ ΠΣΩΜΑ ΕΜΠΟΥΜΕΤΑΝΟΪ· ΟΥ ΟΝ ^{coz} ^b
 ΠΕΤΝΑΨΩΠΕ ΝΝΑΪ ΝΤΕΪΜΙΝΕ· ΑΦΟΥΩ²Μ ΔΕ ΝΒΙ ΠΣΩ-
 20 ΤΗΡ ΠΕΧΛΑ ΜΜΑΡΙΑ· ΧΕ ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ ΜΜΟΣ
 ΝΗΤ^Ν· ΧΕ ΡΩΜΕ ΝΙΜ' ΕΤΝΑΧΙ ²Ν ΜΜΥΣΤΗΡΙΟΝ ΜΠΙ-
 ΑΤΩΑΧΕ ΕΡΟΦ· ΖΕΝΜΑΚΑΡΙΟΣ ΝΕ ΜΕΝΤΟΙΓΕ ΝΕΨΥ-
 ΧΟΟΥΕ ΕΤΝΑΧΙ ²Ν ΜΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ· ΑΛΛΑ ΕΨ-
 ΨΑΝΚΟΤΟΥ ΝΣΕΠΑΡΑΒΑ ΑΥΩ ΝΣΕΕΪ' ΕΒΟΛ ²Ν ΣΩΜΑ
 25 ΕΜΠΟΥΜΕΤΑΝΟΪ· ΝΡΩΜΕ ΕΤΜΜΑΥ ΤΕΥΚΡΙΣΙΣ ΖΟΥΥ
 ΕΖΟΥΕ ΚΡΙΣΙΣ ΝΙΜ· ΑΥΩ ΟΥΝΟΣ ΤΕ ΕΜΑΨΟ ΕΜΑΨΟ·
 ΚΑΝ ΕΨΩΠΕ ΝΕΨΥΧΟΟΥΕ ΕΤΜΜΑΥ ΕΖΕΝΒΡΡΕ ΝΕ·

27 MS ΕΖΕΝΒΡΡΕ; read ΖΕΝΒΡΡΕ.

after these things, while they are *still* living, have turned and have *repented*, how many times will they be forgiven?"

The *Saviour* answered and said to Maria: "*Truly, truly*, I say to you, every man who will receive the *mysteries* of the *Ineffable*, *not only* if he *transgresses* once and again turns and *repents* will he be forgiven, *but* every time if he *transgresses* and while he is *still* living he turns again and *repents*, and this is not in *hypocrisy*. And if he turns and *repents* and *prays* in each of his *mysteries* he will be forgiven every time, because he has received from the *gift* of the *mysteries* of the *Ineffable*, and also because those *mysteries* are merciful and forgiving at all times."

Maria answered and said to Jesus: "My Lord, those who receive the *mysteries* of the *Ineffable*, and have turned again and *transgressed* and ceased in their *faith*, and furthermore have come forth from the *body* before they *repented*, what will happen to such as these?"

The *Saviour* however answered and said to Maria: "*Truly, truly*, I say to you, all men who will receive from the *mysteries* of the *Ineffable*, the *souls* which will receive from those *mysteries* are *certainly blessed*. *But* if they turn and *transgress* and come forth from the *body* before *repenting*, the *judgment* of those men is much worse than all *judgments*, and it is exceedingly severe. *Even if* those *souls* are new, | and it is

ΑΥΩ ΕΠΕΥΩΡΠ̄ Ν̄CΟΠ ΠΕ Ν̄ΕΙ' ΕΠΚΟCΜΟC· Ν̄CΕΝΑ-
 ΚΟΤΟΥ ΑΝ Ε̄ΜΜΕΤΑΒΟΛΗ Μ̄ΠΚΟCΜΟC Ν̄ΤΕ Ν̄CΩΜΑ
 ΧΙΝ ΠΕΪΝΑΥ ΑΥΩ ΜΕΥΕΩΡ̄-ΑΛΛΑΥ Ν̄ΖΩΒ· ΑΛΛΑ ΕΨΑΥ-
 ΝΟΧΟΥ ΕΠCΑΝ̄ΒΟΛ· ΕΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΑΥΩ Ν̄CΕΑΝΖΑ-
 5 ΛΙCΚΕ Ν̄CΕΡ̄ΑΤΩΠΕ ΨΑΕΝΕ2·

ΝΑΪ ΔΕ Ν̄ΤΕΡΕ4ΧΟΟΥ Ν̄ΒΙ ΠCΩ̄Τ̄ΗΡ ΠΕΧΑ4 Ν̄ΝΕ4· [COTI]
 ΜΑΘΗΤΗC ΧΕ ΤΕΤ̄ΝΝΟΪ ΧΕ ΕΪΨΑΧΕ Ν̄ΜΜΗΤ̄Ν Ν̄ΑΨ
 Ν̄ΖΕ· ΛCΟΥΩ2̄Μ Ν̄ΒΙ ΜΑΡΙΑ ΠΕΧΑC ΧΕ CΕ ΠΑΧΟΕΙC
 ΑΪΖΑΡΠΑΖΕ Ν̄ΝΨΑΧΕ Ν̄ΤΑΚΧΟΟΥ· ΤΕΝΟΥ ΘΕ ΠΑΧΟΕΙC
 10 ΠΑΪ ΠΕ ΠΨΑΧΕ Ν̄ΤΑΚΧΟΟΥ ΧΕ ΝΕΤΝΑΧΙ Ν̄ΜΜΥCΤΗ-
 ΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ ΕΡΟ4· ΖΕΝΜΑΚΑΡΙΟC ΜΕΝΤΟΙΓΕ ΝΕ
 ΝΕΨΥΧΟΟΥΕ ΕΤ̄ΜΜΑΥ· ΑΛΛΑ ΕΨΑΝΚΟΤΟΥ Ν̄CΕΠΑ-
 ΡΑΒΑ Ν̄CΕΛΟ Ν̄ΤΕΥΠΙCΤΙC· ΑΥΩ Ν̄CΕΕΙ' ΕΒΟΛ 2̄Ν CΩΜΑ
 ΕΜΠΟΥΜΕΤΑΝΟΪ· ΜΕῩΡΨΑΥ ΘΕ ΧΙΝ ΠΕΪΝΑΥ ΕΚΟΤΟΥ
 15 Ε̄ΜΜΕΤΑΒΟΛΗ Μ̄ΠCΩΜΑ· ΟΥΔΕ ΑΛΛΑΥ Ν̄ΖΩΒ· ΑΛΛΑ
 ΨΑΥΝΟΧΟΥ ΕΠCΑΒ̄ΒΟΛ' ΕΠΚΑΚΕ ΕΤΖΙΒΟΛ· CΕΝΑΑΝΖΑ-
 ΛΙCΚΕ Μ̄ΜΟΟΥ 2̄Μ ΠΜΑ ΕΤ̄ΜΜΑΥ· ΑΥΩ CΕΝΑΡ̄ΑΤΩΠΕ
 ΨΑΕΝΕ2· ΕΤΒΕ ΠΨΑΧΕ Ν̄ΤΑΚΧΟΟΥ ΕΡΟΝ Μ̄ΠΙΟΥΟΕΪΩ
 ΕΚΧΩ Μ̄ΜΟC· ΧΕ ΝΑΝΟΥ ΠΕ2ΜΟΥ· ΕΡΨΑΝ ΠΕ2ΜΟΥ
 20 ΒΑΛΒΕ ΕΥΝΑΜΟΛ24 2̄Ν ΟΥ· ΜΕ4ΡΨΑΥ ΕΤΚΟΠΡΙΑ· ΟΥΔΕ [COTI^b]
 ΕΠΚΑ2· ΑΛΛΑ ΕΨΑΥΝΟΧ̄4 ΕΒΟΛ· ΕΤΕ ΠΑΪ ΠΕ ΧΕ ΟΥ-
 ΜΑΚΑΡΙΟC ΠΕ ΨΥΧΗ ΝΙΜ' ΕΤΝΑΧΙ 2̄Ν Μ̄ΜΥCΤΗΡΙΟΝ

1 MS originally ΕΠΕΚΟΝΟΜΟC; ΠΟ expunged, and c inserted above.

2 MS originally ΕΜΕΤΑΒΟΛΗ Μ̄ΠΚΟCΜΟC CΩΜΑ; Μ in ΕΜΕΤΑΒΟΛΗ inserted above, and ΠΤΕ Π in margins before CΩΜΑ.

15 MS ΟΥΔΕ ΑΛΛΑΥ; read ΟΥΔΕ ΕΑΛΛΑΥ.

18 MS ΠΨΑΧΕ; read ΠΕΪΨΑΧΕ.

their first time of coming to the *world*, from this time they will not return to the *changes* of the *world* of the *body*. And they are not able to do anything, *but* they are cast outside to the outer darkness, and are *consumed* and become non-existent for ever.”

120. When the *Saviour* had said these things, *however*, he said to his *disciples*: “Do you *understand* in what manner I am speaking with you?”

Maria answered and said: “Yes, my Lord, I have *grasped* the words which thou hast spoken. Now at this time, my Lord, this is the word which thou hast spoken: ‘Those who will receive the *mysteries* of the Ineffable, those *souls* are *certainly blessed*. *But* if they turn and *transgress* and cease in their *faith*, and they come forth from the *body* before *repenting*, it is not possible now from this time to return to the *changes* of the *body*, *nor* anything *except* to be cast outside to the outer darkness. They will be *consumed* in that *place*, and they will become non-existent for ever’. Concerning (this) word thou hast once said to us: ‘Salt is good; if the salt becomes insipid, with what will it be salted? It is no use for the *dung* *nor* for the earth, *but* it is cast out’*. That is, *blessed* is every *soul* that will receive from the *mysteries* | of the Ineffable. *But* if they once *transgress*,

* cf. Mt. 5.13; Mk. 9.50; Lk. 14.34, 35

ΜΠΙΑΤΩΑΧΕ ΕΡΟΨ· ΑΛΛΑ ΕΥΨΑΝΠΑΡΑΒΑ ΝΟΥΣΟΠ'
 ΜΕΥΡΨΑΥ ΝΚΟΤΟΥ ΕΠΣΩΜΑ ΧΙΝ ΠΕΪΝΑΥ· ΟΥΔΕ
 ΕΛΛΑΥ ΝΖΩΒ· ΑΛΛΑ ΕΨΑΥΝΟΧΟΥ ΕΠΚΑΚΕ ΕΤΖΙΒΟΛ'
 ΝΣΕΑΝΖΑΛΙΚΚΕ ΜΜΟΟΥ ΜΠΜΑ ΕΤΜΜΑΥ· ΝΑΪ ΔΕ Ν-
 5 ΤΕΡΕΣΧΟΟΥ ΝΠΣΩΤΗΡ· ΠΕΧΑΨ ΧΕ ΕΥΓΕ ΤΕΠΝΙΚΗ
 ΝΖΙΑΚΡΙΝΕΣ ΜΑΡΙΑ· ΠΑΪ ΗΕ ΠΒΩΛ ΕΒΟΛ ΜΠΩΑΧΕ·

ΑΣΟΥΨ2 ΟΝ ΕΤΟΟΤΣ ΝΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΠΑΧΟΪΣ·
 ΕΪΕ ΡΩΜΕ ΝΙΜ' ΝΤΑΥΧΙ ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΙΨΟΡΠ Μ-
 ΜΥΣΤΗΡΙΟΝ· ΜΝ ΜΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΨ· ΝΑΪ
 10 ΕΤΕ ΜΠΟΥΠΑΡΑΒΑ· ΑΛΛΑ ΕΡΕ ΤΕΥΠΙΣΤΙΣ ΖΝ ΜΜΥΣΤΗ-
 ΡΙΟΝ ΖΝ ΟΥΣΟΟΥΤΝ ΑΧΝ ΖΥΠΟΚΡΙΣΙΣ· ΝΑΪ ΘΕ ΕΒΟΛ
 ΖΙΤΝ ΤΑΝΑΓΚΗ ΝΘΙΜΑΡΜΕΝΗ· ΑΥΩ ΟΝ ΑΥΡΝΟΒΕ· ΑΥΩ
 ΟΝ ΑΥΚΟΤΟΥ ΑΥΜΕΤΑΝΟΪ· ΑΥΩ ΟΝ ΑΥΪΠΡΟΣΕΥΧΕ ^{COB}
 ΖΝ ΝΕΥΜΥΣΤΗΡΙΟΝ ΝΕΥΜΥΣΤΗΡΙΟΝ· ΣΕΝΑΚΩ ΝΑΥ
 15 ΕΒΟΛ' ΝΑΟΥΗΡ ΝΣΟΠ· ΑΨΟΥΨ2Μ ΔΕ ΝΒΙ ΠΣΩΤΗΡ ΠΕ-
 ΧΑΨ ΜΜΑΡΙΑ ΖΝ ΤΜΗΤΕ ΝΝΕΨΜΛΘΗΤΗΣ ΧΕ ΖΑΜΗΝ
 ΖΑΜΗΝ †ΧΩ ΜΜΟΣ ΕΡΩΤΝ ΧΕ ΡΩΜΕ ΝΙΜ' ΕΤΝΑΧΙ
 ΝΜΜΥΣΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟΨ· ΑΥΩ ΟΝ ΜΝ ΜΜΥΣ-
 ΤΗΡΙΟΝ ΜΠΙΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΝΑΪ ΖΙΤΝ ΤΑΝΑΓΚΗ
 20 ΝΘΙΜΑΡΜΕΝΗ ΣΕΡΝΟΒΕ ΝΣΟΠ ΝΙΜ· ΑΥΩ ΕΤΙ ΕΥΟΝ2
 ΝΣΕΚΟΤΟΥ ΝΣΕΜΕΤΑΝΟΪ· ΑΥΩ ΟΝ ΝΣΕΩ ΖΝ ΝΕΥ-
 ΜΥΣΤΗΡΙΟΝ ΝΕΥΜΥΣΤΗΡΙΟΝ· ΣΕΝΑΚΩ ΝΑΥ ΕΒΟΛ Ν-
 ΟΥΟΕΨ ΝΙΜ· ΧΕ ΜΜΥΣΤΗΡΙΟΝ ΕΤΜΜΑΥ ΖΕΝΝΑΗΤ'
 ΝΕ· ΖΕΝΡΕΨΚΩ ΕΒΟΛ' ΝΕ ΝΟΥΟΕΨ ΝΙΜ· ΕΤΒΕ ΠΑΪ
 25 ΟΥΝ ΛΪΧΟΟΣ ΕΡΩΤΝ ΜΠΙΟΥΟΕΨ· ΧΕ ΜΜΥΣΤΗΡΙΟΝ
 ΕΤΜΜΑΥ· ΟΥΜΟΝΟΝ ΧΕ ΣΕΝΑΚΩ ΝΑΥ ΕΒΟΛ ΝΝΕΥ-

5 MS originally ΝΤΕΡΕΨΧΟΟΥ ΝΒΙ ΠΣΩΤΗΡ; 4 altered to C, and 61
 crossed out; read ΝΤΕΡΕΨΧΟΟΥ ΜΠΣΩΤΗΡ.

they are not fit to return to the *body* from this time, *or* for anything *but* they are cast to the outer darkness, and are *consumed* in that place.”

But when she had said these things to the *Saviour*, he said : “*Excellent*, thou *spiritual* and *pure* Maria. This is the interpretation of the word.”

Maria continued again and said : “My Lord, all men who have received the *mysteries* of the First Mystery, and the *mysteries* of the Ineffable, who have not *transgressed but* whose *faith* in the *mysteries* was firm, without *hypocrisy*; and now through the *constraint* of the *Heimarmene* these have sinned again, and again they have turned and have *repented*, and again they have *prayed* in each of their *mysteries* : how many times will they be forgiven?”

The *Saviour* *however* answered and said to Maria in the midst of his *disciples* : “*Truly, truly*, I say to you, all men who will receive the *mysteries* of the Ineffable with the *mysteries* of the First *Mystery*, who sin every time through the *constraint* of the *Heimarmene*, and while they are *still* living turn and *repent* and also continue in each of their *mysteries*, they will be forgiven every time, because those *mysteries* are merciful and forgiving at all times. *Now* because of this I said to you once : ‘Those *mysteries* will *not only* forgive their | sins which they have committed from the

NOBE NTAΓAAY XIN NΩOPH. AYW MEYONOY EPOT
 XIN PEINAY. NENTAIXOOC EPOTN XE PAΓXH-META-
 NOIA NOYOTW NIM. AYW CENAKW EBOA ON NNNOBE ^{COO}^b
 EPAΓAAY NOYWZM. EPWNE NTOC NEPXH-MYCTHPION
 5 ZM HMCTHPION MPIATPAXE EPOT. MN MYCTHPION
 MPIOPH MYCTHPION: AYW NCEKOTOY NCEPNOBE.
 AYW NCEEI' EBOA ZN COMA EMPOMETANOI. EYNA-
 OPNE ZWOY ON NE NNE ENTAYPAPABA MPOY-
 METANOI. PEYMANOPNE ZWOY ON NE TMHTE NT-
 10 TAPPO MPEAPAKWN MPKAKE ETZIBOA. AYW CENA-
 ANZALICK EMMOOC NCEPATOPNE PAENEZ. ETBE PAI
 TXW MMOC NHTN XE POME NIM' ETNAXH NMMYCTH-
 PION. GNEYCOOYN MPEOYOEIΩ ETOYNNHY EBOA ZM
 HCOMA NZHT. NEYNAZMMME MMOOC NE NCETMP-
 15 NOBE. XE EYEKAPHRONOMI NTMNTEPH MPOYOEN PA-
 ENEZ.

NAI CE NTEPEXCOOC NBI PCOTHP GNECMATHHC
 PEHAL NAY. XE TETNNNOI CE XE EIPAXE NMMHTN [CN]
 NAW NZE. ACOYWZM NBI MAPIA PEHAL XE CE PA-
 20 XOEIC. ZN OYAKPIBIA AIAKPIBACE NCA PAXE NIM ETK-
 XW MMOOC. ETBE PEIPAXE OYN NTAKXOOC EPON
 MPIOYOEIΩ XE GNEYCOOYN NBI PXOEIC MPHI XE
 EP EPEXIOYC NHY NAW NNAZ ZN TEPWN EOTZ
 EPHI. NECHAPOEIC ON NE NTMKAPOME EOTZ EPE-
 25 HI. NAI CE NTEPEXCOOC NBI MAPIA. PEHAL NBI PCOT-
 HPH. XE EYGE TEPNIKH MAPIA PAI NE PAAXE. ACOYWZ

1 MS AYW; read AAAA. MS EPOT; read EPOTY.

beginning, but they are not reckoned to them from this time'. About these I have said to you : 'They receive *repentance* at all times and they will also forgive the sins which have been committed afresh.' If, on the other hand, they receive *mysteries* from the *mystery* of the Ineffable and the *mysteries* of the First *Mystery*, and they turn and commit sin and come forth from the *body* without *repenting*, they will themselves be like those who have *transgressed* and have not *repented*. Their dwelling-place is also in the midst of the jaws of the *dragon* of outer darkness, and they will be *consumed* and become non-existent for ever. Because of this I say to you : all men who receive *mysteries*, if they knew their time of coming forth from the *body*, would direct themselves so that they do not sin, so that they may *inherit* the Kingdom of the Light for ever."

121. Now when the *Saviour* had said these things to his *disciples*, he said to them : "Do you now *understand* in what manner I am speaking with you?"

Maria answered and said : "Yes, my Lord, with *accuracy* I have *understood thoroughly*¹ all the discourses which thou hast spoken. Now concerning this word, thou hast said² to us once : 'If the lord of the house had known at what time in the night the thief would come, to ransack³ the house, he would have watched and not allowed anyone⁴ to ransack his house' *"

Now when Maria had said these things, the *Saviour* said : "*Excellent*, thou *spiritual one*, Maria. This is the word." |

* cf. Mt. 24.43; Lk. 12.39

¹ (20) understood thoroughly; Schmidt : traced thoroughly; Till : thoroughly inquired into.

² (21) this word, thou hast said; lit. this word which thou hast said; (also 314.3).

³ (23, 24) to ransack; Till : to break into.

⁴ (24) anyone; Schmidt : the man.

ON ΕΤΟΟΤΨ ΝΒΙ ΠΣΩΡ ΠΕΧΛΑΨ ΝΝΕΨΜΛΘΗΤΗΣ ΧΕ ΤΕ-
 ΝΟΥ ΘΕ ΚΗΡΥΣΣΕ ΝΡΩΜΕ ΝΙΜ ΕΤΝΑΧΙ-ΜΥΣΤΗΡΙΟΝ ΞΜ
 ΠΟΥΟΪΝ· ΛΧΙΣ ΝΑΨ ΕΤΕΤΝΧΩ ΜΜΟΣ ΧΕ ΞΡΤΗΝΟΥ
 ΕΡΩΤΝ ΜΠΡΡΝΟΒΕ· ΜΗΠΟΤΕ ΝΤΕΤΝΝΟΥΧΕ ΝΟΥΞΟΥ
 5 ΝΣΑ ΟΥΞΟΥ· ΑΨ ΝΤΕΤΝΕΙ' ΕΒΟΛ ΞΝ ΣΩΜΑ ΕΜΠΕ-
 ΤΝΜΕΤΑΝΟΪ· ΝΤΕΤΝΡΑΛΛΟΤΡΙΟΣ ΕΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ
 ΨΛΕΓΕΞ·

ΝΑΪ ΝΤΕΡΕΨΧΟΥ ΝΒΙ ΠΣΩΡ· ΑΣΟΥΩΞΜ ΝΒΙ ΜΑΡΙΑ [CΠ^b]
 ΠΕΧΛΣ ΧΕ ΠΑΧΘΕΙΣ· ΝΑΨ ΤΜΝΤΝΛΗΤ ΝΝΕΪΜΥΣΤΗ-
 10 ΡΙΟΝ ΕΤΚΑΝΟΒΕ ΕΒΟΛ ΝΟΥΘΕΨ ΝΙΜ· ΑΨΟΥΩΞΜ ΝΒΙ
 ΠΣΩΡ ΠΕΧΛΑΨ ΜΜΑΡΙΑ ΞΝ ΤΜΗΤΕ ΝΜΜΛΘΗΤΗΣ· ΧΕ
 ΕΨΧΕ ΟΥΡΡΟ ΜΠΟΥ ΕΨΩΜΕ ΠΕ ΝΤΕ ΠΚΟΣΜΟΣ·
 4· ΝΟΥΔΩΡΕΑ ΝΡΡΩΜΕ ΝΤΕΨΞΕ· ΑΨ ΝΨΚΩ ΕΒΟΛ'
 ON ΝΝΦΟΝΕΨ ΜΝ ΝΡΕΨΝΚΟΤΚ ΜΝ ΞΟΥΤ' ΜΝ ΠΚΕ-
 15 ΣΕΕΠΕ ΝΝΟΒΕ ΕΤΞΟΡΨ ΕΜΑΨΟ ΝΑΪ ΕΨΜΠΨΑ ΜΠΜΟΥ·
 ΕΨΨΕ ΔΕ ΕΡΟΨ ΕΨΩΜΕ ΠΕ ΝΤΕ ΠΚΟΣΜΟΣ ΕΛΨΕΙΡΕ
 ΜΠΛΪ· ΜΑΛΙΣΤΑ ΘΕ ΠΙΑΤΨΑΧΕ ΕΡΟΨ ΜΝ ΠΨΟΡΠ Μ-
 ΜΥΣΤΗΡΙΟΝ· ΝΑΪ ΕΤΟ ΝΧΟΪΣ ΕΞΡΑΪ ΕΞΜ ΠΤΗΡΨ· ΕΨΝ-
 ΤΑΨ ΜΜΑΨ ΝΤΕΞΟΥΨΙΑ ΞΝ ΞΩΒ ΝΙΜ' ΕΡ-ΠΕΤΕΞΝΑΨ·
 20 ΕΤΡΕΨΚΩ ΕΒΟΛ' ΝΟΥΟΝ ΝΙΜ ΕΡΧΙ-ΜΥΣΤΗΡΙΟΝ· Η Μ-
 ΜΟΝ ΝΤΟΨ ΕΨΩΠΕ ΟΥΡΡΟ ΜΠΟΥ ΝΨ† ΝΟΥΕΝΔΨΜΑ
 ΝΡΡΟ ΞΙ ΟΨΜΑΤΟΪ ΝΨΧΟΥΨ ΕΞΕΝΚΕΤΟΠΟΣ ΝΨΕΙΡΕ
 ΝΞΕΝΞΩΤΒ· ΜΝ ΞΕΝΝΟΒΕ ΕΨΞΟΡΨ ΕΨΜΠΨΑ ΜΠΜΟΥ CΠΛ
 ΑΨ ΜΕΨΟΠΟΥ ΕΡΟΨ· ΑΨ ΜΕΨΕΨΡ-ΑΛΛΨ ΜΠΘΟΥ
 25 ΝΑΨ· ΧΕ ΠΕΝΔΨΜΑ ΜΠΡΡΟ ΤΟ ΞΩΨ· ΜΑΛΙΣΤΑ ΘΕ ΝΕΤ-
 ΦΟΡΙ ΝΜΜΥΣΤΗΡΙΟΝ ΝΝΕΝΔΨΜΑ ΜΠΙΑΤΨΑΧΕ ΕΡΟΨ·
 ΜΝ ΝΑΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ· ΝΑΪ ΕΤΟ ΝΧΘΕΙΣ ΕΝΑ-

The *Saviour* continued again and said to his *disciples*: “Now at this time *preach* to all men who will receive *mysteries* in the light. Say to them: ‘Take heed that you do not sin, lest you spend day after day¹ and come forth from the *body* without having *repented*, and become *strangers* to the Kingdom of the Light for ever’.”

When the *Saviour* had said these things, Maria answered and said: “My Lord, great is the compassion of these *mysteries* which forgive sin at all times.”

The *Saviour* answered and said to Maria in the midst of the *disciples*: “If today a king, who is a man of the *world*, gives a *gift* to men of his kind, and he forgives *murderers* and pederasts and the other very serious sins which are worthy of death, if it is fitting to him who is a man of the *world* to have done this, *especially* now do the Ineffable and the First *Mystery* who are the rulers over the All have the *authority* in all things to do what pleases them, so that they forgive everyone who receives² *mysteries*. Or if, on the other hand, a king today puts a royal *garment* upon a soldier and sends him to other *places*, and he commits murders and serious sins which are worthy of death, they are not reckoned to him and it is not possible to do any harm to him because he is clothed with the royal *garment*. Much more so now are those who *wear* the *garments* of the *mysteries*³ of the Ineffable and those of the First *Mystery*, who are rulers over | all those of the height and all those of the *depth*.”

¹ (4, 5) spend day after day; Schmidt: add evil to evil (see 315.1).

² (20) receives; Till: has received; Schmidt: will receive.

³ (26) the garments of the mysteries; lit. the mysteries of the garments.

ΠΙΣΤΕ ΤΗΡΟΥ· ΜΝ̄ ΝΑΠΒΛΘΟΣ ΤΗΡΟΥ· ΜΝ̄ΝCΑ ΝΑΪ Α
 ΙC̄ ΝΑΥ ΕΥCΣΙΜΕ ΕΛCΕΙ' ΕΜΕΤΑΝΟΪ·¹ ΑΥΒΑΠΤΙΖΕ Μ̄ΜΟΣ
 ΝΩΟΜΝΤ̄ ΝCΟΠ̄ ΑΥΩ ΝΕΜ̄ΠCΕΙΡΕ Μ̄ΠΕΜΠΩΑ Ν̄ΝΒΑΠΤΙC-
 ΜΑ· ΑΥΩ Α ΠCΩΤΗΡ ΟΥΩΩ ΕΠΙΡΑΖΕ Μ̄ΠΕΤΡΟΣ ΕΝΑΥ
 5 ΧΕ ΕΝΕΛΑΥΩΠΕ Ν̄ΝΛΗΤ· ΑΥΩ Ν̄ΡΕCΚΩ ΕΒΟΛ ΚΑΤΑ
 ΘΕ ΕΝΤΑΥCΩΝ ΕΤΟΟΤΟΥ Μ̄ΜΟΣ· ΠΕΧΑΥ ΕΞΟΥΝ ΕΞ̄Μ
 ΠΕΤΡΟΣ ΧΕ ΕΙC ΩΟΜΝΤ̄ ΝCΟΠ̄ ΑΪΒΑΠΤΙΖΕ Ν̄ΤΕΪΨΥΧΗ·
 ΑΥΩ Ξ̄Μ ΠΕΪΩΟΜΝΤ̄ ΝCΟΠ̄ Μ̄ΠCΕΙΡΕ Μ̄ΠΕΜΠΩΑ Ν̄ΜΜΥC-
 ΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ· ΕΤΒΕ ΟΥ CΕ^{*} CΟΥΩCΨ̄ Μ̄ΠΚΕCΩ- CΠΛ^b
 10 ΜΑ· ΤΕΝΟΥ CΕ ΟΥΝ ΠΕΤΡΟΣ ΑΡΙΡΕ Μ̄ΠΜΥCΤΗΡΙΟΝ Μ̄-
 ΠΟΥΟΕΙΝ ΠΑΪ ΕΩΑΥΩΩΤ' ΕΒΟΛ Ν̄ΝΕΨΥΧΗ Ξ̄Ν ΝC-
 ΚΛΗΡΟΝΟΜΙΑ Μ̄ΠΟΥΟΕΙΝ· ΑΡΙΡΕ Μ̄ΠΜΥCΤΗΡΙΟΝ ΕΤ̄Μ-
 ΜΑΥ Ν̄ΨΩΩΤ' ΕΒΟΛ Ν̄ΤΕΨΥΧΗ Ν̄ΤΕΪCΣΙΜΕ Ξ̄Ν ΝCΚΛΗ-
 ΡΟΝΟΜΙΑ Μ̄ΠΟΥΟΕΙΝ· ΝΑΪ CΕ Ν̄ΤΕΡΕCΧΟΟΥ Ν̄CΙ ΠCΩ-
 15 ΤΗΡ ΑΥΠΙΡΑΖΕ (Μ̄ΠΕΤΡΟΣ) ΕΝΑΥ ΧΕ ΕΝΕΛΑΥΩΠΕ Ν̄-
 ΝΛΗΤ' Ν̄ΡΕCΚΩ ΕΒΟΛ· ΝΑΪ CΕ Ν̄ΤΕΡΕCΧΟΟΥ Ν̄CΙ ΠCΩ-
 ΤΗΡ ΠΕΧΑΥ Ν̄CΙ ΠΕΤΡΟΣ ΧΕ ΠΑΧΟΕΙC ΚΑΛC Μ̄ΠCΕΪ-
 ΚΕCΟΠ· Ν̄Τ̄Ν† ΝΑC Ν̄ΜΜΥCΤΗΡΙΟΝ ΕΤΧΟCΕ· ΑΥΩ
 ΕCΩΑΝ̄ΨΑΥ ΑΚΚΑΛC ΑCΚΛΗΡΟΝΟΜΙ Ν̄ΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥ-
 20 ΟΕΙΝ· ΕΩΩΠΕ ΔΕ ΕCΩΑΝΤ̄Μ̄ΨΑΥ ΑΚΩΑΛΤ̄C ΕΒΟΛ'
 Ξ̄Ν ΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥΟΕΙΝ· ΝΑΪ CΕ Ν̄ΤΕΡΕCΧΟΟΥ Ν̄CΙ ΠΕ-
 ΤΡΟΣ ΑΥΕΙΜΕ Ν̄CΙ ΠCΩΤΗΡ ΧΕ Α ΠΕΤΡΟΣ ΩΩΠΕ Ν̄-
 ΝΛΗΤ Ν̄ΤΕCΣΕ ΑΥΩ Ν̄ΡΕCΚΩ ΕΒΟΛ·

ΝΑΪ CΕ ΤΗΡΟΥ Ν̄ΤΕΡΟΥΩΩΠΕ ΠΕΧΑΥ¹ Ν̄CΙ ΠCΩΤΗΡ [CΠΒ]
 25 Ν̄ΝΕCΜΑΘΗΤΗC· ΧΕ ΑΤΕΤ̄ΝΝΟΪ Ν̄ΝΕΪΩΑΧΕ ΤΗΡΟΥ Μ̄Ν

15 MS Μ̄ΠΕΤΡΟΣ omitted.

19 MS ΑΚΚΑΛC ΑCΚΛΗΡΟΝΟΜΙ; read ΑΚΚΑΛC ΕCΚΛΗΡΟΝΟΜΙ.

24 MS ΠΕΧΑΥ; Υ crossed out, and Ψ inserted above.

122. After these things Jesus saw a woman who had come to *repent*. He had *baptised* her three times and she had not done what was worthy of the *baptisms*. And the *Saviour* wished to *try* Peter to see whether he was merciful and forgiving *as* he had commanded them. He addressed Peter: "Behold, I have *baptised* this *soul* three times, and at this third time¹ it has not done what is worthy of the *mysteries* of the light. Why does it make the *body* also idle? Now at this time, Peter, perform the *mystery* of the light which cuts off *souls* from the *inheritance* of the light. Perform that *mystery* and cut off the *soul* of this woman from the *inheritance* of the light."

Now when the *Saviour* said these things he *tried* (Peter) to see whether he was merciful and forgiving.

Now when the *Saviour* had said these things, Peter said: "My Lord, leave her again this time, so that we give her the higher *mysteries*. And if she is suitable thou hast allowed her to *inherit* the Kingdom of the Light. *But* if she is not suitable thou hast cut her off from the Kingdom of the Light."

Now when Peter had said these things, the *Saviour* knew that Peter was merciful like himself, and forgiving.

Now when all these things had happened, the *Saviour* said to his *disciples*: Have you *understood* all these words and | the *type* of this woman?"

¹ (8) at this third time; lit. at these three times.

ΠΤΥΠΟΣ ΝΤΕΪΣΙΜΕ· ΑΣΟΥΩΣΜ ΝΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ
 ΠΑΧΟΓΙΣ ΑΪΝΟΪ ΝΜΜΥΣΤΗΡΙΟΝ ΝΝΨΑΧΕ ΝΤΑΥΩΠΕ
 ΝΤΕΪΣΙΜΕ· ΕΤΒΕ ΝΨΑΧΕ ΟΥΝ ΝΤΑΥΩΠΕ ΜΜΟΣ·
 ΝΤΑΚΧΟΟΣ ΕΡΟΝ ΜΠΙΟΥΘΕΙΩ ΣΝ ΟΥΠΑΡΑΒΟΛΗ ΕΚΧΩ
 5 ΜΜΟΣ· ΧΕ ΝΕΟΥΝΤΕ-ΟΥΡΩΜΕ ΟΥΒΩ ΝΚΝΤΕ ΣΜ
 ΠΕЧМА ΝΕΛΟΟΛΕ· ΑΨΕΙ' ΔΕ ΕΨΩΠΕ ΝСА ΠΕЧКАРПОС
 ΑΥΩ ΜΠΨΕ ΕΟΥΟΝ ΣΙΩΩС· ΠΕΧΛΑ ΝΝΑΣΡМ ΠΕΘΜΕ
 ΧΕ ΕΙΣ ΨΟΜΤΕ ΝΡΟΜΠΕ †ΝΗΥ †ΨΩΠΕ ΝСа КАРПОС
 ΣΝ ΤΕΪΒΩ ΝΚΝΤΕ· ΑΥΩ Ν†ΣΗΥ ΑΝ ΕΟΥΟΝ ΝΣΗΤС·
 10 ΨΑΛΤС СΕ ΕΤΒΕ ΟΥ СОУΩСЧ ΜΠΚΕΚΛΣ· ΝΤΟЧ ΔΕ
 ΑΨΟΥΩΨΒ ΠΕΧΛΑ ΝΛΑ ΧΕ ΠΑΧΟΓΙΣ ΑΛΟΚ ΣΑΡΟΣ Ν-
 ΤΕΪΚΕΡΟΜΠΕ ΨΑΝ†ΘΡΗ ΜΠЕСΚΩΤΕ ΤΑ†-ΜΕΣΡΟ ΝΑΣ·
 ΕΨΩΠΕ ΔΕ ΕΨΩΑΝΤΑΥΟ ΕΒΟΛ ΝΚΕΡΟΜΠΕ ΑΚΚΑΑΣ·
 ΕΨΩΠΕ ΔΕ ΕΚΤΜΣΕ ΕΟΥΟΝ ΑΨΑΛΤС· ΕΙС* ΠΛΪ ΠΛ- [СПБ^b]
 15 ΧΟΓΙΣ ΠΕ ΠΒΩΛ ΕΒΟΛ ΜΠΨΑΧΕ· ΑΨΟΥΩΣМ ΝΒΙ ΠСΩ-
 ΤΗΡ ΠΕΧΛΑ ΜΜΑΡΙΑ ΧΕ ΕΥΓΕ ΤΕΠΝΙΚΗ ΠΛΪ ΠΕ ΠΨΑΧΕ·
 ΑΣΟΥΩΣ ΟΝ ΕΤΟΟТС ΝΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΜΠСΩΤΗΡ
 ΧΕ ΠΑΧΟΓΙΣ ΕΪΕ ΟΥΡΩΜΕ ΕΛΑΧΙ-ΜΥΣΤΗΡΙΟΝ· ΑΥΩ
 ΜΠΨΕΙΡΕ ΜΠЕМΠΨΑ ΝΜΜΥΣΤΗΡΙΟΝ· ΑΛΛΑ ΑΨΚΟТЧ ΑΨР-
 20 ΝОВЕ· МННСа ΠΛΪ ΟΝ ΑΨΜΕΤΑΝΟΪ ΑΥΩ ΑΨΩΠΕ ΣΝ
 ΟΥΝΟС ΜΜΕΤΑΝΟΙΑ· ΕΞЕСТΙ ΟΝ ΝΑΣΝΗΥ ΕΟΥΑΣΜΕЧ
 ΕΠΜΥΣΤΗΡΙΟΝ ΝΤΑΨΧΙТЧ· Н ΜΜΟΝ ΝΤΟЧ Ε† ΝΛΑ Ν-
 ΟΥΜΥΣΤΗΡΙΟΝ ΣΝ ΜΜΥΣΤΗΡΙΟΝ ΕΤΠΕЧЕСТ· ΕΞЕСТΙ
 ΟΥΝ ΧН ММОН· ΑΨΟΥΩΣМ ΔΕ ΝΒΙ ΠСΩΤΗΡ ΠΕΧΛΑ
 25 ΜΜΑΡΙΑ ΧΕ ΣΑΜΗΝ ΣΑΜΗΝ †ΧΩ ΜΜΟΣ ΝΗТН ΧΕ ΟΥΔΕ

21 MS ON ΝΑΣΝΗΥ; better ΟΥΝ ΠΗΑΣΝΗΥ.

Maria answered and said : “My Lord, I have *understood* the *mysteries* of the things spoken which have happened to this woman. Now concerning the things spoken which have happened to her, thou hast spoken to us once in a *parable*, saying : ‘There was a man who had a fig-tree in his vineyard. He came to seek its *fruit* but he could not find one upon it. He said to the gardener : behold, I have come for three years seeking *fruit* on this fig-tree and I do not find one upon it. Cut it down now. Why does it make the ground idle? But he answered and said to him : my lord, withhold from it for another year until I dig around it and give it dung. If *however* it bears (in) another year, thou hast left it, but if thou dost not find anything thou hast cut it down’*. Behold, this my Lord, is the interpretation of the things spoken.”

The *Saviour* answered and said to Maria : “*Excellent*, thou *spiritual one*, this is the word.”

123. Maria continued again, she said to the *Saviour* : “My Lord, if a man who has received *mysteries* has not done what is worthy of the *mysteries*, but has turned and has sinned, and after these things he has *repented* and has been in great *repentance*, is it *permitted* to my brothers to give him once again the *mystery* which he has received *or*, on the other hand, to give him a *mystery* among the lower *mysteries*? Now is it *permitted* or not?

The *Saviour* *however* answered and said to Maria : “*Truly, truly*, I say to you, *neither* | the *mystery* which he has

* cf. Lk. 13.6-9

ΠΜΥΣΤΗΡΙΟΝ ΝΤΑΧΙΤ̄· ΟΥΔΕ ΠΕΤΖΑΠΕΓΕCΗΤ' ΜΕΥ-
 CΩΤ̄Μ ΕΡΟC ΕΚΩ ΕΒΟΛ ΝΝΕCΗΝΟΒΕ· ΑΛΛΑ ΜΜΥCΤΗ-
 ΡΙΟΝ ΕΤΧΟCΕ ΕΝΕΝΤΑΧΙΤΟΥ· ΝΤΟΟΥ ΠΕ ΕΩΛΥ-
 CΩΤ̄Μ ΕΡΟC ΑΥΩ ΝCΕΚΩ ΕΒΟΛ ΝΝΕCΗΝΟΒΕ· ΤΕΝΟΥ
 5 ΔΕ ΟΥΝ ΜΑΡΙΑ ΜΑΡΕ ΝΟΥCΗΥ † ΝΑΥ ΜΠΜΥCΤΗΡΙΟΝ ^{CΠΓ}
 ΕΤΧΟCΕ ΕΠΕΝΤΑΧΙΤ̄· ΑΥΩ CΕΝΑΧΙ ΝΤΕCΜΕΤΑΝΟΙΑ
 ΝΤΟΟΤ̄ ΑΥΩ ΝCΕΚΩ ΕΒΟΛ ΝΝΕCΗΝΟΒΕ· ΠΗ ΜΕΝ ΧΕ
 ΑΧΙΤ̄ ΝΚΕCΟΠ' ΑΥΩ ΝΚΟΟΥΕ ΧΕ ΑCΟΥΟΤ'ΒΟΥ
 ΕΤΠΕ· ΠΑΙ ΜΕΝ ΜΕCΩΤ̄Μ ΕΡΟC ΕΚΩ ΕΒΟΛ ΝΝΕCΗΝΟΒΕ·
 10 ΑΛΛΑ ΠΜΥCΤΗΡΙΟΝ ΕΤΧΟCΕ ΕΠΕΝΤΑΧΙΤ̄ ΝΤΟC ΠΕ
 ΕΩΛΥCΩ ΕΒΟΛ ΝΝΕCΗΝΟΒΕ· ΑΛΛΑ ΕΩΩΠΕ ΝΤΟC ΕΛΑΧΙ-
 ΩΟΜΝΤ̄ ΜΜΥCΤΗΡΙΟΝ Σ̄Μ ΠΕΧΩΡΗΜΑ CΝΑΥ· Η Σ̄Μ
 ΠΜΕΣΩΟΜΝΤ̄ ΕΣΟΥΝ· ΑΥΩ ΠΑΙ ΑCΚΟΤ̄ ΑCΠΑΡΑΒΑ·
 ΜΕΡΕ ΑΛΛΥ ΜΜΥCΤΗΡΙΟΝ CΩΤ̄Μ ΕΡΟC ΕΤΡΕΥ†ΤΟΟΤ̄
 15 Σ̄Ν ΤΕCΜΕΤΑΝΟΙΑ· ΟΥΔΕ ΝΕΤΧΟCΕ· ΟΥΔΕ ΝΕΤΖΑΠΕ-
 CΗΤ ΜΜΟC· ΕΙΜΗΤΙ ΠΜΥCΤΗΡΙΟΝ ΜΠΙΩΟΡΠ̄ ΜΜΥCΤΗ-
 ΡΙΟΝ· ΜΝ ΜΜΥCΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧΕ ΕΡΟC· ΝΤΟΟΥ ΠΕ
 ΕΩΛΥCΩΤ̄Μ ΕΡΟC ΝCΕΧΙ ΝΤΟΟΤ̄ ΝΤΕCΜΕΤΑΝΟΙΑ·
 ΑCΟΥΩΣ̄Μ ΝCΙ ΜΑΡΙΑ ΠΕΧΑC ΧΕ ΠΑΧΟΘΙC· ΕΙΕ ΟΥ-
 20 ΡΩΜΕ ΕΛΑΧΙ-ΜΥCΤΗΡΙΟΝ ΩΑ CΝΑΥ Η ΩΑ ΩΟΜΝΤ̄¹ ΣΡΑΙ
 Σ̄Μ' ΠΜΕΣΧΩΡΗΜΑ CΝΑΥ Η ΠΜΕΣΩΟΜΝΤ̄ ΝΧΩΡΗΜΑ· ^{CΠΓ}^b
 ΑΥΩ ΠΑΙ ΜΠCΠΑΡΑΒΑ· ΑΛΛΑ ΕΤΙ ΕCΩΟΟΠ' Σ̄Ν ΤΕCΠΙCΤΙC

17 MS the words ΜΠ ΜΜΥCΤΗΡΙΟΝ ΜΠΙΩΟΡΠ̄ ΜΜΥCΤΗΡΙΟΝ expunged after ΜΜΥCΤΗΡΙΟΝ.

22 MS ΝCΠΑΡΑΒΑ; π inserted above in later hand, giving ΠCΠCΠΑΡΑΒΑ = ΜΠCΠΑΡΑΒΑ. MS originally ΟΥΠΙCΤΙC; ΟΥ crossed out, and ΤΕC inserted above.

received, *nor* that which is below it ¹, listen to him to forgive his sins, but the *mysteries* which are above those he has received, it is they which listen to him and forgive his sins. *Now* at this time, Maria, let thy brothers give to him the *mystery* which is higher than that which he has received, and they will receive his *repentance* from him and forgive his sins — this (mystery) *indeed* because he received it once again, and the others because he passed them over, these do not listen ² to him to forgive his sins — *but* the *mystery* which is higher than that which he has received is the one which forgives his sins. *But* on the other hand, if he has received three *mysteries* in the second *space* or in the third (space), and has turned and *transgressed*, no *mysteries* listen to him to help him in his *repentance*; neither those above *nor* those below him, *except* the *mystery* of the First *Mystery* and the *mystery* of the Ineffable, it is they which listen to him and receive his *repentance* from him.”

Maria answered and said : “My Lord, what of a man who has received *mysteries* as far as two *or* three in the second *or* third *space*, and has not transgressed, *but* is still in his *faith* | with certainty and without *hypocrisy*?” ³

¹ (1) that which is below it; Schmidt : the lower one.

² (9) these do not listen; lit. this does not listen.

³ (313.1) Schmidt (emended Coptic text) : <is it permitted to him to receive mysteries in the space which pleases him or not?>

2N OYCOOYTH AYW AXN ZYPOKPCIC·*** AYOWYWB
 ΔΕ ΝΒΙ ΠΩΤΗΡ ΠΕΧΛΑ ΜΜΑΡΙΑ· ΧΕ ΡΩΜΕ ΝΙΜ ΝΤ-
 ΛΧΧΙ-ΜΥCΤΗΡΙΟΝ 2M ΠΜΕ2CΝΑΥ ΝΧΩΡΗΜΑ· ΑΥΩ 2M
 ΠΜΕ2ΩΟΜΝΤ· ΑΥΩ ΟΝ ΜΠCΠΑΡΑΒΑ· ΑΛΛΑ ΕΤΙ Ε4-
 5 ΩΟΟΠ' 2N ΤΕ4ΠΙCΤΙC ΑΧN ZYPOKPCIC· ΕΞΕCΤΙ ΝΝΑΙ
 ΝΤΕΙΜΙΝΕ ΕΧΙ-ΜΥCΤΗΡΙΟΝ 2M ΠΕΧΩΡΗΜΑ ΕΤΕ2ΝΑ4·
 ΧΙΝ ΝΩΟΡΠ' 2ΕΩC ΨΑ 2ΔΕ ΕΒΟΛ ΧΕ ΜΠΟΥΠΑΡΑΒΑ:
 ΛCΟΥΩ2 ΟΝ ΕΤΟΟΤC ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑC ΧΕ ΠΑ-
 ΧΟΕΙC· ΕΙΕ ΟΥΡΩΜΕ ΕΛ4CΟΥΝ-ΤΜΝΤΝΟΥΤΕ ΑΥΩ ΛΧΧΙ
 10 2N ΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ· ΑΥΩ Λ4ΚΟΤ4 Λ4ΠΑΡΑΒΑ
 Λ4ΑΝΟΜΙ ΜΠCΚΟΤ4 ΕΜΕΤΑΝΟΙ· ΑΥΩ ΟΥΡΩΜΕ 2ΩΩ4
 ΕΜΠ42Ε ΕΤΜΝΤΝΟΥΤΕ ΟΥΔΕ ΜΠC4CΟΥΩNC· ΑΥΩ
 ΠΡΩΜΕ ΕΤΜΜΑΥ ΕΥΡΕ4ΡΝΟΒΕ ΠΕ· ΑΥΩ ΟΝ ΟΥΛCΕ- [CΠΛ]
 ΒΗC ΠΕ· ΑΥΩ ΑΥΕΙ' ΕΒΟΛ 2N CΩΜΑ ΜΠΕCΝΑΥ· ΝΙΜ
 15 ΜΜΟΟΥ ΠΕΤΝΑΧΙ-2ΙCΕ Ν2ΟΥΟ 2N ΝΕΚΡΙCΙC· Λ4ΟΥΩ2M
 ΟΝ ΝΒΙ ΠΩΤΗΡ ΠΕΧΛΑ ΜΜΑΡΙΑ ΧΕ 2ΑΜΗΝ 2ΑΜΗΝ
 †ΧΩ ΜΜΟC ΕΡΟ ΧΕ ΠΡΩΜΕ ΝΤΛ4CΟΥΝ-ΤΜΝΤΝΟΥΤΕ·
 ΠΑΙ ΝΤΛ4ΧΙ ΝΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΙΝ· ΑΥΩ Λ4ΡΝΟΒΕ
 ΕΜΠCΚΟΤ4 ΕΜΕΤΑΝΟΙ· 4ΝΑΧΙ-2ΙCΕ 2N ΝΚΟΛΑCΙC ΝΤΕ
 20 ΝΕΚΡΙCΙC 2N 2ΕΝΝΟ6 Ν2ΙCΕ ΜΝ 2ΕΝΚΡΙCΙC ΝΟΥΜΗΗΩC
 ΝΚΩΒ ΝCΟΠ' ΕΜΑΨΟ ΕΜΑΨΟ ΠΑΡΑ ΠΡΩΜΕ ΝΑCΕΒΗC
 ΑΥΩ ΜΠΑΡΑΝΟΜΟC ΠΑΙ ΕΤΕ ΜΠC4CΟΥΝ-ΤΜΝΤΝΟΥΤΕ·
 ΤΕΝΟΥ 6Ε ΠΕΤΕ ΟΥΝ-ΜΑΛΛΕ ΜΜΟ4 ΕCΩΤM ΜΑΡΕ4-
 CΩΤM· ΝΑΙ 6Ε ΝΤΕΡΕ4ΧΟΟΥ ΝΒΙ ΠΩΤΗΡ· ΛC4Ο6C

1 the next sentence omitted; probably ΕΞΕCΤΙ ΟΥΝ ΝΑ4 ΕΧΙ-ΜΥCΤΗΡΙΟΝ 2M ΠΕΧΩΡΗΜΑ ΕΤΕ2ΝΑ4 ΧN ΜΜΟΝ.

13 Π in upper right-hand margin at end of quire.

15 2ΙCΕ inserted in margin.

The *Saviour* answered *however* and said to Maria : “Every man who has received *mysteries* in the second *space* and in the third, and has not *transgressed*, but *still* is in his *faith* without *hypocrisy*, it is *permitted* to those of this kind to receive *mysteries* in the *space* which pleases him, from the first *as far as* the last, because they have not *transgressed*.”

124. Maria continued again and said : “My Lord, what of a man who has known Godhood and has received from the *mysteries* of the light, and has turned and *transgressed* and committed *iniquity* and has not turned to *repent*, and a man, on the other hand, who has not found Godhood *nor* known it, and that man is a sinner and he is also *impious*; and they both come forth from the *body*, which of them will receive the greater suffering in the *judgments*?”

The *Saviour* answered again and said to Maria : “*Truly, truly*, I say to thee : the man who has known Godhood and has received the *mysteries* of the light, and has sinned and has not turned to *repent*, he will receive sufferings in the *punishments* of the *judgments* with very many times greater sufferings and *judgments* than the *impious* and *lawless* man who has not known Godhood. Now at this time, he who has ears to hear, let him hear.”*

Now when the *Saviour* had said these things, | Maria

* Mk. 4.9

- ΕΒΟΛ Ν̄ΟΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙC· ΟΥΝ-ΜΑΛΑΧΕ
 ΜΠΑΡΜ̄ΝΟΥΟΕΙΝ ΑΥΩ ᾹΙΝΟΪ Μ̄ΠΩΛΑΧΕ ΤΗΡ̄C Ν̄ΤΑΚ-
 ΧΟΟC· ΕΤΒΕ ΠΕΪΩΛΑΧΕ ΟΥΝ Ν̄ΤΑΚΧΟΟC ΕΡΟΝ Μ̄ΠΙ-
 ΟΥΟΕΙΩ Ξ̄Ν ΟΥΠΑΡΑΒΟΛΗ ΧΕ ΄ΠΞ̄ΜΞΑΛ Ν̄ΤΑCΕΙΜΕ Ε- [CΠΛ^b]
 5 ΠΟΥΩΨ Μ̄ΠΕCΧΟΕΙC ΑΥΩ Μ̄Π̄CΟΒΤΕ ΟΥΔΕ Μ̄Π̄CΕΙΡΕ
 Μ̄ΠΟΥΩΨ Μ̄ΠΕCΧΟΕΙC CΝΑΧΙ Ν̄ΞΕΝΝΟC Ν̄CΗΨΕ· ΠΕΤΕ
 Μ̄Π̄CΕΙΜΕ ΔΕ· ΑΥΩ Μ̄Π̄CΕΙΡΕ CΝΑΡ̄Μ̄ΠΩΛ Ν̄ΞΕΝΚΟΥΪ· ΧΕ
 ΟΥΟΝ ΝΙΜ' ΕΝΤΑΥΤΑΝΞΟῩΤ̄C ΕΞΟΥΟ CΕΝΑΨΙΝΕ Ν̄CΑ
 ΞΟΥΟ ΕΒΟΛ ΞΙΤΟῩΤ̄C· ΑΥΩ ΠΕΝΤΑΥCΑΛΕ-ΞΑΞ ΕΡΟC·
 10 CΕΝΑΨΑΤ̄C Ν̄ΞΑΞ· ΕΤΕ ΠΑΪ ΠΕ ΠΑΧΟΕΙC ΠΕΡCΟῩΝ-
 ΤΜ̄ΝΤΝΟῩΤΕ· ΑΥΩ ΑCΕΙΝΕ Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ
 ΑCΠΑΡΑΒΑ· CΕΝΑΚΟΛΑΞΕ Μ̄ΜΟC Ξ̄Ν ΟΥΝΟC Ν̄ΚΡΙCΙC Ν̄-
 ΞΟΥΟ ΕΠΕΤΕΜ̄Π̄CΟῩΝ-ΤΜ̄ΝΤΝΟῩΤΕ· ΠΑΪ ΠΑΧΟΕΙC ΠΕ
 ΠΒΩΛ ΕΒΟΛ Μ̄ΠΩΛΑΧΕ·
 15 ΑCΟΥΩΞ ΟΝ ΕΤΟῩΤ̄C Ν̄ΟΙ ΜΑΡΙΑ ΠΕΧΑΣ Μ̄ΠCΩΤΗΡ
 ΧΕ ΠΑΧΟΙC ΕΨΧΕ ΕΡΕ ΤΠΙCΤΙC Μ̄Ν Μ̄ΜΥCΤΗΡΙΟΝ ΝΗΥ
 Ν̄ΟΥΩΝΞ ΕΒΟΛ· ΤΕΝΟΥ CΕ ΟΥΝ ΕΡΩΑΝ ΞΕΝΨΥΧΗ
 ΕΥΨΑΝΕΙ' ΕΠΚΟCΜΟC Ν̄ΟΥΜΗΗΨΕ Ν̄ΚΥΚΛΟC ΑΥΩ Ν̄-
 CΕΑΜΕΛΙ Ν̄CΕ̄Τ̄Μ̄ΧΙ-ΜΥCΤΗΡΙΟΝ ΕΥΚΩ Ν̄ΞΤΗΥ ΧΕ ΕΥ- CΠΕ
 20 ΨΑΝΕΙ' ΕΠΚΟCΜΟC Ν̄ΚΕΚΥΚΛΟC CΕΝΑΧΙΤΟΥ· ΕΙC ΟΥΚ-
 ΟΥΝ Ν̄CΕΞΗΨ¹ ΑΝ CΕΠΗΞ ΕΧΙ Μ̄ΜΥCΤΗΡΙΟΝ· ΑCΟΥ-
 ΩΨΒ Ν̄ΟΙ ΠCΩΤΗΡ ΠΕΧΑC Ν̄ΝΕCΜΛΘΗΤΗC· ΧΕ ΚΗΡΥC-
 CΕ Μ̄ΠΚΟCΜΟC ΤΗΡ̄C ΕΤΕΤ̄Ν̄ΧΩ Μ̄ΜΟC Ν̄Ρ̄ΡΩΜΕ ΧΕ
 ΜΙΨΕ ΕΡΩΤ̄Ν Ν̄ΤΕΤ̄Ν̄ΧΙ Μ̄ΜΥCΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ξ̄Μ
 25 ΠCΙΟΥΟΕΙΩ ΕΤΞΗΧ' Ν̄ΤΕΤ̄Ν̄ΒΩΚ' ΕΞΟΥΝ ΕΤΜ̄ΝΤΕΡΟ

19 $\overline{\text{IO}}$ in upper left-hand margin at beginning of quire.

21 MS ΑΝCΕΠΗΞ : read ΑΝ $\overline{\text{FI}}$ CΕΠΗΞ.

sprang up and said : “My Lord, my man of light has ears, and I have *understood* the whole discourse which thou hast spoken. Concerning this word *now*, thou hast once spoken to us in a *parable* thus : ‘The servant who knew the will of his lord and did not make ready, *nor* did he do the will of his lord, he will receive great blows. *But* he who did not know and did nothing, he will be worthy of small (blows). For from everyone to whom much has been entrusted, much shall be sought from him, and from those to whom much has been assigned, much shall be required’ *. That is, my Lord, he who knows Godhood and has found the *mysteries* of the light and has *transgressed* will be *punished* with a greater *judgment* than he who does not know Godhood. This, my Lord, is the interpretation of the word.”

125. Maria continued again and said to the *Saviour* : “My Lord, if the *faith* and the *mysteries* have come to be revealed, *now* at this time when *souls* come into the *world* in many *cycles* and they *neglect* to receive *mysteries*, being confident that when they come into the *world* to other *cycles* they will receive them, are they *not therefore* in danger that they do not attain to receiving the *mysteries*?”

The *Saviour* answered and said to his disciples : “*Preach* to the whole *world* and say to men : strive that you receive the *mysteries* of the light in this restricted time, so that you go into the Kingdom | of the Light. Do not spend

* cf. Lk. 12.47-48

ἡ ποιοεῖν· ἡ πῆρνοῦχε ἡ οὐροοῦ εἰσοῦν εὐροοῦ· ἡ
 οὐκῦκλος εἰσοῦν εὐκῦκλος· ἡ τετῆρκαστῆτῆν χε
 τετῆρπηε εἰς ἡ μῦστηριον ἐνψανει' ἐπκοσμος ἡ-
 κεκῦκλος· ἀγὼ παῖ ἡ σεσοοῦν ἀν χε ἐκναψωπε
 5 τῆνδ' ἡ βί παρῆμος ἡ νεψῦχοοῦε ἡ ντελιος· χε
 ἐκψανψωπε γὰρ ἡ βί παρῆμος ἡ νεψῦχοοῦε ἡ τε-
 λιος· τῆνδ' ἡ ἐμπῦλῆ ἡ ποιοεῖν· ἀγὼ ἡ μῆ-
 λλῦ λᾶωκ' εἰσοῦν χῖν πεῖνδ'· οὐδ' ἡ μῆ-λλῦ
 ἡ νῦ ἐβὼλ ἡ μῆρνωε' ἐβὼλ χε ἀχῶκ' ἐβὼλ ἡ βί πα- сπε^b
 10 ρῆμος ἡ νεψῦχοοῦε ἡ ντελιος· ἀγὼ ἀχῶκ ἐβὼλ
 ἡ βί πμῦστηριον ἡ πωορῆ μῦστηριον· παῖ ἡ τᾶ
 πτῆρῆ ψωπε ἐτῆρῆτῆ· ἐτε ἀνοκ πε πμῦστηριον
 ἐτῆρῆ· ἀγὼ χῖν πεῖνδ' ἡ μῆ-λλῦ λᾶωκ' ἐποῦ-
 οεῖν· ἀγὼ ἡ μῆ-λλῦ λᾶωεῖ' ἐβὼλ χε ἡ παῖ ἡ πᾶωκ'
 15 ἐβὼλ ἡ πεοῦοεῖψ ἡ παρῆμος ἡ νεψῦχοοῦε ἡ τε-
 λιος ἡ λῶν ἐμπᾶτῆκ ἐβὼλ ἡ πῆκωε' ἐπκοσμος·
 ἐτῆρῆωτῆ (ἡ) ἡ λῶν ἡ μῆ ἡ κᾶταπετασμα· ἡ μῆ νεστε-
 ρωμα ἡ μῆ πῆκᾶ τῆρῆ ἡ μῆ ἡ κεεῦλῆ τῆροῦ ἐτῆρῆωτῆ·
 λῖτῖ οἷν ἐψωοοῖ' ἡ βί τῆμῆτῆρμε· ἡ παῖ οὐν ἡ μῆ πεῦ-
 20 οεῖψ ἐτῆρῆωτῆ σῆρῆε-οῦωε' ἐβὼλ ἡ βί τῆρῆτῆ
 ἡ μῆ μῦστηριον ἡ μῆ νεροοῦ ἐτῆρῆωτῆ· ἀγὼ οὐν-ἡ λᾶ
 ἡ ψῦλῆ ἡ νῦ εἰτῆ ἡ κῦκλος ἡ τε ἡ μεταβολῆ ἡ τε
 πῆωμα· ἀγὼ ἐῦνῆ ἐπκοσμος ἐῦν-ἡ εἰνε ἡ εἰτοῦ
 ἡ μῆ πεῖοῦοεῖψ "τενοῦ ἐλῦωτῆ ἐροῖ' εἰτῆωτῆ ἡ μῆ [сπε]

3 MS ἐνψανει'; read ἐτετῆρψανει'.

5 MS ἡ ντελιος; read ἡ τελιος.

17 a letter erased before ἡ λῶν; read ἡ πῆλῶν.

19 MS ἐψωοοῖ; better ἐψωοοῖ.

24 the letter λ erased before τενοῦ.

day upon day *or cycle upon cycle*, being confident that you will attain to receiving the *mysteries* when you come¹ into the *world* in another *cycle*. And these do not know when the time of the *number* of the *perfect souls* will come about, *for* when the *number* of the *perfect souls* exists I will shut the *gates* of the light. And no one will go within from this hour. *Nor* will anyone come forth afterwards, because the *number* of the *perfect souls* is completed, and the *mystery* of the First *Mystery* is completed, for the sake of which the All came into existence: that is, I am that *Mystery*. And from that hour no one will go into the light, and no one will come forth. For at the completion of the time of the *number* of the *perfect souls*, before I lay fire to the *world* in order to purify the *aeons* and the *veils* and the *firmaments* and the whole earth and all the *matter* which is upon it, mankind is *still* in existence. *Now* in that time, in those days the *faith* and the *mysteries* will be the more revealed. And many *souls* will come by means of the *cycles* of the *changes* of the *body*. And as they come into the *world*, some of them at that time who have heard me teaching about | the completion of the *number* of the *perfect*

¹ (3) when you come; MS: when we come.

ΠΧΩΚ ΕΒΟΛ ΜΠΑΡΙΘΜΟΣ ΝΤΕΛΙΟΣ ΝΝΕΨΥΧΟΟΥΓΕ ΣΕ-
 ΝΑΖΕ ΕΜΜΥΣΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΑΥΩ ΝΣΕΧΙΤΟΥ· ΑΥΩ
 ΣΕΝΗΥ ΕΞΡΑΪ ΕΡΝ ΜΠΥΛΗ ΜΠΟΥΘΕΙΝ· ΝΣΕΖΕ ΕΡΟΧ
 ΕΛΑΧΩΚ ΕΒΟΛ ΝΒΙ ΠΑΡΙΘΜΟΣ ΝΝΕΨΥΧΟΟΥΓΕ ΝΤΕΛΙΟΣ·
 5 ΕΤΕ ΝΤΟΧ ΠΕ ΠΧΩΚ ΕΒΟΛ ΜΠΩΟΡΠ ΜΜΥΣΤΗΡΙΟΝ·
 ΑΥΩ ΝΤΟΧ ΠΕ ΠΣΟΟΥΝ ΜΠΤΗΡΨ· ΑΥΩ ΣΕΝΑΖΕ ΕΡΟΣ
 ΕΛΪΩΤΑΜ' ΕΡΝ ΜΠΥΛΗ ΜΠΟΥΘΕΙΝ· ΑΥΩ ΜΝΘΟΜ' ΕΤΡΕ
 ΑΛΛΥ ΕΙ' ΕΖΟΥΝ· Η ΕΤΡΕ ΑΛΛΥ ΕΙ' ΕΒΟΛ ΧΙΝ ΠΕΪΝΑΥ·
 ΝΕΨΥΧΟΟΥΓΕ ΟΥΝ ΕΤΜΜΑΥ ΣΕΝΑΤΩΣΜ ΕΖΟΥΝ ΕΜ-
 10 ΠΥΛΗ ΜΠΟΥΘΕΙΝ· ΕΥΧΩ ΜΜΟΣ ΧΕ ΠΧΘΕΙΣ ΛΟΥΩΝ
 ΝΑΝ· †ΝΛΟΥΩΨΒ ΤΑΧΟΟΣ ΝΑΥ ΧΕ Ν†ΣΟΟΥΝ Μ-
 ΜΩΤΝ ΑΝ ΧΕ ΝΤΕΤΝ ΖΕΝΕΒΟΛ ΤΩΝ· ΑΥΩ ΣΕΝΑΧΟΟΣ
 ΝΑΪ ΧΕ ΑΝΧΙ ΕΒΟΛ ΣΝ ΝΕΚΜΥΣΤΗΡΙΟΝ ΑΥΩ ΑΝΧΩΚ'
 ΕΒΟΛ ΝΤΕΚΣΒΩ ΤΗΡΣ ΑΥΩ ΑΚ†ΣΒΩ ΝΑΝ ΣΝ ΝΕΠΑΛ- [σπε^β]
 15 ΤΕΙΑ· ΑΥΩ †ΝΛΟΥΩΨΒ ΤΑΧΟΟΣ ΝΑΥ ΧΕ Ν†ΣΟΟΥΝ
 ΑΝ ΜΜΩΤΝ ΧΕ ΝΤΕΤΝ ΝΙΜ· ΝΕΤΡΣΩΒ ΕΤΑΝΟΜΙΑ· ΜΝ
 ΜΠΕΘΟΟΥ ΖΕΩΣ ΨΑ ΤΕΝΟΥ· ΕΤΒΕ ΠΑΪ ΒΩΚ ΕΠΚΑΚΕ
 ΕΤΣΙΒΟΛ· ΑΥΩ ΣΝ ΤΕΥΝΟΥ ΕΤΜΜΑΥ ΣΕΝΑΒΩΚ' ΕΠΚΑ-
 ΚΕ ΕΤΣΙΒΟΛ· ΠΜΑ ΕΤΨΜΜΑΥ ΝΒΙ ΠΡΙΜΕ ΜΝ ΠΣΑΖΣΣ Ν-
 20 ΝΟΒΣΕ· ΕΤΒΕ ΠΑΪ ΣΕ ΟΥΝ ΚΗΡΥΣΣΕ ΜΠΚΟΣΜΟΣ ΤΗΡΨ·
 ΑΧΙΣ ΕΡΟΟΥ ΧΕ ΜΩΕ ΕΡΩΤΝ ΑΠΟΤΑΣΣΕ ΜΠΚΟΣΜΟΣ
 ΤΗΡΨ ΜΝ ΘΥΛΗ ΤΗΡΣ ΕΤΝΣΗΤΨ· ΝΤΕΤΝΧΙ ΝΜΜΥΣΤΗΡΙΟΝ
 ΜΠΟΥΘΕΙΝ· ΕΜΠΑΤΨΧΩΚ ΕΒΟΛ ΝΒΙ ΠΑΡΙΘΜΟΣ ΝΝΕ-
 ΨΥΧΟΟΥΓΕ ΝΤΕΛΙΟΣ· ΧΕΚΑΣ ΕΝΝΕΥΚΑΤΗΝΟΥ ΖΙΡΝ ΠΡΟ

1 MS ΜΠΑΡΙΘΜΟΣ ΝΤΕΛΙΟΣ ΝΝΕΨΥΧΟΟΥΓΕ; read ΜΠΑΡΙΘΜΟΣ ΠΠΕΨΥ-
 ΧΟΟΥΓΕ ΝΤΕΛΙΟΣ.

souls will find the *mysteries* of the light, and they will receive them, and they will come to the *gates* of the light, and they will find that the *number* of the *perfect souls* is completed, which is the completion of the First *Mystery* and that is the knowledge of the All. And they will find that I have shut the *gates* of the light, and it is not possible for anyone to enter within *or* for anyone to come forth from this time. Now those *souls* will knock, at the *gates* of the light, saying : 'O Lord, open to us.' I will answer and say to them : 'I do not know you, whence you are.' And they will say to me : 'We have received from thy *mysteries*, and we have completed thy whole teaching, and thou hast taught us upon the *streets*.' And I will answer and say to them : 'I do not know you, who you are, you who do deeds of *iniquity* and evil *up till* now * . Because of this go to the outer darkness.' And in that hour they will go to the outer darkness, that place where is weeping and gnashing of teeth [□]. Because of this *now*, *preach* to the whole *world*. Say to them : strive that you *renounce* the whole *world* and all the *matter* in it, that you may receive the *mysteries* of the light, before the *number* of the *perfect souls* is completed, that you may not be left before the door | of the *gate* of the light, and be taken

* cf. Mt. 7.22, 23; 25.11, 12

□ cf. Mt. 8.12; 22.13; Lk. 13.24-28

to the outer darkness. *Now* at this time, he who has ears to hear let him hear.”*

Now when the *Saviour* had said these things, Maria sprang up again and said: “My Lord, *not only* does my man of light have ears, *but* my *soul* has heard and has *understood* every word which thou sayest. *Now* at this time, my Lord, concerning the words which thou hast spoken: ‘*Preach* to the men of the *world*, say to them: strive to receive the *mysteries* of the light in this restricted time, so that you may *inherit* the Kingdom of the Light’.” (lacuna)¹

126. Maria continued again, she said to Jesus: “My Lord, of what *type* is the outer darkness, *or* rather, how many *places* of *punishment* are there in it?”

Jesus *however* answered and said to Maria: “The outer darkness is a great *dragon* whose tail is in its mouth, and it is outside the *whole* world, and it surrounds the whole *world*. And there is a great number of *places* of *judgment* within it, and it has twelve *chambers* of severe *punishments*, and an *archon* is in every *chamber* and the faces of the *archons* are different from one another. The first *archon* *moreover* which is in the first *chamber* has a crocodile-face and his tail is in his mouth, and all freezing comes out of the mouth of the *dragon*, and all dust | and all cold and all

* Mk. 4.9

¹ (12) the interpretation of the preceding paragraph in the light of Mt. 7.22, 23 and Lk. 13.24-28 is lacking.

the various diseases; this one is called by his *authentic* name in his *place*: Enchthonin¹. And the *archon* which is in the second *chamber*, a cat-face is his *authentic* face; this one is called in their *place*²: Charachar. And the *archon* which is in the third *chamber*, a dog-face is his *authentic* face; this one is called in their *place*: Archaroch. And the *archon* which is in the fourth *chamber*, a serpent-face is his *authentic* face; this one is called in their *place*: Achrochar. And the *archon* which is in the fifth *chamber*, a black bull-face is his *authentic* face; this one is called in their *place*: Marchur. And the *archon* which is in the sixth *chamber*, a mountain pig-face is his *authentic* face; this one is called in their *place*: Lamchamor. And the *archon* which is in the seventh *chamber*, a bear-face is his *authentic* face; this one is called by his *authentic* name in their *place*: Luchar. And the *archon* of the eighth *chamber*, a vulture-face is his *authentic* face; this one is called by his name in their *place*: Laraoch. And the *archon* of the ninth *chamber*, a basilisk-face is his *authentic* face; this one is called by his name in their *place*: Archeoch. And the tenth *chamber*: there is a great number of *archons* within it, each one having seven *dragon* heads with their *authentic* face. And the one over them all is called by his name in their *place*: | Zarmaroch. And the eleventh *chamber*:

¹ (2) Enchthonin; on magical names, see Kropp (Bibl. 26), III p. 117ff; (also 357.13-17).

² (5) their place; Schmidt: his place (passim to 319.10).

ΧΕ ΖΑΡΜΑΡΩΧ· ΑΥΩ ΠΜΕΖΜΝΤΟΥΕ ΝΤΑΜΙΟΝ ΟΥΝ-
 ΟΥΜΗΗΦΕ ΝΑΡΧΩΝ ΜΗΜΑ ΕΤΜΜΑΥ ΕΡΕ ΣΑΨΧΕ ΝΑΠΕ
 ΝΖΑ ΝΕΜΟΥ ΜΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ ΖΜ ΠΕΥΖΟ ΝΑΥ-
 ΘΕΝΤΗΣ· ΑΥΩ ΠΝΟΘ ΕΤΖΙΧΩΟΥ ΨΑΥΜΟΥΤΕ ΕΡΟЧ
 5 ΖΜ ΠΕΥΤΟΠΟС ΧΕ ΡΩΧΑΡ· ΑΥΩ ΠΜΕΖΜΝΤСΝΟΟΥС
 ΝΤΑΜΙΟΝ ΟΥΝ-ΟΥΜΗΗΦΕ ΝΑΡΧΩΝ ΝΖΗΤЧ ΕΝΑΨΩΟΥ
 ΕΜΑΤΕ· ΕΡΕ ΣΑΨΧΕ ΝΑΠΕ ΝΖΑ ΝΟΥΖΟΡ ΜΠΟΥΑ ΠΟΥΑ
 ΜΜΟΟΥ ΖΡΑΪ ΖΜ ΠΕΥΖΟ ΝΑΥΘΕΝΤΗΣ· ΑΥΩ ΠΝΟΘ ΕΤ-
 ΖΙΧΩΟΥ ΨΑΥΜΟΥΤΕ ΕΡΟЧ ΖМ^{††} ΠΕΥΤΟΠΟС ΧΕ ΧΡΙ- снѠ
 10 ΜΑΩΡ· ΝΕΙΔΑΡΧΩΝ ΘΕ ΜΠΕΙΜΝΤСΝΟΟΥС ΝΤΑΜΙΟΝ ΕΥ-
 ΝΖΟΥΝ ΝΖΗТЧ ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΑΥΩ
 ΟΥΝΤΕ-ΠΟΥΑ¹ ΠΟΥΑ ΜΜΟΟΥ ΟΥΡΑΝ ΚΑΤΑ ΟΥΝΟΥ·
 ΑΥΩ ΨΑΡΕ ΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ ΨΙΒΕ ΜΠΕЧΖΟ ΚΑΤΑ
 ΟΥΝΟΥ· ΑΥΩ ΟΝ ΠΕΙΜΝΤСΝΟΟΥС ΝΤΑΜΙΟΝ ΟΥΝΤΕ-
 15 ΠΟΥΑ ΠΟΥΑ ΜΜΟΟΥ ΟΥΡΟ ΕЧΟΥΗΝ ΕΠΧΙСЕ· ΖΩСТЕ
 ΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ' ЧО ΜΜΝΤСΝΟΟΥС ΝΤΑ-
 ΜΙΟΝ ΝΚΑΚΕ· ΕΥΝ-ΟΥΡΟ ΜΠТАΜΙΟΝ ПТАΜΙΟΝ ΕЧΟΥΗΝ
 ΕΠΧИСЕ· ΑΥΩ ΟΥН-ΟΥΛΓΓΕЛОС ΝΤΕ ПΧИСЕ ΕЧРОЕИС
 ΕΠΟΥΑ ΠΟΥΑ ННРО ННТАΜΙΟΝ· ΝΑΪ ΝТА[†] ІѠΟΥ ПѠОРП
 20 НРΩМЕ ПЕПІСКОПОС ΝΤΕ ΠΟΥΘΕΙΝ ПЕПРЕСВΥТΗΣ М-
 ПѠОРП НТΩΨ НТОЧ ПЕ НТ'АЧКААΥ ΕΥРОЕИС ΕΠΕΔΡΑ-
 ΚΩΝ ΧΕ ННЕСЧАТАКТИ МН ΝΑΡΧΩΝ ТΗРОУ ННЕСЧА-
 ΜΙΟΝ ΕΤ'НΖΗТЧ·

снѠ^b

ΝΑΪ ΘΕ ΝΤΕΡΕЧХОΟΥ ΝСИ ПСΩТНР· ΑСОУΩΖМ НСИ
 25 ΜΑΡΙΑ ΤΜΑΓΔΑΛΗΝΗ ΠΕΧΑΣ· ΧΕ ΠΑΧΟΕΙС ΕΙΕ ΟΥΚ-
 ΟΥΝ ΝΕΨΥΧΟΟΥΕ ΨΑΥΧΙΤΟΥ ΕΠΤΟΠΟС ΕΤΜΜΑΥ
 ΨΑΥΧΙΤΟΥ ΕΒΟΛ ΖΙТ'Н ΠΕΙΜΝΤСΝΟΟΥС НРО ННТАΜΙΟΝ

there is a great number of *archons* in that place, each one of them having seven cat heads¹ with their *authentic* face. And the great one over them is called in their *place* : Rochar. And the twelfth *chamber* : there is a very great number of *archons* in it, each one of them having seven dog heads with their *authentic* face. And the great one over them is called in their *place* : Chremaor.

Now these *archons* of these twelve *chambers* are inside the *dragon* of the outer darkness. And each of them has a name *according to* the hour. And each one of them changes his face *according to* the hour. And furthermore, to each of these twelve *chambers*, there is a door opening to the height, *so that* the *dragon* of the outer darkness has twelve *chambers*² of darkness, and there is a door to every *chamber* opening to the height. And there is an *angel* of the height watching at each of the doors of the *chambers*, whom Jeu, the First Man, the *Overseer* of the Light, the *Messenger* of the First Ordinance, has placed to keep watch over the *dragon*, so that it does not *rebel*, together with all the *archons* of its *chambers* which are within it.

127. When the *Saviour* had said these things, Maria Magdalene answered and said : My Lord, are *not therefore* the *souls* which are taken to that *place* taken through these twelve doors of the *chambers*, | each one *according to* the *judgment* of which he is worthy?"

¹ (3, 7) cat heads; lit. cat-faced heads; dog heads; lit. dog-faced heads.

² (16) has twelve chambers; Till : consists of twelve chambers.

ΠΟΥΛΑ ΠΟΥΛΑ ΚΑΤΑ ΤΕΚΡΙCIC ΕΤ' ἄμ̄π̄ωλ̄ μ̄μοC: ΛΟΥ-
 Ω2̄M̄ N̄CΙ ΠCΩΤΗΡ ΠΕΧΛΑ4 Μ̄ΜΑΡΙΑ ΧΕ ΜΕΥΧΙ-ΛΛΑΥ Μ-
 ΨΥΧΗ Ε2ΟΥΝ ΕΠΕΔΡΑΚΩΝ ΕΒΟΛ 2̄N̄ ΝΕΪΡΟ· ΑΛΛΑ ΤΕ-
 ΨΥΧΗ Ν̄N̄ΡΕ4ΧΙΟΥΑ ΛΥΩ ΝΕΤΩΟΟΠ 2̄N̄ ΟΥCΒΩ Μ̄ΠΛΑ-
 5 ΝΗ· Μ̄N̄ ΟΥΟΝ ΝΙΜ ΕΤ' ἄCΒΩ 2̄N̄ ΝΕΠΛΑΝΗ· ΛΥΩ Μ̄N̄
 N̄ΡΕ4N̄ΚΟΤ'Κ Μ̄N̄ 2ΟΟΥΤ· ΛΥΩ Μ̄N̄ ΤΑΝΙΡΩΜΕ ΕΤ'CΟΟΥ·
 ΛΥΩ Μ̄N̄ N̄ΑCΕΒΗC· Μ̄N̄ ΡΩΜΕ ΝΙΜ' N̄ΑΤΝΟΥΤΕ· ΛΥΩ
 ΝΕΦΟΝΕΥC· Μ̄N̄ N̄NΟCΙΚ· ΛΥΩ Μ̄N̄ ΝΕΦΑΡΜΑΚΟC· ΝΕ-
 ΨΥΧΟΟΥΕ ΟΥΝ ΤΗΡΟΥ N̄ΤΕΪΜΙΝΕ ΕΥΩΑΝΤ'Μ̄ΜΕΤΑΝΟΪ
 10 ΕΤΙ ΕΥΟΝ2· ΑΛΛΑ N̄CΕCΩ 2̄M̄ N̄ΠΕΥΝΟΒΕ Ε4ΜΗΝ· Μ̄N̄
 N̄ΚΕΨΥΧΟΟΥΕ ΤΗΡΟΥ· ΝΑΪ^{2*} ΕΝΤΑΥΩ²Χ̄Π̄ N̄ΒΟΛ ΤΑΪ· [Cq]
 ΕΤΕ N̄ΤΟΟΥ ΠΕ N̄ΤΑΥΧΙ N̄ΤΕΥΗΠC N̄ΚΥΚΛΟC ΕΤΗΠ
 ΕΡΟΟΥ 2̄N̄ ΤΕCΦΕΡΑ ΕΜΠΟΥΜΕΤΑΝΟΪ· ΑΛΛΑ 2ΡΑΪ 2̄M̄
 ΠΕΥ2ΛΕ N̄ΚΥΚΛΟC CΕΝΑΧΙ N̄NΕΨΥΧΟΟΥΕ ΕΤ'Μ̄ΜΑΥ·
 15 N̄ΤΟΟΥ Μ̄N̄ ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ N̄ΤΑΪΟΥΩ ΕΪΧΩ Μ-
 ΜΟΥ· CΕΝΑΧΙΤΟΥ ΕΒΟΛ 2̄N̄ Τ'ΤΑΠΡΟ Μ̄ΠCΑΤ Μ̄ΠΕΔΡΑ-
 ΚΩΝ Ε2ΟΥΝ ΕΝΤΑΜΙΟΝ Μ̄ΠΚΑΚΕ ΕΤ2ΙΒΟΛ· ΛΥΩ ΕΥ-
 ΩΑΝΟΥΩ ΕΥΧΙ N̄NΕΨΥΧΟΟΥΕ Ε2ΟΥΝ ΕΠΚΑΚΕ ΕΤ2Ι-
 ΒΟΛ 2̄N̄ Τ'ΤΑΠΡΟ Μ̄ΠΕ4CΑΤ· ΩΑ4ΚΩΤΕ ΟΝ Μ̄ΠΕ4CΑΤ'
 20 Ε2ΟΥΝ ΕΡΩ4 Μ̄ΜΙΝ Μ̄ΜΟΥ N̄4ΩΤΑΜ' ΕΡΩΟΥ· ΤΑΪ ΤΕ
 ΘΕ ΕΤΟΥΝΑΧΙ N̄NΕΨΥΧΟΟΥΕ Ε2ΟΥΝ ΕΠΚΑΚΕ ΕΤ2ΙΒΟΛ·
 ΛΥΩ ΟΥΝΤΕ-ΠΕΔΡΑΚΩΝ Μ̄ΠΚΑΚΕ ΕΤ2ΙΒΟΛ' ΟΥN̄ΤΑ4
 Μ̄ΜΑΥ Μ̄M̄N̄T'CNOΟΥC N̄ΡΑΝ N̄ΑΥΘΕΝΤΗC ΝΑΪ ΕΤ2ΡΑΪ
 2̄N̄ ΝΕ4ΡΩΟΥ· ΟΥΡΑΝ ΚΑΤΑ ΠΟΥΑ ΠΟΥΑ N̄N̄ΡΩΟΥ N̄-
 25 N̄ΤΑΜΙΟΝ· ΛΥΩ ΠΕΪM̄N̄T'CNOΟΥC N̄ΡΑΝ CΕΩ²ΒΒΙΑΕΙΤ' [Cq^b]
 ΕΝΕΥΕΡΗΥ· ΑΛΛΑ ΕΥ2ΡΑΪ 2̄N̄ ΝΕΥΕΡΗΥ Μ̄ΠM̄N̄T'CNOΟΥC·
 2ΩCΤΕ ΠΕΤΝΑΧΩ N̄ΟΥΑ N̄N̄ΡΑΝ Ε4ΧΩ N̄N̄ΡΑΝ ΤΗΡΟΥ·

10 MS Ε4ΜΗΝ; read ΕΥΜΗΝ.

The *Saviour* answered and said to Maria : “No *souls* are taken into the *dragon* through these doors, *except* the *soul* of the slanderers and those who are in *erroneous* teaching, and all those who teach *errors*, and the pederasts, and those (souls) of men who are defiled and the *impious* and all godless men, and the *murderers* and adulterers and *poisoners*. Now all *souls* of this kind if they do not *repent* while they are *still* living, *but* continue to remain in their sins, with all the other *souls* who have remained outside — namely those who have received their number of *cycles* which are allotted to them in the *sphere*, without having *repented* — [but] in their last *cycle* those *souls* will be taken, together with all the *souls* of which I have just spoken. They will be taken through the mouth of the tail of the *dragon* into the *chamber* of the outer darkness. And when the *souls* finish being taken into the outer darkness in the mouth of its tail, it returns its tail into its own mouth and encloses them. This is the manner in which the *souls* are taken into the outer darkness. And the *dragon* of the outer darkness has twelve *authentic* names which are in its doors, a name *according to* each of the doors of the *chambers*. And these twelve names are different from one another, *but* the twelve are within one another, *so that* he who says one of the names says all the names. | Now these things I will say to you in

ΝΑΪ ΘΕ †ΝΑΧΟΟΥ ΕΡΩΤῆΝ Ζῆ ΠCΩΡ ΕΒΟΛ ΤΗΡῆ· ΤΑΪ
ΘΕ ΤΕ ΘΕ ΕΤῆΨΟΟΠ ΜΜΟC ΝΒΙ ΠΚΑΚΕ ΕΤΕΙΒΟΛ· ΕΤΕ
ΝΤΟϢ ΠΕ ΠΕΔΡΑΚΩΝ·

ΝΑΪ ΘΕ ΝΤΕΡΕϢΧΟΟΥ ΝΒΙ ΠCΩΡ ΛCΟΥΩΖῆ ΝΒΙ ΜΑΡΙΑ
5 ΠΕΧΛΑC ΜΠCΩΤΗΡ ΧΕ ΠΑΧΟΕΙC ΕΪΕ ΝΚΟΛΑCΙC ΜΠΕ-
ΔΡΑΚΩΝ ΕΤῆΜΑΥ ΝΑΨΤ ΕΜΑΤΕ ΠΑΡΑ ΝΚΟΛΑCΙC ΝΝΕ-
ΚΡΙCΙC ΤΗΡΟΥ· ΛCΟΥΩΖῆ ΝΒΙ ΠCΩΡ ΠΕΧΛΑϢ ΜΜΑΡΙΑ
ΧΕ ΟΥΜΟΝΟΝ ΧΕ CΕΜΟΚῆ ΠΑΡΑ ΝΚΟΛΑCΙC ΤΗΡΟΥ
ΝΝΕΚΡΙCΙC· ΑΛΛΑ ΨΥΧΗ ΝΙΜ' ΕΤΟΥΝΑΧΙΤΟΥ ΕΠΤΟΠΟC
10 ΕΤῆΜΑΥ CΕΝΑΡ-ΖΡΟΥΟΥΧῆ Ζῆ ΠΧΛΑϢ ΕΤΝΑΨΤ· ΛΥΩ
ΜΝ ΝΕΧΑΛΑΖΑ· ΛΥΩ ΜΝ ΠΚΩΖΤ ΕΤΝΑΨΤ ΕΜΑΨΟ·
ΝΑΪ' ΕΤΨΟΟΠ Ζῆ ΠΤΟΠΟC ΕΤῆΜΑΥ· ΑΛΛΑ Ζῆ ΠΚΕΒΩΛ CῆΛ
ΕΒΟΛ' ΜΠΚΟCΜΟC· ΕΤΕ ΠΑΪ ΠΕ Ζῆ ΠΩΛ' ΕΖΡΑΪ ΜΠΤΗΡῆ
ΝΕΨΥΧΟΟΥΕ ΕΤῆΜΑΥ CΕΝΑΛΑΝΖΑΛΙCΚΕ ΖΙΤῆ ΠΧΛΑϢ
15 ΕΤΝΑΨΤ· ΛΥΩ ΜΝ ΠΚΩΖΤ ΕΤΝΑΨΤ ΕΜΑΨΟ· ΛΥΩ
CΕΝΑΡΑΤΨΩΠΕ ΨΑΕΝΕΖ·

ΛCΟΥΩΖῆ ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑC· ΧΕ ΕΪΕ ΟΥΟΪ ΝΝΕ-
ΨΥΧΟΟΥΕ ΝΡΡΕϢΡΝΟΒΕ· ΤΕΝΟΥ ΘΕ ΟΥΝ ΠΑΧΟΕΙC
ΠΚΩΖΤ ΕΤῆΜ ΠΤΟΠΟC ΝΤΕ ΤΜΝΤΡΩΜΕ ϢΧΗϢ· ΧΕ
20 ΠΚΩΖΤ ΕΤῆΝ ΑΜΝΤΕ ΧΗϢ· ΛCΟΥΩΖῆ ΝΒΙ ΠCΩΤΗΡ
ΠΕΧΛΑϢ ΜΜΑΡΙΑ· ΧΕ ΖΑΜΗΝ †ΧΩ ΜΜΟC ΕΡΟ ΧΕ
ϢΧΗϢ ΝΒΙ ΠΚΩΖΤ ΕΤῆΝ ΑΜΝΤΕ ΝΖΟΥΟ ΕΠΚΩΖΤ ΕΤῆΝ
ΤΜΝΤΡΩΜΕ ΜΨΙC ΝΚΩΒ ΝCΟΠ· ΛΥΩ ΠΚΩΖΤ ΕΤῆΝ
ΝΚΟΛΑCΙC ΜΠΝΟΘ ΝΧΑΟC· ϢΝΑΨΤ ΝΖΟΥΟ ΕΠCΤῆΝ
25 ΑΜΝΤΕ ΝΨΙC ΝΚΩΒ ΝCΟΠ· ΛΥΩ ΠΚΩΖΤ ΕΤῆΝ ΝΕ-
ΚΡΙCΙC ΝΝΑΡΧΩΝ ΕΤΕΙ ΤΕΖΙΗ* ΝΤΜΗΤΕ· ϢΝΑΨΤ ΝΖΟΥΟ CῆΛ^b

1 MS ΤΗΡῆ; read ΠΠΤΗΡῆ.

25 MS ΠΨΙC; read ΠΨΙC.

the distribution of the All. This now is the manner in which the outer darkness, which is the *dragon*, exists.”

Now when the *Saviour* had said these things, Maria answered and said to the *Saviour*: “My Lord, are the *punishments* of that *dragon* much more severe *than* the *punishments* of all the judgments?”

The *Saviour* answered and said to Maria: “*Not only* are they painful *beyond* all the *punishments* of the *judgments*, *but* every *soul* which will be taken to that *place* will perish in the severe frost and the *hail* and the very fierce fire which are in that *place*. *But* also at the dissolution of the *world*, namely at the ascension of the All, those *souls* will be *consumed* by the severe frost and the very fierce fire, and they will become non-existent for ever.”

Maria answered and said: “Woe to the *souls* of the sinners. Now at this time, my Lord, is the fire which is in the *place* of mankind hotter, or is the fire which is in Amente hotter?”

The *Saviour* answered and said to Maria: “*Truly*, I say to you, the fire which is in Amente is nine times hotter than the fire which is among mankind. And the fire which is in the *punishments* of the great *Chaos* is nine times fiercer than that which is in Amente. And the fire which is in the *judgments* of the *archons* which are upon the path of the Midst is nine times fiercer than | the fire of the *punishments*

επκωστ̄ ἡ̄κολλασις ἐτ̄μ̄ π̄νοσ̄ ἡ̄χλος ἡ̄ψις ἡ̄κωβ
 ἡ̄σον· ἄγω ἡ̄κωστ̄¹ ἐτ̄μ̄ πεδρακων ἡ̄πκακε ἐτ̄ι-
 βολ ἡ̄ν̄ νεκρ̄ις τ̄ιροῦ ἐτ̄ν̄ητ̄· σ̄εναϋτ̄ ἡ̄ζοϋ
 επκωστ̄ ἐτ̄ν̄ ἡ̄κολλασις τ̄ιροῦ ἐτ̄ν̄ νεκρ̄ις ἡ̄ν̄-
 5 ἀρχων· ναῖ ἐτ̄ι τεζιη ἡ̄τμητε ἡ̄ναϋτ̄ ἡ̄ζοϋ ε̄ροοϋ
 ἡ̄ψ̄ε ἡ̄κωβ ἡ̄σον·

ναῖ δ̄ε ἡ̄τερε̄χοοϋ ἡ̄β̄ι π̄σωτηρ̄ ε̄μαρια ἁ̄ζιοϋε
 ε̄ζοϋν ἡ̄ν̄ τε̄σμε̄τ̄ν̄ητ̄· ἁ̄σωϋ ε̄βολ ἁ̄ριμε ἡ̄τος
 ἡ̄ν̄ ἡ̄μᾱθητ̄ς τ̄ιροῦ ζ̄ι οὔσον· πεχας ἡ̄ε οὔοι
 10 ἡ̄ρ̄ε̄ρ̄νοβε ἡ̄ε ναϋε νεγ̄κρ̄ις ε̄μαϋο· ἁ̄β̄ι' ε̄θη
 ἡ̄β̄ι μαριζαμ ἁ̄παζ̄τ̄ς ε̄χ̄ν̄ ἡ̄οϋε̄ρητε ἡ̄ις ἁ̄σοϋωϋτ̄
 ε̄ροοϋ· πεχας ἡ̄ε παχ̄ο̄ε̄ις ἀνε̄ε ἡ̄μοι' εἵϋῑνε
 ἡ̄μοκ· ἄγω ἡ̄π̄ρ̄ω̄ν̄τ̄ ε̄ροῖ ἡ̄ε †ε̄νωχ̄λει νακ ἡ̄ζαζ̄
 ἡ̄σον· ἡ̄ε χ̄ιν̄ τε̄νοϋ γαρ̄ εἶ̄νᾱαρ̄χι ἡ̄ψ̄ῑνε ἡ̄μοκ· [C4B]
 15 ἐτ̄βε ζ̄ωβ ἡ̄ιμ̄ ἡ̄ν̄ οὔω̄ρ̄χ̄· ἁ̄χοϋω̄μ̄ ἡ̄β̄ι π̄σωτηρ̄
 πεχας ἡ̄μαρια ἡ̄ε ψ̄ῑνε ἡ̄σα ζ̄ωβ ἡ̄ιμ̄' ε̄τερε̄οϋε̄ψ̄-
 ψ̄ῑνε ἡ̄σ̄ωοϋ· ἄγω ἀνοκ †νᾱσολ̄ποϋ νε ε̄βολ ἡ̄ν̄
 οὔπαρ̄ρησια ἁ̄χ̄ν̄ παρ̄αβολ̄η· ἁ̄σοϋω̄μ̄ ἡ̄β̄ι μαρια
 πεχας ἡ̄ε παχ̄ο̄ε̄ις εἶ̄ε οὔρ̄ω̄με ἡ̄ᾱγ̄ᾱθ̄ος ε̄ᾱχ̄ωκ
 20 ε̄βολ ἡ̄μ̄ϋ̄σ̄τη̄ριον ἡ̄ιμ̄· ε̄οϋ̄ν̄τᾱ ἡ̄μαϋ ἡ̄οϋ̄σ̄γ̄γε-
 ν̄η̄ς ζ̄ᾱπᾱζ̄ ζ̄ᾱπᾱω̄ς ε̄οϋ̄ν̄τᾱ ἡ̄μαϋ ἡ̄οϋ̄ρ̄ω̄με· ἄγω
 π̄ρ̄ω̄με ε̄τ̄μ̄μαϋ ε̄ϋ̄ᾱσε̄β̄η̄ς πε ε̄ᾱχ̄εῑρε ἡ̄νοβε ἡ̄ιμ̄
 ε̄ϋ̄μ̄π̄ω̄α ἡ̄πκακε ἐτ̄ιβολ· ἄγω ἡ̄π̄̄με̄τᾱνοῖ· ἡ̄
 ἡ̄μον̄ ε̄ᾱχ̄ωκ ε̄βολ ἡ̄τε̄χ̄η̄π̄ς ἡ̄κ̄ϋ̄κ̄λος ἡ̄ν̄ ἡ̄με̄τᾱ-
 25 βο̄λη ἡ̄π̄σ̄ω̄μα· ἄγω ε̄μ̄π̄̄ρ̄ω̄αϋ ἁ̄ᾱϋ ἡ̄β̄ι π̄ρ̄ω̄με
 ε̄τ̄μ̄μαϋ· ε̄ᾱχ̄ει' ε̄βολ ἡ̄ν̄ σ̄ω̄μα· ἄγω ἀνε̄ῑμε ε̄ρο̄χ

which are in the great *Chaos*. And the fire which is in the *dragon* of the outer darkness and all the *judgments* which are in it is seventy times fiercer than the fire which is in all the *punishments* in the *judgments* of the *archons* which are upon the path of the Midst."

128. When *however* the *Saviour* had said these things to Maria, she beat her breast, she cried out, and she and all the *disciples* wept at once. She said : "Woe to the sinners, for their *judgments* are very numerous."

Mariam came forward, she prostrated herself at the feet of Jesus, she kissed them, she said : "My Lord, *suffer* me that I question thee, and be not angry with me that I *trouble* thee many times, *for* from this time I will *begin* to question thee concerning all things with assurance."

The *Saviour* answered and said to Maria : "Question everything which thou dost wish to question, and I will reveal them *openly* without *parable*."

Maria answered and said : "My Lord, if a *good* man has fulfilled all the *mysteries*, and he has a *relative*, in a word, he has a man and that man is an *impious one* who has committed all the sins which are worthy¹ of the outer darkness; and he has not *repented*; or he has completed his number of *cycles* in the *changes* of the *body*, and that man has done nothing profitable² and has come forth from the *body*; and we have known of him | *certainly* that he has

¹ (23) which are worthy; Schmidt : and who is worthy.

² (25) has done nothing profitable; Till : was altogether useless.

ΑΣΦΑΛΩΣ ΧΕ ΑΥΡ̄ΝΟΒΕ ΕΥΜΠΩΑ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ' 1
 ΕΙΕ ΟΥ ΠΕΤ̄ΝΝΑΛΑΥ ΨΑΝΤ̄ΝΝΟΥΖ̄Μ ΜΜΟΥ ΕΝΚΟΛΛΑCIC [CQB^b]
 ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ ΑΥΩ ΝCΕΠΟΟΝΕΥ ΕΥ-
 CΩΜΑ ΝΔΙΚΑΙΟC ΕΥΝΑΖΕ ΕΜΜΥCΤΗΡΙΟΝ ΝΤΜΝΤΕΡΟ
 5 ΜΠΟΥΟΕΙΝ· ΑΥΩ ΝΥΡΑΓΛΑΘΟC ΝΥΒΩΚ' ΕΠΧΙCΕ· ΝΥ-
 ΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ· ΑΥΟΥΩΖ̄Μ ΝΒΙ
 ΠCΩΤΗΡ ΠΕΧΛΑ ΜΜΑΡΙΑ ΧΕ ΕΨΩΠΕ ΟΥΡΕΥΡ̄ΝΟΒΕ ΠΕ
 ΕΥΜΠΩΑ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· Π ΜΜΟΝ ΝΤΟΥ ΑΥΡ̄ΝΟΒΕ
 ΚΑΤΑ ΝΚΟΛΛΑCIC ΜΠΚΕCΕΕΠΕ ΝΚΟΛΛΑCIC· ΑΥΩ ΠΑΙ
 10 ΜΠΥΜΕΤΑΝΟΙ· Π ΜΜΟΝ ΝΤΟΥ ΟΥΡΩΜΕ ΝΡΕΥΡ̄ΝΟΒΕ
 ΕΛΥΧΩΚ ΕΒΟΛ' Ζ̄Ν ΤΕΥΗΠC ΝΚΥΚΛΟC Ζ̄Ν ΜΜΕΤΑΒΟΛΗ
 ΜΠCΩΜΑ· ΑΥΩ ΠΑΙ ΜΠΥΜΕΤΑΝΟΙ· ΕΨΩΠ ΝΡΩΜΕ
 ΟΥΝ ΕΤ̄ΜΜΑΥ ΝΑΙ ΕΝΤΑΙΧΟΟΥ ΕΥΨΑΝΕΙ' ΕΒΟΛ Ζ̄Μ
 ΠCΩΜΑ ΝCΕΧΙΤΟΥ ΕΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΤΕΝΟΥ ΔΕ
 15 ΕΨΩΠΕ ΤΕΤ̄ΝΟΥΩΨ ΕΠΟΟΝΟΥ ΕΒΟΛ Ζ̄Ν ΝΚΟΛΛΑCIC
 ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΜΝ ΚΡΙCIC ΝΙΜ· ΑΥΩ ΝCΕΠΟΟ'ΝΟΥ CΥΓ
 ΕΥCΩΜΑ ΝΔΙΚΑΙΟC ΠΑΙ ΕΥΝΑΖΕ ΕΜΜΥCΤΗΡΙΟΝ Μ-
 ΠΟΥΟΕΙΝ ΝΥΒΩΚ ΕΠΧΙCΕ ΝΥΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ
 ΜΠΟΥΟΕΙΝ· ΑΡΙΡΕ ΜΠΜΥCΤΗΡΙΟΝ ΝΟΥΩΤ' ΝΤΕ ΠΙ-
 20 ΑΤΨΑΧΕ ΕΡΟΥ ΠΑΙ ΕΨΑΥΚΑΝΟΒΕ ΕΒΟΛ ΝΟΥΟΕΙΩ
 ΝΙΜ' ΑΥΩ ΕΤΕΤ̄ΝΨΑΝΟΥΩ ΕΤΕΤ̄ΝΕΙΡΕ ΜΠΜΥCΤΗΡΙΟΝ·
 ΛΧΙC ΧΕ ΤΕΨΥΧΗ ΝΝΙΜ ΝΡΩΜΕ ΤΑΙ ΕΤ̄ΜΕΕΥΕ ΕΡΟC
 Ζ̄Μ ΠΑΖΗΤ· ΕΨΩΠΕ ΕCΖ̄Ν ΠΤΟΠΟC ΝΝΚΟΛΛΑCIC ΝΝ-
 ΤΑΜΙΟΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ' Η ΜΜΟΝ ΝΤΟΥ ΕΨΩΠΕ
 25 ΕCΖ̄Ν ΠΚΕCΕΕΠΕ ΝΝΚΟΛΛΑCIC ΝΤΕ ΝΤΑΜΙΟΝ ΜΠΚΑΚΕ
 ΕΤΖΙΒΟΛ' ΜΝ ΠΚΕCΕΕΠΕ ΝΝΚΟΛΛΑCIC ΝΝΕΔΡΑΚΩΝ ΕΥΕ-

11 MS Ζ̄Ν ΤΕΥΗΠC; better ΠΤΕΥΗΠC.

sinned and is worthy of the outer darkness; what should we do to him so that we save him from the *punishments* of the *dragon* of the outer darkness, so that he is returned to a *righteous body* which will find the *mysteries* of the Kingdom of the Light, and become *good* and go to the height, and *inherit* the Kingdom of the Light?"

The *Saviour* answered and said to Maria : "If he is a sinner worthy of the outer darkness; *or* if he has sinned *according to the punishments* of the rest of the *punishments*, and he has not *repented*; *or* if a sinful man has completed his number of *cycles* in the *changes* of the *body* and has not *repented* — *now* when these men of whom I have spoken come forth from the *body* and have been taken to the outer darkness, now at this time, if you want to return them from the *punishments* of the outer darkness and all the *judgments*, and return them to a *righteous body* which will find the *mysteries* of the light, and go to the height and *inherit* the Kingdom of the Light — perform the one *mystery* of the Ineffable which forgives sins at all times. And when you have finished performing the *mystery*, say : 'The *soul* of such and such a man on whom I think in my heart, when it comes to the *place* of the *punishments* of the *chambers* of the outer darkness; *or* when it is in the rest of the *punishments* of the *chambers* of the outer darkness and the rest of the *punishments* of the *dragon* : | may it be returned

ΠΟΟΝΟΥ ΕΒΟΛ' ΝΖΗΤΟΥ ΤΗΡΟΥ· ΑΥΩ ΕΩΩΠΕ ΕΣ-
 ΩΑΝΧΩΚ' ΕΒΟΛ ΝΤΕCΗΠ ΝΚΥΚΛΟΣ ΖΝ ΜΜΕΤΑΒΟΛΗ·
 ΕΥΕΧΙΤC ΕΡΑΤC ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΘΕΙΝ· ΑΥΩ ΝΤΕ
 ΤΠΑΡΘΕΝΟΣ ΜΠΟΥΘΕΙΝ CΦΡΑΓΙΖΕ ΜΜΟC ΖΝ ΤΕCΦΡΑ-
 5 ΓΙC ΝΤΕ ΠΙΑΤΩΑΧΕ ΕΡΟC· ΑΥΩ ΝCΝΟΧC ΖΜ ΠΕΙΕΒΟΤ' ^{СЧІ·^b}
 ΠΕΙΕΒΟТ ΕΥCΩΜΑ ΝΔΙΚΑΙΟC ΠΑΙ ΕΤΝΑΖΕ ΕΜΜΥCΤΗ-
 ΡΙΟΝ ΜΠΟΥΘΕΙΝ ΝΖΗΤC ΑΥΩ ΝCΡΑΓΑΘΟC ΝCΒΩΚ' Ε-
 ΠΧΙCΕ ΝCΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ· ΑΥΩ
 ΟΝ ΕΩΩΠΕ ΑCΧΩΚ ΕΒΟΛ ΝΝΚΥΚΛΟC ΝΜΜΕΤΑΒΟΛΗ
 10 ΕΥΕΧΙ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ ΕΡΑΤC ΝΤCΑΩCΕ ΜΠΑΡΘΕ-
 ΝΟC ΜΠΟΥΘΕΙΝ ΝΑΙ ΕΤΖΙΧΜ ΠΒΑΠΤΙCΜΑ· ΝCΕΚΑΛC
 ΖΙΧΝ ΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΝCΕCΦΡΑΓΙΖΕ ΜΜΟC ΖΜ ΠΜΑΙΝ
 ΝΤΜΝΤΕΡΟ ΜΠΙΑΤΩΑΧΕ ΕΡΟC ΝCΕΧΙΤC ΖΑΖΤΝ ΝΤΑΧΙC
 ΜΠΟΥΘΕΙΝ· ΝΑΙ ΕΤΕΤΝΝΑΧΟΟΥ ΕΤΕΤΝΩΑΝΧΩΚ ΕΒΟΛ
 15 ΜΠΜΥCΤΗΡΙΟΝ· ΖΑΜΗΝ †ΧΩ ΜΜΟC ΝΗΤΝ ΧΕ ΤΕΨΥΧΗ
 ΕΤΕΤΝΝΑΕΥΧΕ ΕΧΩC· ΕΩΩΠΕ ΜΕΝ ΕCΖΜ ΠΕΔΡΑΚΩΝ
 ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· CΝΑΝΟΥΖΕ ΜΠΕCΑТ' ΕΒΟΛ ΖΝ ΡΩC·
 ΑΥΩ ΝCΚΑΒΟΛ ΝΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΑΥΩ ΟΝ ΕΩΩΠΕ
 ΕCΖΝ⁴ ΤΟΠΟC ΝΙМ' ΝΤΕ ΝΕΚΡΙCΙC ΝΤΕ ΝΑΡΧΩΝ· ΖΑΜΗΝ [CЧΔ]
 20 †ΧΩ ΜΜΟC ΕΡΩΤΝ ΧΕ CΕΝΑΖΑΡΠΑΖΕ ΜΜΟC ΖΝ ΟΥ-
 CΠΟΥΔΗ ΝΒΙ ΜΠΑΡΑΛΛΗΜΠΤΗC ΜΜΕΛΧΙCΕΔΕΚ ΕΙΤΕ ΕC-
 ΩΑΝΚΑΒΟΛ ΜΜΟC ΝΒΙ ΠΕΔΡΑΚΩΝ· Η ΜΜΟΝ ΝΤΟC
 ΕCΖΝ ΝΕΚΡΙCΙC ΝΤΕ ΝΑΡΧΩΝ· ΖΑΠΑΞ ΖΑΠΛΩC CΕΝΑΖΑΡ-
 ΠΑΖΕ ΜΜΟC ΝΒΙ ΜΠΑΡΑΛΛΗΜΠΤΩΡ ΜΜΕΛΧΙCΕΔΕΚ¹ ΖΝ

2 MS ΝΤΕCΗΠ; read ΝΤΕCΗΠC.

4 MS ΜΜΟC; read ΜΜΟC.

13 MS ΝCΕΧΙΤC; read ΝCΕΧΙΤC.

from them all. And when it finishes its number of *cycles* in the *changes*, may it be taken to the presence of the *Virgin* of the Light; and may the *Virgin* of the Light *seal* it with the *seal* of the Ineffable, and cast it in that very month into a *righteous body* which will find ¹ the *mysteries* of the light in it, and become *good*, and go to the height and *inherit* the Kingdom of the Light. And furthermore, when it has completed the *cycles* of the *changes*, may that *soul* be taken to the presence of the seven *virgins* of the light which are in charge of (lit. over) the *baptism*. And may they place it (the baptism) upon that *soul*, and *seal* it with the sign of the Kingdom of the Ineffable, and may they take it to the *ranks* of the light.' These things you will say when you have completed the *mystery*. Truly, I say to you: the *soul* for which you shall *pray*, if *indeed* it is in the *dragon* of the outer darkness, it will withdraw its tail out of its mouth, and release ² that *soul*. And furthermore, if it is in any *place* of the *judgments* of the *archons*, truly I say to you, the *paralemtai* of Melchisedek will *speedily snatch* it up, *whether* the *dragon* has released it, *or whether* it is in the *judgments* of the *archons*. In a word, the *paraleptores* of Melchisedek will *snatch* it |

¹ (6) which will find; Till: <and the soul> will find.

² (18) release; Till: cast out, spew out.

ΤΟΠΟΣ ΝΙΜ ΕΤΕΝΕΙΤΟΥ· ΑΥΩ ΣΕΝΑΧΙΤΣ ΕΠΤΟΠΟΣ
 ΝΤΜΕΣΟΣ ΕΡΑΤΣ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΘΕΙΝ ΑΥΩ ΨΑΡΕ
 ΤΠΑΡΘΕΝΟΣ ΜΠΟΥΘΕΙΝ ΨΑΣΔΟΘΙΜΑΖΕ ΜΜΟΣ ΝΣΝΑΥ
 ΕΠΜΑΙΝ ΝΤΜΝΤΕΡΟ ΜΠΙΑΤΨΑΧΕ ΕΡΟΨ ΕΨΩΟΠ ΞΝ
 5 ΤΕΨΥΧΗ ΕΤΜΜΑΥ· ΑΥΩ ΕΨΩΠΕ ΜΠΑΤΣΧΩΚ ΕΒΟΛ
 ΝΤΕΣΗΠΣ ΝΚΥΚΛΟΣ ΞΝ ΤΘΙΝΨΙΒΕ ΝΤΕΨΥΧΗ Η ΞΝ
 ΠΣΩΜΑ· ΨΑΡΕ ΤΠΑΡΘΕΝΟΣ ΜΠΟΥΘΕΙΝ ΨΑССΦΡΑΓΙΖΕ
 ΜΜΟΣ ΞΝ ΟΥСΦΡΑΓΙС ΕСΟΥΟТВ· ΑΥΩ ΝССΠΟΥΔΑΖΕ [счл^b]
 ΝСТРЕΥНОХС ΞМ ΠΕΙΕΒΟТ' ΠΕΙΕΒΟТ ΕΥСΩΜΑ ΝΔΙ-
 10 ΚΑΙΟΣ ΠΑΙ ΕΨΝΑΖΕ ΕΜΜΥСΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ· ΑΥΩ
 ΕΨΝΑΡΑΓΛΘΟΣ ΝΨΒΩΚ' ΕΠΧΙСΕ ΕΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ·
 ΑΥΩ ΕΨΩΠΕ ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΑСХΙ ΝΤΕСΗПС Ν-
 ΚΥΚΛΟΣ· ΨΑΡΕ ΤΠΑΡΘΕΝΟΣ ΜΠΟΥΘΕΙΝ ΨΑΣΔΟΘΙ-
 ΜΑΖΕ ΜΜΟΣ ΜΕСΚΑΛΥ ΕΚΟΛΑΖΕ ΜΜΟΣ ΕΒΟΛ ΧΕ ΑСХΙ
 15 ΝΤΕСΗПС ΝΚΥΚΛΟΣ· ΑΛΛΑ ΨΑΣΤΑΛС ΕΤΟΟΤΟΥ Ν-
 ТСАΨЧЕ ΜΠΑΡΘΕΝΟΣ ΜΠΟΥΘΕΙΝ· ΑΥΩ ΨΑΡΕ ТСАΨЧЕ
 ΜΠΑΡΘΕΝΟΣ ΜΠΟΥΘΕΙΝ ΨΑΥΔΟΘΙΜΑΖΕ ΝΤΕΨΥΧΗ
 ΕΤΜΜΑΥ ΑΥΩ ΨΑΥΒΑΠΤΙΖΕ ΜΜΟΣ ΞΝ ΝΕΥΒΑΠΤΙСМА·
 ΑΥΩ ΝСЕ† ΝΑС ΜΠΕΧΡΙСМА ΜΠΝΙΚΟΝ ΝСЕХИТС ΕΠЕ-
 20 ΘΗΣΑΥΡΟΣ ΜΠΟΥΘΕΙΝ ΝСЕКАΛС ΞΝ ΘΑΗ ΝΤΑХΙС Μ-
 ΠΟΥΘΕΙΝ ΖΕΩС ΨΑ ΠΩΛ ΕΞΡΑΙ ΝΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ
 ΝΤΕΛΙΟΣ· ΑΥΩ ΕΥΨΑΝСОВТЕ ΕСΩК ΝΝКАТАΠЕТАС- счл
 МА ΜΠΤΟΠΟΣ ΝΝΛΟΥΝΑМ' ΨΑΥСΩТЧ ΝΤΕΨΥΧΗ ΕΤМ-
 МАΥ ΝΟΥΩΞМ· ΑΥΩ ΝСЕКАΘΑΡΙΖΕ ΜΜΟΣ ΝСЕКАΛС
 25 ΞΝ ΝТАХИС ΜΠΨΟΡΠ ΝСΩТНР ΠΑΙ ΕΤΞМ ΠΕΘΗΣΑΥΡΟΣ
 ΜΠΟΥΘΕΙΝ·

6 MS ΞΝ ΠΣΩΜΑ; better ΞΝ ΤΘΙΝΨΙΒΕ ΜΠΣΩΜΑ.

17 MS ΜΜΟΣ expunged before ΝΤΕΨΥΧΗ.

from all the *places* in which it is. And they will take it to the *place* of the *Midst* to the presence of the *Virgin* of the Light. And the *Virgin* of the Light *examines* it and she sees the sign of the Kingdom of the Ineffable which is in that *soul*. And if it has not yet completed its number of *cycles* in the changes of the *soul* or in <the changes of> the *body*, the *Virgin* of the Light *seals* it with an excellent *seal* and *hastens* to cause it to be cast in that very month into a *righteous body* which will find the *mysteries* of the light. And it will become *good*, and go to the height to the Kingdom of the Light. And if that *soul* has received its number of *cycles*, then the *Virgin* of the Light will *examine* it, and she does not allow it to be *punished* because it has received its number of *cycles*, *but* she gives it into the hands of the seven *virgins* of the light. And the seven *virgins* of the light *examine* that *soul* and *baptise* it with their *baptisms*, and give it the *spiritual inunction*, and take it to the *Treasury* of the Light. and place it in the last *rank* of the light until the ascension of all the *perfect souls*. And when they prepare to draw the *veils* of the *place* of those of the right, they cleanse that *soul* once more and *purify* it, and place it in the *ranks* of the first *saviour* who is in the *Treasury* of the Light.” |

ΛCΩΩΠC CΕ ΝΤΕΡC ΠCΩΤΗΡ ΟΥΩ ΕCΧΩ ΝΝΕΪΩΑΧC
 ΕΝΕCΜΑΘΗΤΗC· ΛCΟΥΩΖΜ ΝCΙ ΜΑΡΙZΑΜ ΠΕΧΛC ΝΙC ΧC
 ΠΑΧΟCΙC ΛΙCΩΤΜ ΕΡΟΚ ΕΚΧΩ ΜΜΟC ΧC ΠΕΤΝΑΧΙ
 ΖΝ ΜΜΥCΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧC ΕΡΟC· Η ΠΕΤΝΑΧΙ ΖΝ
 5 ΜΜΥCΤΗΡΙΟΝ ΜΠΙΩΟΡΠ ΜΜΥCΤΗΡΙΟΝ· ΩΑΥΡ-ΖΕΝΩΛΙC
 ΝΟΥΟΕΙΝ ΜΝ ΖΕΝΑΠΟΡΡΟΙΑ ΝΟΥΟΕΙΝ ΝCΕΧΩΤΕ ΝΤΟ-
 ΠΟC ΝΙΜ' ΖΕΩC ΩΑΝΤΟΥΒΩΚ ΕΠΤΟΠΟC ΝΤΕΥΚΛΗΡΟ-
 ΝΟΜΙΑ· ΛCΟΥΩΖΜ ΝCΙ ΠCΩΤΗΡ ΠΕΧΛC ΜΜΑΡΙΑ ΧC
 ΕΥΩΑΝΧΙ ΜΠΜΥCΤΗΡΙΟΝ ΕΤΙ ΕΥΟΝΖ· ΑΥΩ ΕΥΩΑΝΕΙ'
 10 ΕΒΟΛ ΖΝ CΩΜΑ ΩΑΥΡ-ΖΕΝΩΛΙC ΝΟΥΟΕΙΝ ΜΝ ΖΕΝ-
 ΑΠΟΡΡΟΙΑ ΝΟΥΟΕΙΝ ΝCΕΧΩΤΕ ΝΤΟΠΟC ΝΙΜ' ΖΕΩC ^{счѣ}^b
 ΩΑΝΤΟΥΒΩΚ ΕΠΤΟΠΟC ΝΤΕΥΚΛΗΡΟΝΟΜΙΑ· ΑΛΛΑ Ε-
 ΩΩΠC ΕΖΕΝΡΕCΡΝΟΒΕ ΝΤΟC ΝΕ ΕΛΥΕΙ' ΕΒΟΛ ΖΜ ΠCΩ-
 ΜΑ ΕΜΠΟΥΜΕΤΑΝΟΙ· ΑΥΩ ΝΤΕΤΝΕΙΡC ΖΑΡΟΟΥ ΜΠΜΥC-
 15 ΤΗΡΙΟΝ ΜΠΙΑΤΩΑΧC ΕΡΟC ΧC ΕΥΕΠΟΟΝΟΥ ΕΒΟΛ
 ΖΝ ΝΚΟΛΑCΙC ΝΙΜ ΝCΕΝΟΧΟΥ ΕΥCΩΜΑ ΝΔΙΚΑΙΟC ΠΛΙ
 ΕCΝΑΡΑΓΛΘΟC ΝCΚΛΗΡΟΝΟΜΕΙ ΝΤΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ·
 Η ΜΜΟΝ ΝΤΟC ΝCΕΧΙΤC ΕΘΑΗ ΝΤΑΞΙC ΜΠΟΥΟΕΙΝ·
 ΜΕΥΕΩΩΜCΟΜ ΕΧΩΤΕ ΝΝΤΟΠΟC ΧC ΝΤΟΟΥ ΑΝ
 20 ΕΤΕΙΡΕ ΜΠΜΥCΤΗΡΙΟΝ· ΑΛΛΑ ΩΑΡΕ ΜΠΑΡΑΛΗΜΠΤΗC
 ΜΜΕΛΧΙCΕΔΕΚ' ΩΑΥΕΙ' ΝCΩΟΥ ΝCΕΧΙΤΟΥ ΕΡΑΤC Ν-
 ΤΠΑΡΘΕΝΟC ΜΠΟΥΟΕΙΝ· ΑΥΩ ΟΥΜΗΝΩC ΝCΟΠ' ΩΑΡΕ
 ΝΛΙΤΟΥΡΓΟC ΝΝΕΚΡΙΤΗC ΝΝΑΡΧΩΝ ΩΑΥCΠΟΥΔΑΖC
 ΝCΕΧΙ ΝΝΕΨΥΧΟΟΥΕ ΕΤΜΜΑΥ ΝCΕΤΑΛΥ ΕΤΟΟΤΟΥ
 25 ΝΝΕΥΕΡΗΥ ΖΕΩC ΩΑΝΤΟΥΧΙΤC ΕΡΑΤC ΝΤΠΑΡΘΕΝΟC [^{счѣ}]
 ΜΠΟΥΟΕΙΝ·

23 MS ΝΝΕΚΡΙΤΗC; better ΝΝΕΚΡΙCΙC.

129. Now it happened when the *Saviour* finished saying these words to his *disciples*, Mariam answered and said to Jesus : “My Lord, I have heard thee say : he who will receive from the *mystery* of the Ineffable, or he who will receive from the *mystery* of the First *Mystery*, they will become beams of light and *outpourings* of light, and will penetrate every *place* until they go to the *place* of their *inheritance*.”

The *Saviour* answered and said to Maria : “If they receive the *mystery* while they are still alive, when they come forth from the *body* they become beams of light and *outpourings* of light, and they penetrate every *place* until they go to the *place* of their *inheritance*. But if they are sinners, on the other hand, and they come forth from the *body* and have not *repented*, and you perform for them the *mystery* of the Ineffable, so that they should be returned from all the *punishments* and cast into a *righteous body* which will become *good* and *inherit* the Kingdom of the Light, or else that they should be brought to the last *rank* of the light : they are not able to penetrate the *places* because it is not they who perform the *mystery*. But the *paralemtai* of Melchisedek come after them and take them to the presence of the *Virgin* of the Light. And the *ministers* of the *judgments*¹ of the *archons* hasten many times to take those *souls*, and they hand them to one another until they take them to the presence of the *Virgin* of the Light.” |

¹ (23) judgments; MS : judges.

ΛΟΟΥΩΣ ΟΝ ΕΤΟΟΤ̄C̄ Ν̄CΙ ΜΑΡΙΑ ΠΕΧΑΣ Μ̄ΠCΩΤΗΡ
 ΧΕ ΠΑΧΟΕΙC ΕΙΕ ΟΥΡΩΜΕ ΕΛΑΧΙ Ν̄ΜΜΥCΤΗΡΙΟΝ Μ̄-
 ΠΟΥΟΕΙΝ ΝΑῙ ΕΤ̄Z̄Μ ΠΩΟΡ̄Π̄ Ν̄ΧΩΡΗΜΑ ΕΤ̄ΜΠCΑΝΒΟΛ·
 ΑΥΩ Ν̄ΤΕΡΕCΧΩΚ ΕΒΟΛ Ν̄CΙ ΠΕΟΥΟΕΙΩ Ν̄ΜΜΥCΤΗ-
 5 ΡΙΟΝ ΕΤΟΥΑΜΑΖΤΕ ΨΑΡΟΟΥ· ΑΥΩ ΠΡΩΜΕ ΕΤ̄ΜΜΑΥ
 Ν̄CΟΥΩΣ ΕΤΟΟΤ̄C̄ Ν̄ΟΥΩZ̄Μ ΕΧΙ-ΜΥCΤΗΡΙΟΝ Z̄Ν Μ̄-
 ΜΥCΤΗΡΙΟΝ ΕΤΖΙΠCΑΝΖΟΥΝ Ν̄ΜΜΥCΤΗΡΙΟΝ ΕΝΤΑCΟΥΩ
 ΕCΧΙ Μ̄ΜΟΟΥ ΑΥΩ ΟΝ ΑC̄P̄-ΠΚΕΑΜΕΛΙ Ν̄CΙ ΠΡΩΜΕ ΕΤ̄-
 ΜΜΑΥ· ΕΜΠ̄C̄ΠΡΟCΕΥΧΕ Z̄Ν ΤΕΠΡΟCΕΥΧΗ ΕΨΑCЧИ Ν̄-
 10 ΤΚΑΚΙΑ Ν̄ΝΕΤΡΥΦΟΟΥΕ ΕΤ̄C̄ΟΥΩΜ Μ̄ΜΟΟΥ Μ̄Ν ΝΕΤ̄C̄-
 CΩ Μ̄ΜΟΟΥ· ΑΥΩ ΕΒΟΛ ΖΙΤ̄Ν ΤΚΑΚΙΑ Ν̄ΝΕΤΡΥΦΟΟΥΕ
 ΑΥΜΟP̄C̄ ΕΖΟΥΝ ΕΠΑΞΩΝ Ν̄ΘΙΜΑΡΜΕΝΗ Ν̄ΝΑΡΧΩΝ· ΑΥΩ
 ΖΙΤ̄Ν ΤΑΝΑΓΚΗ Ν̄ΝΕCΤΟΙΧΙΟΝ ΑC̄P̄ΝΟΒΕ Ν̄ΟΥΩZ̄Μ· Μ̄Ν-
 ΝCΑ ΠΧΩΚ' ΕΒΟΛ Μ̄ΠΕΥΟΕΙΩ ΕΡΕ ΠΜΥCΤΗΡΙΟΝ ΑΜΑΖΤΕ [C̄C̄E^b]
 15 ΨΑΡΟC· ΧΕ ΑCΑΜΕΛΙ Μ̄Π̄C̄ΠΡΟCΕΥΧΕ Z̄Ν ΤΕΠΡΟCΕΥΧΗ·
 ΤΑῙ ΕΨΑCЧИ Ν̄ΤΚΑΚΙΑ Ν̄ΝΕΨ̄ΥΧΟΟΥΕ ΑΥΩ ΕCΚΑΘΑΡΙΖΕ
 Μ̄ΜΟΟΥ· ΑΥΩ ΠΡΩΜΕ ΕΤ̄ΜΜΑΥ ΑCΕΙ' ΕΒΟΛ Z̄Ν CΩΜΑ
 ΕΜΠΑΤ̄C̄ΜΕΤΑΝΟῙ Ν̄ΟΥΩZ̄Μ Ν̄C̄ΧΙ-ΜΥCΤΗΡΙΟΝ Ν̄ΟΥΩZ̄Μ
 Z̄Ν Μ̄ΜΥCΤΗΡΙΟΝ ΝΑῙ ΕΤΖΙΖΟΥΝ Ν̄ΜΜΥCΤΗΡΙΟΝ Ν̄Τ-
 20 ΑCΟΥΩ ΕCΧΙ Μ̄ΜΟΟΥ· ΝΑῙ ΕΨΑΥΧΙ Ν̄ΟΥΩZ̄Μ Ν̄ΤΜΕ-
 ΤΑΝΟΙΑ Ν̄CΕΚΩ ΕΒΟΛ Ν̄Ν̄ΝΟΒΕ· ΑΥΩ Ν̄ΤΕΡΕCΕΙ' ΕΒΟΛ
 Z̄Ν CΩΜΑ ΑΝΕΙΜΕ Z̄Ν ΟΥΩP̄X̄ ΧΕ ΑΥCΙΤ̄C̄ ΕΖΟΥΝ Ε-
 ΤΜΗΤΕ Μ̄ΠΕΔΡΑΚΩΝ Μ̄ΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΕΒΟΛ Ν̄Ν̄ΝΟΒΕ
 ΕΝΤΑCΑΛΥ· ΑΥΩ ΠΡΩΜΕ ΕΤ̄ΜΜΑΥ Μ̄ΝΤ̄C̄-ΒΟΗΘΟC
 25 ΖΙX̄Μ ΠΚΟCΜΟC ΟΥΔΕ ΨΑΝΖΤΗC̄ ΕΤΡΕCΕΙΡΕ Μ̄ΠΜΥC-
 ΤΗΡΙΟΝ Μ̄ΠΙΑΤΨΑΧΕ ΕΡΟC· ΖΕΩC ΨΑΝΤΟΥΠΟΟΝΕC

5 MS ΨΑΡΟΟΥ; read ΨΑΡΟC.

130. Maria continued again, she said to the *Saviour* : “My Lord, if a man has received the *mysteries* of the light which are in the first *space* without, and when the time of the *mysteries*, to which they extend ¹, is completed; and that man continues once more to receive *mysteries* in the *mysteries* which are within the *mysteries* which he has already received; and furthermore that man has become *neglectful*, so that he has not *prayed* in the *prayer* which takes away the *evil* of the *foods* which he eats and drinks; and through the *evil* of the *foods* he has been bound to the *axis* of the *Heimarmene* of the *archons*; and through the *constraint* of the *elements* he has sinned once more after the completion of the time to which the *mystery* extends, because he has been *neglectful* and has not *prayed* in the *prayer* which takes away the *evil* of the *souls* and *purifies* them; and that man has come forth from the *body* before he has *repented* once more, and has received *mysteries* once more in the *mysteries* which are within the *mysteries* which he has already received, these which receive *repentance* and forgive sins once more; and when he comes forth from the *body* we have known with certainty that he was taken into the midst of the *dragon* of the outer darkness, because of the sins which he has committed; and that man has no *helper* in the *world*, nor compassionate one, who would perform the *mystery* of the Ineffable, *until* he is returned | from the midst of the *dragon*

¹ (5) the time of the mysteries to which they extend; MS : the time of the mysteries which extend to them (see 327.14, 15).

ΕΒΟΛ ΝΤΜΗΤΕ ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΝCΕ-
 ΧΙΤ⁴ ΕΖΟΥΝ ΕΤΜΝΤΕΡΟ ΜΠΟΥΟΪΝ· ΤΕΝΟΥ ΔΕ ΟΥΝ
 ΠΑΧΟΪC ΕΪΕ ΟΥ ΠΕΤ⁴ΝΑΛΛΑΧ ΩΑΝΤ⁴ΝΟΥΖ²Μ ΕΝΚΟΛΑCΙC ^{С42}
 ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΜΠΩΡ ΠΧΟΕΙC ΜΠΡ-
 5 ΚΑΛΑΧ ΝCΩΚ' ΕΒΟΛ ΧΕ ΑΥΩΠΖΙCΕ ΖΡΑΪ ΖΝ ΝΔΙΩΓΜΟC·
 ΑΥΩ ΖΡΑΪ ΖΝ ΤΜΝΤΝΟΥΤΕ ΤΗΡC ΕΤ⁴ΩΟΟΠ ΝΖΗΤC·
 ΤΕΝΟΥ ΔΕ ΟΥΝ ΠCΩΤΗΡ ΝΑ ΝΑΪ· ΜΗΠΩC ΝΤΕ ΟΥΑ
 ΝΝΕΝCΥΓΓΕΝΗC ΩΩΠΕ ΖΜ ΠΕΪΤΥΠΟC ΝΤΕΪΜΙΝΕ· ΑΥΩ
 ΝΑ ΝΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΕΤΝΑΩΩΠΕ ΖΜ ΠΕΪΤΥΠΟC·
 10 ΧΕ ΝΤΟΚ ΠΕ ΠΩΩΩΤ ΕΤΑΟΥΩΝ ΕΡΜΠΤΗΡ⁴· ΑΥΩ
 ΕΤΩΤΑΜ ΕΡΜΠΤΗΡ⁴· ΑΥΩ ΠΕΚΜΥCΤΗΡΙΟΝ ΠΕΤΑΜΑΖΤΕ
 ΜΜΟΟΥ ΤΗΡΟΥ· ΑΪΟ ΠΧΟΕΙC ΝΑ' ΝΝΕΨΥΧΟΟΥΕ ΝΤΕΪ-
 ΜΙΝΕ· ΧΕ ΑΥΟΝΟΜΑΖΕ ΡΩ ΝΝΕΚΜΥCΤΗΡΙΟΝ ΝΟΥΖΟΟΥ
 ΝΟΥΩΤ· ΑΥΩ ΑΥΠΙCΤΕΥΕ ΕΡΟΟΥ ΖΝ ΟΥΜΕ· ΑΥΩ
 15 ΧΕ ΝΕΥΩΟΟΠ' ΑΝ ΖΝ ΟΥΖΥΠΟΚΡΙCΙC· ΑΪΟ ΠΧΟΕΙC
 † ΝΑΥ ΝΟΥΔΩΡΕΑ ΖΡΑΪ ΖΝ ΤΕΚΜΝΤΑΓΑΘΟC· ΑΥΩ
 † ΝΑΥ ΝΟΥΜΟΤΝΕC ΖΝ' ΤΕΚΜΝΤΝΑΗΤ· ^{С42}^b
 ΝΑΪ ΔΕ ΝΤΕΡΕCΧΟΟΥ ΝΔΙ ΜΑΡΙΑ ΑΥΜΑΚΑΡΙΖΕ ΜΜΟC
 ΝΔΙ ΠCΩΤΗΡ ΕΜΑΩΟ ΕΜΑΩΟ· ΕΒΟΛ ΝΝΩΑΧΕ¹ ΕΤCΧΩ
 20 ΜΜΟΟΥ· ΑΥΩ ΑΥΩΩΠΕ ΖΝ ΟΥΝΟC ΝΝΑ ΝΔΙ ΠCΩΤΗΡ·
 ΠΕΧΑΧ ΜΜΑΡΙΑ ΧΕ ΡΩΜΕ ΝΙΜ' ΕΤΝΑΩΩΠΕ ΖΜ ΠΕΪ-
 ΤΥΠΟC ΕΝΤΑΧΟΟC· ΑΙΤΙ ΕΥΟΝ² † ΝΑΥ ΜΠΜΥCΤΗ-
 ΡΙΟΝ ΝΟΥΑ· ΜΠΜΝΤCΝΟΟΥC ΝΡΑΝ· ΝΤΕ ΝΤΑΜΙΟΝ
 ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΝΑΪ Ε†ΝΑΤΑΔΥ ΝΗΤΝ
 25 ΕΪΩΑΝΟΥΩ ΕΪCΩΡ ΕΒΟΛ ΝΗΤΝ ΜΠΤΗΡ⁴ ΧΙΝ ΖΟΥΝ
 ΕΒΟΛ ΑΥΩ ΧΙΝ ΒΟΛ' ΕΖΟΥΝ· ΑΥΩ ΡΩΜΕ ΝΙΜ ΕΤΝΑΖΕ

10 MS ΕΤΑΟΥΩΝ; read ΕΤΟΥΩΝ.

of the⁴ outer darkness and taken into the Kingdom of the Light : *now* at this time, my Lord, what will become of him ¹ until he is saved from the *punishments* of the *dragon* of the outer darkness? By no means, O Lord, abandon him, because he has endured suffering in the *persecutions* and in all the godliness in which he was. *Now* at this time, O *Saviour*, have mercy upon me, *lest* one of our *relatives* should be of such a *type* as this. And have mercy on all the *souls* which will be of this *type*. For thou art the key which opens the door of the All, and which closes the door of the All ².^{*} And it is thy *mystery* which controls them all. Now, O Lord, have mercy upon the *souls* of this kind, for they have *invoked* thy *mysteries* for a single day, and they have truly *believed* in them, and they were not in *hypocrisy*. Now, O Lord, give to them a *gift* in thy *goodness*, and give them rest in thy mercy.”

When Maria had said these things, the *Saviour* *blessed* her very greatly on account of the words which she had spoken. And the *Saviour*, with great mercy ³, said to Maria : “All men who will be of this *type* of which thou hast spoken, while they are *still* living, give to them the *mystery* of one of the twelve names of the *chambers* of the *dragon* of the outer darkness, which I shall give you when I have finished setting forth to you the All, from within out, and from without in. And all men who will find | the *mystery* of one

* cf. Rev. 3.7

¹ (3) what will become of him?; Till : what must he do?.

² (10) see Resch (Bibl. 41), Apocryphon 58, p. 431.

³ (20) with great mercy; lit. was in a great mercy.

ΕΠΜΥΣΤΗΡΙΟΝ ΝΟΥΑ ΜΠΜΝΤΣΝΟΟΥΣ ΝΡΑΝ ΝΤΕ ΠΕ-
 ΔΡΑΚΩΝ ΕΤΜΜΑΥ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ' ΑΥΩ ΡΩΜΕ ΝΙΜ
 ΚΑΝ ΕΞΕΝΡΕΦΗΝΟΒΕ ΝΕ ΕΜΑΨΟ· ΑΥΩ ΕΛΥΧΙ ΝΜΜΥΣ-
 ΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΝΨΟΡΠ ΜΝΝΣΩΣ ΑΥΠΑΡΑΒΑ· Η
 5 ΜΜΟΝ ΝΤΟΤ ΜΠΟΥΡ-ΑΛΛΑΥ ΜΠΜΥΣΤΗΡΙΟΝ ΕΠΤΗΡ'· ΝΑΪ
 ΕΥΨΑΝΧΩΚ ΕΒΟΛ Ν'ΕΥΚΥΚΛΟΣ ΖΝ ΜΜΕΤΑΒΟΛΗ ΑΥΩ [C4H]
 ΝΑΪ ΝΤΕΪΜΙΝΕ ΕΥΨΑΝΕΙ' ΕΒΟΛ ΖΝ ΣΩΜΑ ΕΜΠΟΥΜΕΤΑ-
 ΝΟΪ ΝΟΥΩΖΜ· ΑΥΩ ΝΣΕΧΙΤΟΥ ΝΚΟΛΑΣΙΣ ΕΤΖΝΤΜΗΤΕ
 ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΑΥΩ ΝΣΕΨΩΧΠ ΖΝ
 10 ΝΚΥΚΛΟΣ ΝΣΕΨΩΧΠ ΖΝ ΝΚΟΛΑΣΙΣ ΖΝ ΤΜΗΤΕ ΜΠΕ-
 ΔΡΑΚΩΝ ΑΥΩ ΝΑΪ ΕΥΣΟΟΥΝ ΜΠΜΥΣΤΗΡΙΟΝ ΝΟΥΑ
 ΜΠΜΝΤΣΝΟΟΥΣ ΝΡΑΝ ΝΤΕ ΝΑΓΓΕΛΟΣ ΕΥΟΝΖ ΕΥΨΟΟΠ
 ΖΜ ΠΚΟΣΜΟΣ· ΑΥΩ ΝΣΕΧΩ ΝΟΥΑ ΝΝΕΥΡΑΝ ΕΥ-
 ΝΖΟΥΝ ΖΝ ΤΜΗΤΕ ΝΝΚΟΛΑΣΙΣ ΜΠΕΔΡΑΚΩΝ ΑΥΩ ΠΝΑΥ
 15 ΕΤΟΥΝΑΧΟΟΤ ΨΑΧΣΑΛΕΥΕ ΝΒΙ ΠΕΔΡΑΚΩΝ ΤΗΡ' ΑΥΩ
 ΨΑΧΨΤΟΡΤΡ ΕΜΑΨΟ ΕΜΑΨΟ· ΑΥΩ ΠΤΑΜΙΟΝ ΕΤΟΥ-
 ΝΖΗΤ' ΝΒΙ ΝΕΨΥΧΟΟΥΕ' ΝΡΡΩΜΕ ΕΤΜΜΑΥ· ΨΑΡΕ ΠΕΧ-
 ΡΟ ΟΥΩΝ ΝΣΑ ΤΠΕ· ΑΥΩ ΨΑΡΕ ΠΑΡΧΩΝ ΜΠΤΑΜΙΟΝ
 ΕΤΟΥΨΟΟΠ ΝΖΗΤ' ΝΒΙ ΝΡΩΜΕ ΕΤΜΜΑΥ· ΑΥΩ ΨΑΧ-
 20 ΝΟΥΧΕ ΝΝΕΨΥΧΟΟΥΕ' ΝΡΡΩΜΕ ΕΤΜΜΑΥ ΕΒΟΛ ΖΝ [C4H^b]
 ΤΜΗΤΕ ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΧΕ ΑΥΖΕ ΕΠ-
 ΜΥΣΤΗΡΙΟΝ ΜΠΡΑΝ ΜΠΕΔΡΑΚΩΝ· ΑΥΩ ΕΡΨΑΝ ΠΑΡ-
 ΧΩΝ ΝΟΥΧΕ ΕΒΟΛ ΝΝΕΨΥΧΟΟΥΕ· ΨΑΡΕ ΝΑΓΓΕΛΟΣ
 ΝΙΕΟΥ ΠΨΟΡΠ ΝΡΩΜΕ· ΝΑΪ ΕΤΡΟΕΙΣ ΕΝΤΑΜΙΟΝ ΜΠΜΑ
 25 ΕΤΜΜΑΥ· ΨΑΧΣΠΟΥΔΑΖΕ ΝΤΕΥΝΟΥ ΝΨΖΑΡΠΑΖΕ ΝΤΕ-
 ΨΥΧΗ ΕΤΜΜΑΥ ΨΑΝΤ'ΧΙΤΣ ΕΡΑΤ' ΝΙΕΟΥ ΠΨΟΡΠ

14 ΑΥΩ ΠΝΑΥ . . . ΠΕΔΡΑΚΩΝ written below in margin.

of the twelve names of that *dragon* of the outer darkness; and all men, *even if* they are great sinners and they have received the *mysteries* of the light first and afterwards have *transgressed*; or on the other hand, they have not performed any *mystery* at all: these men, when they have completed their *cycles* in the *changes*, and when such as these have come forth from the *body* without *repenting* once more, and they are taken to the *punishments* which are in the midst of the *dragon* of the outer darkness, and they are left in the *cycles*, and they are left in the *punishments* in the midst of the *dragon*; and if these have known the *mystery* of one of the twelve names of the *angels* while they were alive and in the *world*, and they say one of their names while they are inside in the midst of the *punishments* of the *dragon*: at the time when they shall say it, the whole *dragon* will be *shaken* and will be exceedingly agitated. And the door of the *chamber* in which are the *souls* of those men opens upwards. And the *archon* of the *chamber* in which are those men casts the *souls* of those men forth from the midst of the *dragon* of the outer darkness, because they have found the *mystery* of the name of the *dragon*. And when the *archon* casts forth the *souls*, the *angels* of Jeu, the First Man, who watch over the *chambers* of that place, *hasten* immediately and *snatch* that *soul*, so that they take ¹ it to the presence of Jeu, the First | Man, the *Messenger*

¹ (23-26) the angels ... hasten ... and snatch ... so that they take; MS: he hastens ... and snatches ... so that he takes.

ἡρώμε πεπρεσβεύτης ἡνωρῆ ἡνω· ἄω ὡρε
 ἡοῦ ὡρῆ ἡρώμε ὡαῖνα ἡνεψύχοογε ἡῶδοι-
 μαζε ἡμοοῦ· ὡαῖε ἡροοῦ ἡλῡχωκ' ἡβολ ἡνεύ-
 κύκλος· ἄω οὔκ ἡἕεστι ἡτρεῦῆτοῦ ἡκκοσμος
 5 ἡοῦῶῡ· ἡε ψῡχι ἡιμ ἡτοῦναῖνοχοῦ ἡκακε
 ἡτιβολ· οὔκ ἡἕεστι ἡῆτοῦ ἡκκοσμος ἡοῦῶῡ·
 ὡαῡκαῡ ἡτοοτοῦ ἡῖ ἡπαρῡλημῡτης ἡἡοῦ
 ἡωπε ἡποῡῡχωκ ἡβολ ἡτεῡηῡς ἡκύκλος ἡῆ ^{ῡῡ}
 ἡμεταβολη ἡῡωμα· ἄω ὡαντοῡεῖρε ἡῡμῡστη-
 10 ριον ἡῡιατῡαῡε ἡροῡ ἡροοῡ· ὡαντοῡκοτοῡ ἡῡ-
 σωμα ἡαῡαῡος· ἡαῖ ἡῡαῡε ἡῡμῡστηριον ἡποῡο-
 εῖν ἡῡκληρονομῡ ἡῡῡῡτερο ἡποῡοεῖν· ἡωπε ἡε
 ἡῡαῡαῡδοιμαζε ἡμοοῦ ἡῖ ἡοῡ ἡῡε ἡροοῡ ἡ-
 ἡῡχωκ ἡβολ ἡνεύκύκλος· ἄω οὔκ ἡἕεστι ἡαῡ
 15 ἡκοτοῡ ἡκκοσμος ἡοῦῶῡ· ἄω ἡκεμαῖν ἡῡ-
 ιατῡαῡε ἡροῡ ἡῡωοῡ ἡῡμαῡ ἡν· ἄω ὡαῖνα
 ἡαῡ ἡῖ ἡοῡ· ὡαῡῡιτοῡ ἡρατοῡ ἡῡσαῡε ἡῡαρ-
 ῡενος ἡποῡοῖν ὡαῡβαῡτιζε ἡμοῡ ἡραῖ ἡῆ ἡεῡ-
 βαῡτισμα· ἡῡῡ μεῡ† ἡαῡ ἡῡεῡρισμα ἡῡῡῡκον·
 20 ἄω ὡαῡῡιτοῡ ἡῡεῡῡαῡρος ἡποῡοεῖν· ἡῡῡ
 μεῡκαῡ ἡῆ ἡῡαῡς ἡῡεκληρονομῡ· ἡβολ ἡε ἡῡ-
 μαῖν οῡῡε ἡῡ-ῡφῡαῡς ἡῡε ἡιατῡαῡε ἡροῡ ἡῡ- ^{ῡῡ}
 μαῡ· ἡῡῡ ὡαῡῡοῡῡῡ ἡκοῡαῡς ἡιμ· ἡῡῡ ὡαῡ-
 καῡ ἡῡ ποῡοεῖν ἡῡεῡῡαῡρος ἡῡαῡῡ οῡῡα οῡῡ-
 25 ατοῡ ἡεωῡ ὡα ἡωῡ' ἡραῖ ἡῡῡῡ ἡῡ ἡῡ πῡοῡο-
 εῖω ἡτοῡναῡωκ' ἡῡκαῡαῡετασμα ἡῡεῡῡαῡρος

18 MS ἡμοῡ; read ἡμοοῡ.

of the First Ordinance. And Jeu, the First Man, sees the *souls* and he *examines* them. He finds that they have completed their *cycles*, and it is *not permitted* to bring them once more into the *world*, because it is *not permitted* to bring into the *world* once more any *soul* which is cast ¹ into the outer darkness. If they have not completed their number of *cycles* in the *changes* of the *body*, the *paralemtai* of Jeu keep them with them until they have performed the *mystery* of the Ineffable for them, and they return them to a *good body* which will find the *mysteries* of the light, and *inherit* the Kingdom of the Light. *But* if Jeu *examines* them, and he finds that they have completed their *cycles*, and it is *not permitted* for them to return to the *world* once more, and also the sign of the Ineffable is not with them : Jeu has mercy upon them, and he takes them to the presence of the seven *virgins* of the light. They *baptise* them with their *baptisms*, *but* they do not give to them the *spiritual inunction*, and they take them to the *Treasury* of the Light. *But* they do not place them in the *ranks* of the *inheritance*, because there is no sign *or seal* of the Ineffable with them. *But* they save <them> ² from all *punishments*. *And* they place them in the light of the *Treasury* on one side apart, *until* the ascension of the All, and until the time when the *veil* of the *Treasury* of the Light will be drawn. | Those *souls* are

¹ (5) any soul which is cast; lit. any souls which will be cast.

² (23) they save <them>; Till : they are saved.

ΜΠΟΥΘΕΙΝ· ΨΑΥΣΩΤ⁴ ΝΝΕΨΥΧΟΟΥΕ ΕΤΜΜΑΥ Ν-
 ΟΥΩ²Μ ΝΣΕΚΑΘΑΡΙΖΕ ΜΜΟΟΥ ΕΜΑΨΟ ΕΜΑΨΟ· ΑΥΩ
 ΝΣΕ†-ΜΥΣΤΗΡΙΟΝ ΝΑΥ ΝΟΥΩ²Μ ΝΣΕΚΑΛΥ²Μ ΝΘΑΗ
 ΝΤΑΧΙΣ ΕΤ²Μ ΠΕΘΗΝΣΑΥΡΟΣ· ΑΥΩ ΝΣΕΝΟΥ²Μ ΝΒΙ ΝΕ-
 5 ΨΥΧΟΟΥΕ ΕΤΜΜΑΥ ΕΝΚΟΛΛΑΙΣ ΤΗΡΟΥ ΝΤΕ ΝΕΚΡΙΣΙΣ·
 ΝΑΪ ΔΕ ΝΤΕΡΕΨΥΧΟΟΥ ΝΒΙ ΠΣΩΤΗΡ ΠΕΧΛΑΨ ΝΝΕΨΜΑ-
 ΘΗΤΗΣ ΧΕ ΑΤΕΤΝΝΟΪ ΧΕ ΕΪΨΑΧΕ ΝΜΜΗΤΝ ΝΑΨ ΝΖΕ·
 ΛΣΟΥΩ²Μ ΟΝ ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑΧ ΧΕ ΠΑΧΟΕΙΣ ΠΑΪ ΠΕ
 ΠΨΑΧΕ ΝΤΑΚΧΟΟΥ ΕΡΟΝ ΜΠΙΟΥΘΕΪΨ²Μ ΟΥΠΑΡ^{**}ΑΒΟΛΗ [†]
 10 ΕΚΧΩ ΜΜΟΣ ΧΕ ΚΩ ΝΗΤΝ ΝΟΥΨΒΗΡ ΕΒΟΛ²Μ ΠΑΜΩ-
 ΝΑΣ ΝΤΕ ΤΑΔΙΚΙΑ ΧΕΚΑΣ ΕΤΕΤΝΨΑΝΨΩ²Μ ΕΨΕΧΙ-
 ΤΗΥΤΝ ΕΖΟΥΝ ΕΝΕΣΚΗΝΗ ΨΑΕΝΕ²· ΝΙΜ ΟΥΝ ΔΕ ΠΕ
 ΠΑΜΩΝΑΣ ΝΤΕ ΤΑΔΙΚΙΑ· ΕΙΜΗΤΙ ΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ
 ΕΤΖΙΒΟΛ· ΕΤΕ ΠΑΪ ΠΕ ΠΨΑΧΕ ΧΕ ΠΕΤΝΑΝΟΪ ΜΠΜΥΣ-
 15 ΤΗΡΙΟΝ ΜΠΟΥΛ ΝΝΡΑΝ ΜΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ
 ΕΨΑΝΨΩ²Μ²Μ ΠΚΑΚΕ ΕΤΖΙΒΟΛ· Η ΕΨΑΝΧΩΚ ΕΒΟΛ
 ΖΝ ΝΚΥΚΛΟΣ ΝΜΜΕΤΑΒΟΛΗ ΑΥΩ ΝΨΧΩ ΜΠΡΑΝ ΜΠΕ-
 ΔΡΑΚΩΝ· ΨΝΑΝΟΥ²Μ ΝΨΕΙ' ΕΖΡΑΪ ΖΜ ΠΚΑΚΕ· ΑΥΩ
 ΝΣΕΧΙ[†]ΤΨ ΕΠΟΥΘΕΙΝ ΜΠΕΘΗΝΣΑΥΡΟΣ· ΠΑΪ ΠΕ ΠΨΑΧΕ
 20 ΠΑΧΟΕΙΣ· ΑΨΟΥΩ²Μ ΟΝ ΝΒΙ ΠΣΩΡ ΠΕΧΛΑΨ ΜΜΑΡΙΑ
 ΧΕ ΕΥΓΕ ΤΕΠΝΙΚΗ ΝΖΙΑΙΚΡΙΝΕΣ· ΠΑΪ ΠΕ ΠΒΩΛ ΕΒΟΛ
 ΜΠΨΑΧΕ·

ΛΣΟΥΩ²Μ ΟΝ ΕΤΟΟΤ² ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑΧ ΧΕ ΠΑΧΟΕΙΣ
 ΨΑΡΕ ΠΕΔΡΑΚΩΝ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΨΑΨΕΙ' ΕΖΟΥΝ [†^b]

3 MS originally ΜΠΜΥΣΤΗΡΙΟΝ; ΜΠ erased.

9 †Θ in upper right-hand margin at end of quire.

10 MS ΠΑΜΩΝΑΣ; read ΠΜΑΜΩΝΑΣ; also line 13.

then once more cleansed and very much *purified*, and they are given *mysteries* once more, and they are placed¹ in the last *rank* which is in the *Treasury*. And those *souls* are saved from all the *punishments* of the *judgments*.”

When *however* the *Saviour* had said these things, he said to his *disciples*: “Have you *understood* in what manner I was speaking to you?”

Maria answered again and said: “My Lord, this is the word which thou hast spoken to us once in a *parable*, saying: ‘Make to yourselves a friend from the *mammon* of *unrighteousness*, so that when you remain behind he takes you into the eternal *habitations*’*². Now who is the *mammon* of *unrighteousness*, except the *dragon* of the outer darkness? This is the word: he who will *understand* the *mystery* of one of the names of the *dragon* of the outer darkness, if he remains behind in the outer darkness or if he completes the *cycles*³ of the *changes* and he says the name of the *dragon*, he will be saved, and will come forth from the darkness, and will be taken to the light of the *Treasury*. This is the word, my Lord.”

The *Saviour* answered again and said to Maria: “*Excellent*, thou *spiritual* and *pure* one. This is the interpretation of the word.”

131. Maria continued again and said: “My Lord, does the *dragon* of the outer darkness come into | this *world*, or does he not come?”

* cf. Lk. 16.9

¹ (1-3) those souls are ... cleansed and ... purified and given mysteries ... and placed; Schmidt: they cleanse those souls and ... purify them and give them mysteries ... and ... place them.

² (12) into the eternal habitations; lit. into the tents for ever.

³ (16, 17) if he completes the cycles; Till: if he is completed in the cycles.

ΕΠΕΙΚΟΣΜΟΣ ΧΕ ΜΕΧΕΙ'· ΑΦΟΥΩΣΜ̄ ΝΒΙ ΠΣΩΤΗΡ ΠΕ-
 ΧΛΑΧ Μ̄ΜΑΡΙΑ ΧΕ ΣΟΤΑΝ ΕΡΕ ΠΟΥΟΓΙΝ Μ̄ΠΡΗ ΝΒΟΛ·
 ΨΑΧΩΣΒΣ Μ̄ΠΚΑΚΕ Μ̄ΠΕΔΡΑΚΩΝ· ΕΨΩΠΕ ΔΕ ΕΡΨΑΝ
 ΠΡΗ Ρ̄-ΠΕΣΗΤ Μ̄ΠΚΟΣΜΟΣ· ΨΑΡΕ ΠΚΑΚΕ Μ̄ΠΕΔΡΑΚΩΝ
 5 ΣΩ ΝΛΙΚΤ̄ Μ̄ΠΡΗ· ΑΥΩ ΨΑΡΕ ΠΝΙΧ Μ̄ΠΚΑΚΕ ΕΙ' ΕΣΟΥΝ
 ΕΠΚΟΣΜΟΣ Μ̄ΠΕΣΜΟΤ' ΝΟΥΚΑΠΝΟΣ Σ̄Ν ΤΕΥΨΗ· ΕΤΕ
 ΠΑΙ ΠΕ ΕΡΨΑΝ ΠΡΗ ΣΩΚ' ΕΡΟΧ Ν̄ΝΕΧΑΚΤΙΝ· Μ̄ΝΨΟΜ
 ΓΑΡ Μ̄ΠΚΟΣΜΟΣ ΕΤΩΟΥΝ ΣΑ ΠΚΑΚΕ Μ̄ΠΕΔΡΑΚΩΝ Σ̄Ν
 ΤΕΧΑΛΛΗΘΙΑ Μ̄ΜΟΡΦΗ· ΕΜΜΟΝ ΨΑΧΒΩΛ ΕΒΟΛ Ν̄ΥΤΑΚΟ
 10 ΣΙ ΟΥΣΟΠ·

ΝΑΙ Ν̄ΤΕΡΕΧΧΟΟΥ ΝΒΙ ΠΣΩΤΗΡ· ΑΣΟΥΩΣ ΟΝ Ε-
 ΤΟΟΤΣ ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑΧ Μ̄ΠΣΩΤΗΡ ΧΕ ΠΑΧΟΕΙΣ
 ΕΤΙ ΨΩΠΕ Μ̄ΜΟΚ ΑΥΩ Μ̄ΠΡΣΩΠ ΕΡΟΙ· ΤΕΝΟΥ ΣΕ ΠΑ-
 ΧΟΕΙΣ ΕΙΕ ΝΙΜ ΝΕΤΑΝΑΓΚΑΖΕ Μ̄ΠΡΩΜΕ ΣΕΩΣ ΨΑΝΤ̄Ρ̄-
 15 ΝΟΒΕ· ΑΦΟΥΩΣΜ̄ ΝΒΙ ΠΣΩΤΗΡ ΠΕΧΛΑΧ Μ̄ΜΑΡΙΑ ΧΕ Ν- ΤΑ
 ΑΡΧΩΝ Ν̄ΘΙΜΑΡΜΕΝΗ Ν̄ΤΟΟΥ ΝΕΤΑΝΑΓΚΑΖΕ Μ̄ΠΡΩΜΕ
 ΣΕΩΣ ΨΑΝΤ̄Ρ̄ΝΟΒΕ· ΑΣΟΥΩΣΜ̄ ΝΒΙ ΜΑΡΙΑ ΠΕΧΛΑΧ Μ̄-
 ΠΣΩΤΗΡ ΧΕ ΠΑΧΟΕΙΣ· ΜΗΤΙ ΡΩ ΨΑΡΕ Ν̄ΑΡΧΩΝ ΨΑΥΕΙ'
 ΕΠΕΣΗΤ' ΕΠΚΟΣΜΟΣ Ν̄ΣΕΑΝΑΓΚΑΖΕ Μ̄ΠΡΩΜΕ ΣΕΩΣ
 20 ΨΑΝΤ̄Ρ̄ΝΟΒΕ· ΑΦΟΥΩΣΜ̄ ΝΒΙ ΠΣΩΤΗΡ ΠΕΧΛΑΧ (Μ)ΜΑΡΙΑ
 ΧΕ ΕΨΑΥΕΙ' ΑΝ Ν̄ΤΕΙΣΕ ΕΠΕΣΗΤ' ΕΠΚΟΣΜΟΣ· ΑΛΛΑ
 ΕΨΑΡΕ Ν̄ΑΡΧΩΝ Ν̄ΘΙΜΑΡΜΕΝΗ· ΕΡΨΑΝ ΟΥΨΥΧΗ Ν̄-
 ΑΡΧΑΙΟΝ ΕΙ' ΕΣΗΝΥ ΕΠΕΣΗΤ ΕΒΟΛ ΣΙΤΟΟΤΟΥ ΨΑΡΕ
 Ν̄ΑΡΧΩΝ Ν̄ΤΝΟΣ Ν̄ΣΙΜΑΡΜΕΝΗ ΕΤ̄ΜΜΑΥ ΠΑΙ ΕΤ̄Σ̄ Ν̄-

15 Ὶ in upper left left-hand margin at beginning of quire.

20 MS ΜΑΡΙΑ; read Μ̄ΜΑΡΙΑ.

24 MS ΠΑΙ; read ΠΑΙ'.

The *Saviour* answered and said to Maria : “*When the light of the sun is outside (the world) it covers the darkness of the dragon. But when the sun is beneath the world, the darkness of the dragon remains as a veil of the sun. And the breath of the darkness enters into the world in the form of smoke at night, that is, when the sun draws to itself its rays. For the world is not able to bear the darkness of the dragon in its true form, else it would be dissolved and perish at the same time.*”

When the *Saviour* had said these things, Maria continued again, she said to the *Saviour* : “My Lord, I *still* question thee and do not conceal from me. Now at this time, my Lord, who *compels* a man *until* he sins?”

The *Saviour* answered and said to Maria : “The *archons* of the *Heimarmene* are the ones who *compel* a man *until* he sins.”

Maria answered and said to the *Saviour* : “My Lord, do *perhaps* the *archons* come down to the *world* and *compel* a man *until* he sins?”

The *Saviour* answered and said to Maria : “They do not come in this manner down to the *world*, *but* the *archons* of the *Heimarmene* — when an *ancient soul* is about to come down by means of them — the *archons* of that great *Heimarmene* who are in the | *places* of the *head* of the *aeons*, which

ΤΟΠΟΣ ΝΤΚΕΦΑΛΗ ΝΤΕ ΝΑΙΩΝ ΕΤΕ ΠΤΟΠΟΣ ΕΤΜΜΑΥ
 ΝΤΟϢ ΠΕ ΕΨΑΥΜΟΥΤΕ ΕΡΟϢ ΧΕ ΠΤΟΠΟΣ ΝΤΜΝΤΕΡΟ
 ΜΠΑΔΑΜΑΣ· ΑΥΩ ΠΤΟΠΟΣ ΕΤΜΜΑΥ ΝΤΟϢ ΠΕ ΕΤ-
 ΜΠΕΜΤΟ ΕΒΟΛ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΪΝ· ΨΑΡΕ ΝΑΡΧΩΝ
 5 ΜΠΤΟΪΠΟΣ ΝΤΚΕΦΑΛΗ ΕΤΜΜΑΥ ΨΑϢ† ΝΤΕΨΥΧΗ Ν- ΤΑ^b
 ΑΡΧΑΙΟΝ ΝΟΥΑΠΟΤ ΝΒΨΕ ΕΒΟΛ ΖΜ ΠΕΣΠΕΡΜΑ ΝΤΚΑ-
 ΚΙΑ ΕΨΜΕΖ ΕΒΟΛ ΖΝ ΕΠΙΘΥΜΙΑ ΝΙΜ' ΕΤΨΟΒΕ· ΑΥΩ ΜΝ
 ΒΨΕ ΝΙΜ· ΑΥΩ ΖΝ ΤΕΥΝΟΥ ΕΤΕΡΕ ΤΕΨΥΧΗ ΕΤΜΜΑΥ
 ΝΑΣΩ ΖΜ ΠΑΠΟΤ· ΨΑΣΡΠΩΒΨ ΝΤΟΠΟΣ ΝΙΜ' ΝΤΑΣΒΩΚ
 10 ΕΡΟΟΥ· ΜΝ ΝΚΟΛΑΣΙΣ ΤΗΡΟΥ ΝΤΑΣΨΕ ΝΖΗΤΟΥ· ΑΥΩ
 ΨΑΡΕ ΠΑΠΟΤ ΜΜΟΥΝΒΨΕ ΕΤΜΜΑΥ ΨΑϢΨΩΠΕ Ν-
 ΣΩΜΑ ΠΒΟΛ ΝΤΕΨΥΧΗ· ΑΥΩ ΨΑϢΨΩΠΕ ΕΨΕΙΝΕ Ν-
 ΤΕΨΥΧΗ ΖΝ ΣΜΟΤ ΝΙΜ' ΑΥΩ ΕΨΟΜΟΙΩΣΕ ΕΡΟΣ ΕΤΕ
 ΠΑΪ ΠΕ ΕΨΑΥΜΟΥΤΕ ΕΡΟϢ ΧΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ·
 15 ΕΨΩΠΕ ΖΩΩϢ ΟΥΨΥΧΗ ΝΒΡΡΕ ΤΕ ΨΑΥϢΙ ΕΒΟΛ ΖΝ
 ΤΨΩΤΕ ΝΤΕ ΝΑΡΧΩΝ· ΑΥΩ ΕΒΟΛ ΖΝ ΜΜΟΥΕΙΟΟΥΕ
 ΝΤΕ ΝΕΥΒΑΛ· Η ΜΜΟΝ ΝΤΟϢ ΕΒΟΛ ΖΜ ΠΝΙϢΕ ΝΤΕ
 ΤΕΥΤΑΠΡΟ ΖΑΠΑΞ ΖΑΠΑΩΣ ΕΨΩΠΕ ΟΥΕΒΟΛ ΖΝ ΒΒΡΡΕ ΤΒ
 ΜΨΥΧΗ· Η ΟΥΕΒΟΛ ΖΝ ΝΕΨΥΧΟΟΥΕ ΝΤΕΪΜΙΝΕ ΤΕ
 20 ΕΨΩΠΕ ΟΥΕΒΟΛ ΖΝ ΤΨΩΤΕ ΤΕ· ΨΑΡΕ Π†ΟΥ ΝΝΟΣ
 ΝΑΡΧΩΝ ΝΤΝΟΣ ΝΖΙΜΑΡΜΕΝΗ· ΨΑΥϢΙ ΝΤΨΩΤΕ ΝΝ-
 ΑΡΧΩΝ ΤΗΡΟΥ ΝΤΕ ΝΕΥΔΙΩΝ ΝΣΕΟΥΟΨΜΟΥ ΜΝ
 ΝΕΥΕΡΗΥ ΖΙ ΟΥΣΟΠ ΝΣΕΠΩΨ ΜΜΟΥ ΝΣΕΑΛϢ ΜΨΥΧΗ·
 Η ΜΜΟΝ ΝΤΟϢ ΕΨΩΠΕ ΟΥΣΟΡΜ ΤΕ ΝΤΕ ΠΣΩΤΨ Μ-
 25 ΠΟΥΟΕΙΝ ΨΑΡΕ ΜΕΛΧΙΣΣΔΕΚ' ϢΙΤΨ ΝΤΕ ΝΑΡΧΩΝ ΨΑΡΕ

5 MS ΨΑϢ†; read ΨΑΥ†.

15 MS ΤΕ ΨΑΥϢΙ; read ΤΕ ΕΨΑΥϢΙ.

is that *place* which is called the *place* of the kingdom of Adamas and that *place* which is in the presence of the *Virgin* of the Light, the *archons* of that *place* of the *head* give to the *ancient soul* a cup of forgetfulness; from the *seed* of *evil*, filled with all the various *desires* and with all forgetfulness. And immediately when that *soul* will drink from the cup, it forgets all the *places* to which it has gone, and all the *punishments* into which it has gone. And that cup of water of forgetfulness becomes a *body* outside the *soul*, and it becomes like to the *soul* in every form, and it *resembles* it and this is what is called the *spirit counterpart*. If, on the other hand, it is a new *soul* (which) they take¹ from the sweat of the *archons*, and from the tears of their eyes, or else from the breath of their mouths — *in a word*, if it is one from among new *souls* or one from *souls* of this kind, if it is from the sweat — then the five great *archons* of the great *Heimarmene* take the sweat of all the *archons* of their *aeons*, and they knead <it>² together with one another and they divide it and make a *soul* of it; or else, if it is dregs of what is purified of the light, Melchisedek takes it³ from the *archons*. | The five great *archons* of the great *Heimarmene*

¹ (15) they take; lit. they are wont to take.

² (22) <it>; lit. them (also 334.8, 12, 15).

³ (25) it; i.e. the dregs; cf. 334.11.

π̄τοϋ̄ ἡ̄νοϑ̄ ἡ̄αρχων̄ ἡ̄τε̄ τ̄νοϑ̄ ἡ̄σιμαρμενη̄ ψαλ-
 οῡωψ̄μ̄ ἡ̄π̄σορ̄μ̄ 21 ἡ̄γε̄ρη̄ϋ̄ ἡ̄σε̄μεριζε̄ ἡ̄μοϋ̄ ἡ̄-
 σε̄αᾱϋ̄ ἡ̄ψ̄γχῑ ψ̄γχῑ· ξε̄κας̄ ε̄ρε̄ πο̄υᾱ πο̄υᾱ ἡ̄ἡ̄-
 αρχων̄ ἡ̄τε̄ ἡ̄αιων̄ ε̄ρε̄ πο̄υᾱ πο̄υᾱ ἡ̄μοοϋ̄ κω
 5 ἡ̄πε̄μεροϑ̄ ἡ̄ τε̄ψ̄γχῑ· ε̄τβε̄ πᾱῑ οϋ̄ν̄ ε̄ϋοϋ̄ωψ̄μ̄
 ἡ̄μοοϋ̄ 21 ἡ̄γε̄ρη̄ϋ̄· ξε̄ ε̄ϋε̄χῑ τη̄ροϋ̄ ε̄βολ̄ ἡ̄ τε̄-
 ψ̄γχῑ· λ̄ϋω̄* ψ̄αρε̄ π̄τοϋ̄ ἡ̄νοϑ̄ ἡ̄αρχων̄ ε̄ψ̄αν- [TR^b]
 μεριζε̄ ἡ̄μοοϋ̄ ἡ̄σε̄αᾱϋ̄ ἡ̄ψ̄γχῑ ε̄ϋε̄ινε̄ ἡ̄μοοϋ̄ ε̄βολ̄
 ἡ̄ τε̄ψ̄ωτε̄ ἡ̄ἡ̄αρχων̄· ε̄ψ̄ωπε̄ δε̄ οϋ̄ε̄βολ̄ ἡ̄π̄ σορ̄μ̄
 10 πε̄ ἡ̄π̄σωτ̄ϋ̄ ἡ̄ποϋ̄οειν̄· ψ̄αρε̄ με̄λ̄χῑσε̄ξε̄κ' π̄νοϑ̄
 ἡ̄παρ̄αλη̄μη̄π̄τη̄ς ἡ̄ποϋ̄οειν̄ ϣ̄ιτ̄ς ἡ̄τε̄ ἡ̄αρχων̄ ἡ̄ ἡ̄μον̄
 ἡ̄τοϋ̄ ε̄ψ̄ωπε̄ 2ε̄νε̄βολ̄ νε̄ ἡ̄ ἡ̄μοϋ̄ε̄ιοοϋ̄ε̄ ἡ̄τε̄ νεϋ̄-
 βαλ̄· ἡ̄ ε̄βολ̄ ἡ̄π̄ π̄νῑϋ̄ ἡ̄τε̄ϋ̄τᾱπρο̄ 2ᾱπᾱξ̄ 2ᾱπᾱω̄ς
 ε̄βολ̄ ἡ̄ νε̄ψ̄γχοοϋ̄ε̄ ἡ̄τε̄ἡ̄μῑνε̄· ε̄ρ̄ω̄αν̄ π̄τοϋ̄ ἡ̄-
 15 αρχων̄ ε̄ψ̄ω̄αν̄μεριζε̄ ἡ̄μοοϋ̄ ἡ̄σε̄αᾱϋ̄ ἡ̄ψ̄γχῑ ψ̄γχῑ·
 ἡ̄ ἡ̄μον̄ ἡ̄τοϋ̄ οϋ̄ψ̄γχῑ ἡ̄αρχ̄αῑον̄ τε̄ ψ̄αρε̄ παρ̄χων̄
 2ω̄ωϣ̄ πᾱῑ ε̄τ̄ω̄οον̄ ἡ̄ ἡ̄κε̄φᾱλη̄ ἡ̄τε̄ ἡ̄αιων̄· ψ̄ᾱϣ̄-
 οῡωψ̄μ̄ ἡ̄πᾱποτ̄ ἡ̄τ̄β̄ω̄ε̄ ἡ̄τε̄ πε̄σ̄περ̄μᾱ ἡ̄τ̄κᾱκῑᾱ·
 ψ̄ᾱϣ̄οϋ̄ω̄με̄ϣ̄ ἡ̄π̄ τοϋ̄ει' τοϋ̄ει' ἡ̄νε̄ψ̄γχοοϋ̄ε̄ ἡ̄-
 20 β̄ρ̄ρε̄ ἡ̄π̄ πεϋ̄ο̄εῑω̄ ε̄τ̄ϣ̄ω̄οον̄' ἡ̄π̄ π̄το̄ποϑ̄ ἡ̄τ̄κε̄φᾱλη̄· π̄τ̄
 λ̄ϋω̄ ψ̄αρε̄ πᾱποτ̄' ἡ̄τ̄β̄ω̄ε̄ ε̄τ̄ἡ̄μᾱϋ̄· ψ̄ᾱϣ̄ω̄ω̄πε̄ ἡ̄-
 αν̄τῑμῑμον̄ ἡ̄π̄π̄ᾱ ἡ̄τε̄ψ̄γχῑ ε̄τ̄ἡ̄μᾱϋ̄· λ̄ϋω̄ ψ̄ᾱϣ̄ω̄
 π̄βολ̄ ἡ̄τε̄ψ̄γχῑ ε̄ϣ̄ο̄ ἡ̄ε̄ν̄δ̄ϋ̄μᾱ ε̄ροϑ̄· ε̄ϣ̄ε̄ῑνε̄ ἡ̄μοϑ̄
 ἡ̄μῑνε̄ ἡ̄π̄ ε̄ϣ̄ο̄ ἡ̄κο̄ε̄ῑ2 ἡ̄ε̄ν̄δ̄ϋ̄μᾱ πε̄σ̄βο̄λ̄· λ̄ϋω̄ ψ̄αρε̄
 25 π̄τοϋ̄ ἡ̄νοϑ̄ ἡ̄αρχων̄ ἡ̄τ̄νοϑ̄ ἡ̄σιμαρμενη̄ ἡ̄τε̄ ἡ̄αιων̄·
 λ̄ϋω̄ ἡ̄π̄ παρ̄χων̄ ἡ̄π̄δ̄ῑσκοϑ̄ ἡ̄π̄ρη̄· ἡ̄π̄ παρ̄χων̄ ἡ̄-

2 ἡ̄γε̄ρη̄ϋ̄; better ἡ̄γε̄ρη̄ϋ̄.

knead the dregs together, they *divide* it and they make various *souls* from it¹, so that each one of the *archons* of the *aeons*, each one of them places his *part* in the *soul*. Because of this *now*, they knead² <it>³ together, so that they all take (part in)⁴ the *soul*. And the five great *archons*, when they *divide* <it> and make <it> into a *soul*, they bring <it> from the sweat of the *archons*.

But if it (the soul) is from the dregs of what is purified of the light, Melchisedek, the great *paralempetes* of the light, takes it (the dregs) from the *archons*, or else, if <it> is from the tears of their eyes or from the breath of their mouth, in a word from *souls* of this kind, when the five *archons* *divide* <it> and make various *souls*; or on the other hand, if it is an *ancient soul*, the *archon* himself who is in the *heads* of the *aeons* mixes the cup of forgetfulness of the *seed* of evil⁵, and he kneads it with each one of the new *souls* at the time when he is in the *place* of the *head*. And that cup of forgetfulness becomes a *spirit counterpart* for that *soul*. And it remains outside the *soul* as a *garment* for it, resembling it in every way as a sheathing *garment* outside it. And the five great *archons* of the great *Heimarmene* of the *aeons* and the *archon* of the *disc* of the sun and the *archon* of |

¹ (3) make various souls from it; Schmidt: make it into various souls; Till: make every single soul from it.

² (5, 19) knead; Schmidt: mix.

³ (6, 8) <it>; lit. them.

⁴ (6) take (part in); lit. take from.

⁵ (18) of the seed of evil; Schmidt: with the seed of evil.

ΠΑΙΣΚΟΣ ΜΠΟΟΣ· ΨΑΥΝΙϷ ΕΞΟΥΝ ΕΤΜΗΤΕ ΝΤΕΨΥΧΗ
 ΕΤΜΜΑΥ· ΑΥΩ ΝΨΕΙ' ΕΒΟΛ ΝΖΗΤ̄C ΝΒΙ ΟΥΜΕΡΟΣ ΕΒΟΛ
 ΖΝ ΤΑΘΟΜ ΠΑΪ ΝΤΑ ΠΖΛΕ ΜΠΑΡΑΣΤΑΤΗΣ ΝΟΧ̄C ΕΞΟΥΝ
 ΕΠΚΕΡΑΣΜΟΣ· ΑΥΩ ΨΑΡΕ ΠΜΕΡΟΣ ΝΤΣΟΜ ΕΤΜΜΑΥ
 5 ΨΑΥΩ ΖΙΖΟΥΝ ΝΤΕΨΥΧΗ¹ ΕΨΒΗΛ' ΕΒΟΛ' ΕΨΩΟΟΠ' ΖΙΧ̄Ν
 ΤΕΨΕΖΟΥCΙΑ ΜΜΙΝ ΜΜΟϷ· ΠΡΟΣ ΤΟΙΚΟΝΟΜΙΑ ΕΝΤΑΥ-
 ΚΑΛΛΗ ΝΖΗΤ̄C ΕΤΡΕϷ-ΛΙCΘΗCΙC ΝΤΕΨΥΧΗ· ΧΕΚΑΣ ΕCΕ- ΤΓ^b
 ΨΙΝΕ ΝCΑ ΝΕΖΒΗΥΕ ΜΠΟΥΟΕΙΝ ΜΠΧΙCΕ ΝΟΥΟΕΙΨ ΝΙΜ·
 ΑΥΩ ΨΑΡΕ ΤΣΟΜ ΕΤΜΜΑΥ ΨΑΣΖΟΜΟΙΩCΕ ΕΤΜΙΝΕ Ν-
 10 ΤΕΨΥΧΗ ΖΝ CΜΟΤ ΝΙΜ' ΑΥΩ ΕCΕΙΝΕ ΜΜΟΣ· ΜΕCΕΨΡ-
 ΠΒΟΛ ΝΤΕΨΥΧΗ· ΑΛΛΑ ΨΑCΩ ΠΕCΖΟΥΝ· ΚΑΤΑ ΘΕ
 ΕΝΤΑΪΖΩΝ ΝΑC ΧΙΝ ΝΨΩΡΠ ΕΪΝΑΝΟΧ̄C ΕΞΟΥΝ ΕΠΨΩΡΠ
 ΝΤΩΨ ΝΤΑΪΖΩΝ ΝΑC ΕΤΡΕCΩ ΠΒΟΛ ΝΝΕΨΥΧΟΟΥΕ·
 ΠΡΟΣ ΤΟΙΚΟΝΟΜΙΑ ΜΠΨΩΡΠ ΜΜΥCΤΗΡΙΟΝ· ΖΩCΤΕ
 15 ΝΕΪΨΑΧΕ ΤΗΡΟΥ †ΝΑΧΟΟΥ ΕΡΩΤ̄Ν ΖΜ ΠCΩΡ ΕΒΟΛ'
 (ΜΠΤΗΡϷ) ΕΤΒΕ ΤΣΟΜ' ΑΥΩ ΕΤΒΕ ΤΚΕΨΥΧΗ ΧΕ ΕΥΡ-
 ΖΩΒ ΕΡΟΟΥ ΝΑΨ ΝΤΥΠΟΣ· Ή ΝΙΜ ΝΤΟϷ ΝΑΡΧΩΝ ΠΕΤ-
 Ρ̄ΩΒ ΕΡΟΣ· Ή ΟΥ ΤΕ ΤΜΙΝΕ ΤΜΙΝΕ ΝΤΕΨΥΧΗ· ΖΩCΤΕ
 †ΝΑΧΟΟΥ ΕΡΩΤ̄Ν ΖΜ ΠCΩΡ ΕΒΟΛ ΜΠΤΗΡϷ· ΧΕ ΟΥΝ-
 20 ΟΥΗΡ Ρ̄ΩΒ ΕΤΕΨΥΧΗ· ΑΥΩ †ΝΑΧΩ ΕΡΩΤ̄Ν ΜΠΡΑΝ
 ΝΝΕΤΡ̄ΩΒ ΤΗΡΟΥ ΕΪΤΕΨΥΧΗ· ΑΥΩ †ΝΑΧΩ ΕΡΩΤ̄Ν [ΤΔ]
 ΜΠΤΥΠΟΣ ΝΤΑΥΤΑΜΙΟ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΜΝ ΤΚΕ-
 ΜΟΙΡΑ· ΑΥΩ †ΝΑΧΩ ΕΡΩΤ̄Ν ΜΠΡΑΝ ΝΤΕΨΥΧΗ ΕΜ-
 ΠΑΤ̄C̄CΩΤ̄Ϸ ΕΒΟΛ· ΑΥΩ ΠΕCΡΑΝ ΟΝ ΕΥΨΑΝCΟΤ̄Ϸ
 25 ΝCΡ̄ΖΙΛΙΚΡΙΝΕC· ΑΥΩ †ΝΑΧΩ ΕΡΩΤ̄Ν ΜΠΡΑΝ ΜΠΑΝΤΙ-

2 MS ΝΖΗΤ̄C; read ΝΖΗΤΟΥ.

16 MS ΜΠΤΗΡϷ omitted.

24 MS originally ΕΥΨΑΝCΟΤ̄Ϸ; C added.

the *disc* of the moon breathe into the midst of that *soul*. And a *part* of my power, which the last *helper* cast into the *mixture*, comes forth from them ¹. And that *part* of the power remains within the *soul*, released and existing upon its own *authority for the sake of* the *organisation* in which it was placed to give *perception* to the *soul*, so that it should seek after the things of the light of the height at all times. And that power *resembles* the form of the *soul* in every way, and it is like to it. It is not able to exist outside the *soul*, *but* it remains within it *according to* the manner in which I commanded it from the beginning. When I was about to cast it into the first ordinance, I commanded it to remain outside the *souls for the sake of* the *organisation* of the First *Mystery*. *Therefore* I will speak all these words to you at the distribution < of the All > concerning the power and also concerning the *soul*, in which *type* it is acted upon; *or* rather, which are the *archons* which act upon it; *or* what is each different form of the *soul*. *Therefore* I will speak to you at the distribution of the All of how many act upon the *soul*. And I will say to you the name of all those which act upon the *soul*. And I will say to you the *type* in which the *spirit counterpart* and the *destiny* were made. And I will say to you the name of the *soul* before it is purified, and its name also after it is cleansed and made *pure*. And I will say to you the name of the | *spirit counterpart*. And I will say

¹ (2) from them; MS : from it.

MIMON MIPNA. AYW TNAWX EPWTN MIPRAN NTMOIPA.
 AYW TNAWX EPWTN MIPRAN NMMRPE THROY. NAİ E-
 WAP E NARXON MOYP MIPANTIMIMON MPNA¹ NZHTOY
 EZOYN ETETXHXH. AYW TNAWX EPWTN MIPRAN NN-
 5 ΔΕΚΑΝΟΣ THROY NAİ EWAΓΓEΩB ETETXHXH ZPAİ ZN
 NCΩMA NTETXHXH ZN PKOCMOC AYW TNAWX EPWTN
 XE EYΓEΩB ENETXHXOOC NAW NZE. AYW TNAWX
 EPWTN MPTYNOC NTOYEI TOYEI NNETXHXH. AYW
 TNAWX EPWTN MPTYNOC² NNETXHXOOC NPPWME MN [TΛ.^b]
 10 NANNALATE. MN NANGONRION. MN NXATCE. AYW
 TNAWX EPWTN MPTYNOC NNETXHXOOC THROY MN
 NANNARXON THROY ETTAΓO MMOY EPKOCMOC XE
 ETETNEΩWNE ETETNXHXH EBOL ZN COOYN NIM. NAİ
 THROY TNAXOOC EPWTN ZPAİ ZN PCWP EBOL MPTHP.
 15 AYW MNNSA NAİ THROY TNAWX EPWTN XE ETBE OY
 ZOWA X NAİ THROY WONE. CWTM OYN NTAWAXE
 NMMHTN ETBE TETXHXH KATA ΘE ENTAXOOC XE E-
 WAP E TIOY NNOE NARXON NTNOE NZIMARMENH NTE
 NAIWN. AYW MN NARXON MPAICKOC MPRH. MN NAP-
 20 XON MPAICKOC MPOOZ. WAGNICE EZOYN EZN TE-
 TXHXH ETMMAY. AYW NCEI EBOL³ NZHTOY NCI OY- TE
 MEROE EBOL ZN TACOM KATA ΘE NTAIOYW EIXW
 MMOC EPWTN. AYW WAP E PMEROE NTACOM ETMMAY
 WACHOW ZIZOYN NTETXHXH XE ECEWAZEPATC NCI TE-

6 MS ETZN; ET expunged; read ZN.

12 MS ETTAΓO; Schmidt: read ETAYO.

22 MS originally OYMEPOC NZN; EBOL added in margin, and T crossed out.

to you the name of the *destiny*. And I will say to you the name of all the bonds with which the *archons* bind the *spirit counterpart* within the *soul*. And I will say to you the name of all the *decans* which act upon the *soul* in the *bodies* of the *soul* in the *world*, and I will say to you in what manner the *souls* are acted upon. And I will say to you the *type* of each one of the *souls*. And I will say to you the *type* of the *souls* of men, and those of birds, and those of *beasts*, and (those of) *reptiles*. And I will say to you the *type* of all the *souls* and all those of the *archons* that send them¹ into the *world*, so that you will be completed in all knowledge. All these things I will say to you in the distribution of the All. And after all these things I will say to you for what reason all these things have happened.

Hear *now* and I will speak to you concerning the *soul*: as I have said, the five great *archons* of the great *Heimarmene* of the *aeons*, and the *archons* of the *disc* of the sun, and the *archons* of the *disc* of the moon breathe into that *soul*. And there comes forth from them a *part* of my power, as I have already said to you. And that *part* of the power remains within the *soul*, so that the *soul* is able to stand. |

¹ (12) those of the archons that send them; Schmidt's emendation of the Coptic is doubtful.

ψΥΧΗ· ΑΥΩ ΨΑΥΚΩ¹ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΠΒΟΛ Ν-
 ΤΕΨΥΧΗ ΕΥΡΟΕΙΣ ΕΡΟΣ ΑΥΩ ΕΥΤΟ ΕΡΟΣ· ΑΥΩ ΨΑΡΕ
 ΝΑΡΧΩΝ ΜΟΡΨ ΕΞΟΥΝ ΕΤΕΨΥΧΗ ΖΡΑΪ ΖΝ ΝΕΥΣΦΡΑΓΙΣ
 ΜΝ ΝΕΥΜΡΡΕ· ΑΥΩ ΨΑΥΣΦΡΑΓΙΖΕ ΜΜΟΨ ΕΞΟΥΝ ΕΡΟΣ
 5 ΧΕ ΕΥΕΑΝΑΓΚΑΖΕ ΜΜΟΣ ΝΟΥΟΕΙΩ ΝΙΜ ΧΕ ΕΥΕΕΙΡΕ
 ΝΝΕΥΠΑΘΟΣ ΜΝ ΝΕΥΑΝΟΜΙΑ ΤΗΡΟΥ ΕΤΜΗΝ ΕΒΟΛ ΧΕ-
 ΚΑΣ ΕΣΕΡΖΜΖΑΛ ΝΑΥ ΝΟΥΟΕΙΩ ΝΙΜ· ΑΥΩ ΝΣΕΩ ΖΑ
 ΤΕΥΖΥΠΟΤΑΓΗ ΝΟΥΟΕΙΩ ΝΙΜ ΖΡΑΪ ΖΝ ΜΜΕΤΑΒΟΛΗ ΝΤΕ
 ΠΣΩΜΑ· ΑΥΩ ΨΑΥΣΦΡΑΓΙΖΕ ΜΜΟΨ ΕΞΟΥΝ ΕΡΟΣ Ε-
 10 ΤΡΕΣΩΩΠΕ ΖΝ ΝΟΒΕ ΝΙΜ· ΜΝ ΕΠΙΘΥΜΙΑ ΝΙΜ ΝΤΕ
 ΠΚΟΣΜΟΣ· ΕΤΒΕ ΠΑΪ ΟΥΝ ΝΤΕΪΜΙΝΕ ΝΤΑΪΕΙΝΕ ΝΜ- ΤΕ⁶
 ΜΥΣΤΗΡΙΟΝ ΕΠΚΟΣΜΟΣ ΝΑΪ ΕΨΑΥΒΩΛ ΕΒΟΛ' ΝΜΜΡΡΕ
 ΤΗΡΟΥ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ· ΑΥΩ ΜΝ ΝΕΣΦΡΑΓΙΣ ΤΗ-
 ΡΟΥ ΝΑΪ ΕΤΜΗΡ ΕΞΟΥΝ ΕΤΕΨΥΧΗ ΝΑΪ ΕΨΑΥΕΙΡΕ ΝΤΕ-
 15 ΨΥΧΗ ΝΕΛΕΥΘΕΡΟΣ· ΑΥΩ ΨΑΥΣΩΤΕ ΜΜΟΣ ΝΤΟΟ-
 ΤΟΥ ΝΝΕΣΕΙΟΤΕ ΠΑΡΧΩΝ· ΑΥΩ ΨΑΥΛΑΣ ΝΖΙΛΙΚΡΙΝΕΣ
 ΝΟΥΟΕΙΝ· ΝΣΕΧΙΤΣ ΕΖΡΑΪ ΕΤΜΝΤΕΡΟ ΜΠΕΣΕΙΩΤ' ΠΙ-
 ΨΟΡΠ ΝΕΙ'· ΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ ΨΑΕΝΕΣ· ΕΤΒΕ ΠΑΪ
 ΣΕ ΟΥΝ ΛΙΧΟΟΣ ΕΡΩΤΝ ΜΠΙΟΥΟΪΩ ΧΕ ΠΕΤΕ ΝΨ-
 20 ΝΑΚΑ-ΕΙΩΤ' ΑΝ ΖΙ ΜΑΛΥ ΝΣΩΨ ΝΨΕΙ' ΝΨΟΥΛΖΨ ΝΣΩΪ
 ΠΑΪ ΝΨΜΠΨΑ ΜΜΟΪ ΑΝ· ΝΤΑΪΧΟΟΣ ΟΥΝ ΜΠΕΥΟΕΙΩ
 ΕΤΜΜΑΥ ΧΕ ΕΤΕΤΝΕΚΩ ΝΣΩΤΝ ΝΝΕΤΝΕΙΟΤΕ ΝΑΡ-
 ΧΩΝ· ΤΑΡΤΗΥΤΝ ΝΨΗΡΕ ΜΠΨΟΡΠ ΜΜΥΣΤΗΡΙΟΝ Ν-
 ΨΑΕΝΕΣ·

5 MS ΕΥΕΕΙΡΕ; read ΕΣΕΕΙΡΕ.

6 MS ΕΤΜΗΝ; read ΕΥΜΗΝ.

7 MS ΝΣΕΩ; read ΝΣΩ.

And they place the *spirit counterpart* outside the *soul* to watch over it, and it is allotted to it. And the *archons* bind it to the *soul* with their *seals* and their bonds. And they *seal* it to it, so that it *compels* it at all times to enact their *passions* and all their *iniquities* continually ¹, so that it serves them at all times, and it remains in *submission* to them at all times in the *changes* of the *body*. And they *seal* it (the *spirit counterpart*) to it (the *soul*), so that it is in all sins and all *desires* of the *world*. For this reason *now* I have brought into the *world* in this manner the *mysteries* which release all the bonds of the *spirit counterpart* and all the *seals* which are bound to the *soul* — these which make the *soul free* and save it from the hands of its fathers, the *archons*. And they make it *pure light*, and they take it forth to the kingdom of its father, the first to appear, the First *Mystery*, for ever. *Now* concerning this I have said to you once: ‘He who does not leave father and mother and come and follow me is not worthy of me’*. *Now* I said at that time: ‘You should leave your fathers, the *archons*, so that I make you sons of the First *Mystery* for ever’.” |

* cf. Mt. 10.37; Lk. 14.26

¹ (6) to enact their passions and all their iniquities continually; lit. to enact all their continual passions and iniquities.

ΝΑΪ ΔΕ ΝΤΕΡΕΧΧΟΟΥ ΝΒΙ ΠCΩΤΗΡ ΑCΘΟC̄ ΕΒΟΛ
 ΝΒΙ CΑΛΩΜΗ ΠΕΧΑΣ ΧΕ ΠΑΧΟCΙC ΕΩΧΕ ΝΕΝCΙΟΤΕ
 ΝΕ ΝΑΡΧΩΝ ΕΙΕ ΠΩC CΗ2 2̄Μ ΠΗΟΜΟC Μ̄ΜΩΨCΗC ΧΕ [ΤΕ̄]
 ΠΕΤΝΑΚΩ ΝCΩ4 ΜΠΕCΕΙΩΤ Μ̄Ν ΤΕCΜΑΛΥ 2̄Ν ΟΥΜΟΥ
 5 ΜΑΡΕCΜΟΥ· ΕΙΕ ΟΥΚΟΥΝ ΝΤΑ ΠΗΟΜΟC ΩΑΧΕ ΑΝ 2Α-
 ΡΟΥ· ΝΑΪ ΔΕ ΝΤΕΡΕCΧΟΟΥ ΝΒΙ CΑΛΩΜΗ· Α ΤCΟΜ Μ-
 ΠΟΥΟCΙΝ ΕΤ2̄Ν ΜΑΡΙΑ ΤΜΑΓΔΑΛΗΝΗ· ΑCΒΡΒΡ 2ΡΑΪ Ν-
 2ΗΤC ΠΕΧΑΣ ΜΠCΩΤΗΡ ΧΕ ΠΑΧΟCΙC ΚΕΛΕΥΕ ΝΑΪ ΤΑ-
 ΩΑΧΕ Μ̄Ν ΤΑCΩΝΕ CΑΛΩΜΗ ΤΑΧΩ ΕΡΟC ΜΠΒΩΛ ΕΒΟΛ
 10 ΜΠΩΑΧΕ ΝΤΑCΧΟΟΥ· ΑCΩΩΠΕ CΕ ΝΤΕΡΕ ΠCΩΤΗΡ
 CΩΤ̄Μ ΕΝΕΪΩΑΧΕ ΕCΧΩ Μ̄ΜΟΟΥ ΝΒΙ ΜΑΡΙΑ· ΑCΜΑΚΑ-
 ΡΙΖΕ Μ̄ΜΟC ΕΜΑΩΟ ΕΜΑΩΟ· ΑCΟΥΩ2̄Μ ΝΒΙ ΠCΩΤΗΡ
 ΠΕΧΑC Μ̄ΜΑΡΙΑ ΧΕ †ΚΕΛΕΥΕ ΝΕ ΜΑΡΙΑ ΕΤΡΕΧΩ Μ-
 ΠΒΩΛ ΕΒΟΛ ΜΠΩΑΧΕ ΝΤΑCΧΟΟΥ ΝΒΙ CΑΛΩΜΗ· ΝΑΪ
 15 ΔΕ ΝΤΕΡΕΧΧΟΟΥ ΝΒΙ ΠCΩΤΗΡ· Α ΜΑΡΙΑ CΘC̄ Ε2ΟΥΝ
 2̄Ν CΑΛΩΜΗ ΑCΑCΠΑΖΕ Μ̄ΜΟC ΠΕΧΑΣ ΧΕ ΤΑCΩΝΕ CΑ-
 ΛΩΜΗ· ΕΤΒΕ ΠΩΑΧΕ* ΝΤΑΧΟΟΥ ΧΕ CΗ2 2̄Μ ΠΗΟΜΟC [ΤΕ̄^b]
 Μ̄ΜΩΨCΗC ΧΕ ΠΕΤΝΑΚΩ ΝCΩ4 ΜΠΕCΕΙΩΤ Μ̄Ν ΤΕC-
 ΜΑΛΥ 2̄Ν ΟΥΜΟΥ ΜΑΡΕCΜΟΥ· ΤΕΝΟΥ CΕ ΟΥΝ ΤΑ-
 20 CΩΝΕ CΑΛΩΜΗ· ΝΤΑ ΠΗΟΜΟC ΑΝ ΧΕ-ΠΑΪ ΕΤΒΕ ΤC-
 ΨΥΧΗ ΟΥΤΕ ΕΤΒΕ ΠCΩΜΑ ΟΥΤΕ ΕΤΒΕ ΠΑΝΤΙΜΙΜΟΝ
 Μ̄ΠΝΑ· ΧΕ ΝΑΪ ΓΑΡ ΤΗΡΟΥ ΝΩΗΡΕ ΝΕ ΝΤΕ ΝΑΡΧΩΝ·
 ΑΥΩ 2ΕΝΕΒΟΛ Ν2ΗΤΟΥ ΝΕ· ΑΛΛΑ ΝΤΑ ΠΗΟΜΟC ΧC-
 ΠΑΪ ΕΤΒΕ ΤCΟΜ ΝΤΑCΕΙ' ΕΒΟΛ 2̄Μ ΠCΩΤΗΡ ΤΑΪ ΕΤΟ

3 MS C112; read C112.

132. When *however* the *Saviour* had said these things, Salome sprang up. She said : “My Lord, if our fathers are the *archons*, *how* is it that it is written in the *Law* of Moses : ‘He who shall leave his father and his mother shall die the death?’ Did the *Law* *not therefore* speak of it?”

But when Salome had said these things, the power of light within Maria Magdalene welled up. She said to the *Saviour* : “My Lord, *command* me, that I speak with my sister Salome, so that I tell her the interpretation of the word of which she has spoken.”

Now it happened when the *Saviour* heard these words which Maria said, he *blessed* her exceedingly. The *Saviour* answered and said to Maria : “I *command* thee, Maria, to say the interpretation of the word which Salome has spoken.”

But when the *Saviour* had said these things, Maria sprang towards Salome, she *embraced* her and said : “My sister Salome, concerning the word which thou hast spoken, it is written in the *Law* of Moses : ‘He who shall leave his father and his mother shall die the death’*. *Now* at this time, my sister Salome, the *Law* has not said this concerning the *soul*, *nor* concerning the *body*, *nor* concerning the *spirit counterpart*, *for* all these are sons of the *archons* and come from them, *but* the *Law* has said this concerning the power which came forth from the *Saviour*, which is | the man of

* cf. Ex. 21.17; Mt. 15.4; Mk. 7.10

- ἡ̅ρ̅μ̅νο̅υ̅ο̅ε̅ι̅ν̅ π̅ε̅ν̅ζ̅ο̅υ̅ν̅ ἡ̅π̅ο̅ο̅υ̅· ἡ̅τ̅α̅ π̅ν̅ο̅μ̅ο̅ς̅ ο̅ν̅
 χ̅ο̅ο̅ς̅ χ̅ε̅ ο̅υ̅ο̅ν̅ ἡ̅ι̅μ̅ ἐ̅τ̅ν̅α̅δ̅ω̅ π̅β̅ο̅λ̅ ἡ̅π̅σ̅ω̅τ̅η̅ρ̅ ἡ̅ν̅
 ν̅ε̅γ̅μ̅ϋ̅σ̅τ̅η̅ρ̅ι̅ο̅ν̅ ν̅ε̅γ̅ε̅ι̅ο̅τ̅ε̅ τ̅η̅ρ̅ο̅υ̅· ο̅υ̅μ̅ο̅ν̅ο̅ν̅ χ̅ε̅ ἡ̅ν̅
 ο̅υ̅μ̅ο̅υ̅ ἡ̅ν̅α̅μ̅ο̅υ̅· ἀ̅λ̅λ̅α̅ ἡ̅ν̅ ο̅υ̅τ̅α̅κ̅ο̅ ἡ̅ν̅α̅τ̅α̅κ̅ο̅· ν̅α̅ĩ̅
 5 ὅ̅ε̅ ἡ̅τ̅ε̅ρ̅ε̅ς̅χ̅ο̅ο̅υ̅ ἡ̅ς̅ι̅ μ̅α̅ρ̅ι̅α̅· ἀ̅ σ̅α̅λ̅ω̅μ̅η̅ ἡ̅ο̅δ̅ς̅ ἐ̅ζ̅ο̅υ̅ν̅
 ἡ̅ν̅ μ̅α̅ρ̅ι̅α̅ ἀ̅σ̅α̅σ̅π̅α̅ζ̅ε̅ ἡ̅μ̅ο̅ς̅ ἡ̅ο̅υ̅ω̅ἡ̅ν̅· π̅ε̅χ̅α̅ς̅ ἡ̅ς̅ι̅ σ̅α̅-
 λ̅ω̅μ̅η̅ χ̅ε̅ ο̅υ̅ν̅-δ̅ο̅μ̅ ἡ̅π̅σ̅ω̅τ̅η̅ρ̅ ἡ̅ν̅q̅α̅λ̅τ̅ ἡ̅ν̅ο̅ε̅ρ̅ο̅ς̅ ἡ̅- τ̅ζ̅
 τ̅ο̅υ̅ζ̅ε̅ ἡ̅ω̅ω̅τ̅ε̅· ἀ̅σ̅ω̅ω̅π̅ε̅ ἡ̅τ̅ε̅ρ̅ε̅ π̅σ̅ω̅τ̅η̅ρ̅ σ̅ω̅τ̅ῃ̅ ἐ̅ν̅-
 ω̅α̅χ̅ε̅ ἡ̅μ̅α̅ρ̅ι̅α̅ ἡ̅μ̅α̅κ̅α̅ρ̅ι̅ζ̅ε̅ ἡ̅μ̅ο̅ς̅ ἐ̅μ̅α̅ω̅ο̅ ἐ̅μ̅α̅ω̅ο̅·
 10 ἀ̅ϋ̅ο̅υ̅ω̅ἡ̅ν̅ ο̅ν̅ ἡ̅ς̅ι̅ π̅σ̅ω̅τ̅η̅ρ̅ π̅ε̅χ̅α̅ϋ̅ ἡ̅μ̅α̅ρ̅ι̅α̅ ἡ̅ν̅ τ̅μ̅η̅τ̅ε̅
 ἡ̅μ̅α̅θ̅η̅τ̅η̅ς̅· χ̅ε̅ σ̅ω̅τ̅ῃ̅ ὅ̅ε̅ μ̅α̅ρ̅ι̅α̅ χ̅ε̅ ἡ̅ι̅μ̅ π̅ε̅τ̅α̅ν̅α̅γ̅κ̅α̅-
 ζ̅ε̅ ἡ̅π̅ρ̅ω̅μ̅ε̅ ἡ̅ε̅ω̅ς̅ ω̅α̅ν̅τ̅ῃ̅ρ̅ν̅ο̅β̅ε̅· τ̅ε̅ν̅ο̅υ̅ ὅ̅ε̅ ω̅α̅ρ̅ε̅ ἡ̅-
 ἀ̅ρ̅χ̅ω̅ν̅ ω̅α̅ϋ̅ς̅φ̅ρ̅α̅γ̅ι̅ζ̅ε̅ ἡ̅π̅α̅ν̅τ̅ι̅μ̅ι̅μ̅ο̅ν̅ ἡ̅π̅ἡ̅λ̅ ἐ̅ζ̅ο̅υ̅ν̅ ἐ̅τ̅ε̅-
 ψ̅ϋ̅χ̅η̅ χ̅ε̅ ἡ̅ν̅ε̅γ̅α̅λ̅ε̅υ̅ε̅ ἡ̅μ̅ο̅ς̅ ἡ̅ν̅α̅ϋ̅ ἡ̅ι̅μ̅' ἐ̅τ̅ρ̅ε̅σ̅ε̅ι̅ρ̅ε̅
 15 ἡ̅ν̅ο̅β̅ε̅ ἡ̅ι̅μ̅ ἡ̅ν̅ ἀ̅ν̅ο̅μ̅ι̅α̅ ἡ̅ι̅μ̅· ἀ̅ϋ̅ω̅ ο̅ν̅ ω̅α̅ϋ̅ζ̅ω̅ν̅ ἐ̅-
 τ̅ο̅ο̅τ̅ῃ̅ ἡ̅π̅α̅ν̅τ̅ι̅μ̅ι̅μ̅ο̅ν̅ ἡ̅π̅ἡ̅λ̅ ἐ̅ϋ̅χ̅ω̅ ἡ̅μ̅ο̅ς̅ ἡ̅α̅ϋ̅· χ̅ε̅
 ἐ̅ρ̅ω̅α̅ν̅ τ̅ε̅ψ̅ϋ̅χ̅η̅ ο̅ν̅ ε̅ĩ̅' ἐ̅β̅ο̅λ̅ ἡ̅ν̅ σ̅ω̅μ̅α̅· ἡ̅π̅ρ̅σ̅α̅λ̅ε̅υ̅ε̅
 ἡ̅μ̅ο̅ς̅ ἐ̅κ̅τ̅ο̅ ἐ̅ρ̅ο̅ς̅ ἐ̅κ̅σ̅ο̅ο̅ζ̅ε̅ ἡ̅μ̅ο̅ς̅ ἡ̅ν̅ ἡ̅τ̅ο̅π̅ο̅ς̅ τ̅η̅ρ̅ο̅υ̅
 ἡ̅τ̅ε̅ ν̅ε̅κ̅ρ̅ι̅ς̅ι̅ς̅ κ̅α̅τ̅α̅ τ̅ο̅π̅ο̅ς̅· ἐ̅τ̅ε̅ ἡ̅ν̅ο̅β̅ε̅ τ̅η̅ρ̅ο̅υ̅ ἡ̅τ̅-
 20 ἀ̅κ̅τ̅ρ̅ε̅σ̅ε̅ι̅ρ̅ε̅ ἡ̅μ̅ο̅ο̅υ̅ χ̅ε̅κ̅α̅ς̅ ἐ̅ϋ̅ε̅κ̅ο̅λ̅α̅ζ̅ε̅ ἡ̅μ̅ο̅ς̅ ἡ̅ν̅ ἡ̅-
 τ̅ο̅π̅ο̅ς̅ τ̅η̅ρ̅ο̅υ̅ ἡ̅τ̅ε̅ ν̅ε̅κ̅ρ̅ι̅ς̅ι̅ς̅· χ̅ε̅ ἡ̅ν̅ε̅ς̅ε̅ω̅δ̅ῃ̅μ̅δ̅ο̅μ̅ τ̅ζ̅^b
 ἐ̅β̅ω̅κ̅' ἐ̅π̅ι̅χ̅ι̅ς̅ε̅ ἐ̅π̅ο̅ϋ̅ο̅ĩ̅ν̅ χ̅ε̅ ἐ̅ς̅ε̅τ̅ρ̅ε̅ϋ̅κ̅ο̅τ̅ς̅ ἐ̅ζ̅ο̅υ̅ν̅ ἐ̅μ̅-
 μ̅ε̅τ̅α̅β̅ο̅λ̅η̅ ἡ̅τ̅ε̅ π̅σ̅ω̅μ̅α̅· ἡ̅π̅α̅λ̅ ἡ̅π̅λ̅ω̅ς̅ ω̅α̅ϋ̅ζ̅ω̅ν̅ ἡ̅τ̅ε̅
 π̅α̅ν̅τ̅ι̅μ̅ι̅μ̅ο̅ν̅ ἡ̅π̅ἡ̅λ̅ χ̅ε̅ ἡ̅π̅ρ̅σ̅α̅λ̅ε̅υ̅ε̅ ἡ̅μ̅ο̅ς̅ ἐ̅π̅τ̅η̅ρ̅ῃ̅ ἡ̅ν̅
 25 ἀ̅λ̅λ̅α̅ϋ̅ ἡ̅ν̅α̅ϋ̅· ε̅ĩ̅μ̅η̅τ̅ι̅ ἡ̅ς̅χ̅ι̅-μ̅ϋ̅σ̅τ̅η̅ρ̅ι̅ο̅ν̅ ἡ̅ς̅β̅ω̅λ̅ ἐ̅β̅ο̅λ̅'
 ἡ̅ν̅ε̅ς̅φ̅ρ̅α̅γ̅ι̅ς̅ τ̅η̅ρ̅ο̅υ̅ ἡ̅ν̅ ἡ̅μ̅ρ̅ρ̅ε̅ τ̅η̅ρ̅ο̅υ̅ ἡ̅τ̅α̅ν̅μ̅ο̅ρ̅κ̅

7 MS originally χ̅ἡ̅ν̅q̅α̅λ̅τ̅; χ̅ expunged.

23 MS ἡ̅τ̅ε̅ π̅α̅ν̅τ̅ι̅μ̅ι̅μ̅ο̅ν̅ ἡ̅π̅ἡ̅λ̅; read ἐ̅τ̅ο̅ο̅τ̅ῃ̅ ἡ̅π̅α̅ν̅τ̅ι̅μ̅ι̅μ̅ο̅ν̅ ἡ̅π̅ἡ̅λ̅.

light within us today. The *Law* has thus said: 'Everyone who will remain outside (in relation to) the *Saviour* and his *mysteries*, all his fathers¹, *not only* will he die the death, *but* he will be destroyed with destruction'* "

Now when Maria had said these things, Salome sprang towards Maria, she *embraced* her once more. Salome said: 'The *Saviour* has power to make me *understanding* like thyself.'

It happened when the *Saviour* heard the words of Maria, he *blessed* her exceedingly. The *Saviour* answered again and said to Maria in the midst of the *disciples*: "Hear now, Maria, who it is that *compels* a man *until* he sins. Now at this time the *archons* *seal* the *spirit counterpart* to the *soul*, so that it may not *shake* it at all times, causing it (the soul) to commit all sins and all *iniquities*. And furthermore they command the *spirit counterpart*, saying to it: 'When the *soul* comes forth from the *body*, do not *shake* it, as thou art allotted to it in all *places* of the *judgments*, to reprove it in every *place* in respect of all the sins which thou hast caused it to commit, so that it is *punished* in all *places* of the *judgments*, so that it should not be able to go to the height to the light, and is made to return² into the *changes* of the *body*.' *In a word* they command the *spirit counterpart*: 'Do not shake it at all at any time, *unless* it has not said³ the *mysteries*, and it has not released all the *seals* and all the bonds with which we have bound thee | to it. And if it

* cf. Ex. 21.17

¹ (3) his mysteries, all his fathers; lit. all his mysteries, his fathers.

² (22) is made to return; Schmidt: and to return.

³ (25) said; lit. received; (also 340.1).

ἄνθρωπος ἐξοὺν ἐρος· ἀγὼ ἐσώανχι ἡμῶς τήριον
 ἡσώα ἐβόλ ἡν ἐσφραγίς τήρου ἡν ἡμῶς τήρου ἡν
 ταπολογία ἡπτοπος ἀγὼ ἐσώανβωκ καλς ἐβόλ
 εἶ· ἐλσὼπ' ἐναπογοεῖν ἡπχίς· ἀγὼ ἀσῶλλο-
 5 τριος ἐρον ἀγὼ ἐροκ· ἀγὼ ἡγῶν ἀμαστε ἡμος
 ἀν χῖν πείναγ· ἐσώπε ἡτοχ ἐσώαντῶν ἡμῶς τή-
 ριον ἡπβόλ ἐβόλ ἡν ἐκῶρ ἡν ἐκσφραγίς ἡν
 ἡαπολογία ἡπτοπος ἀμαστε ἡμος ἡπῶκαλς ἐβόλ
 ἐκεσοῦς ἡμος ἡν ἡκολλας ἡν ἡτοπος τήρου [τῆ]
 10 ἡτε ἐκρίσις· ἐτβε νοβε ἡν ἡτακτρεσεῖρε ἡμοῦ·
 ἀγὼ ἡνῶα καὶ χιτοῦ ἐρατς ἡτπαρθενος ἡπογ-
 οεῖν ταῖ ἐσώστῶν οὐκοῦ ἐπκύκλος ἡκεσὼπ' καὶ
 νε ἐσώρε ἡαρχων ἡτνος ἡσιμαρμένη ἡτε ἡαίων
 ἐσώγταλγ ἐτοοτῶ ἡπαντιμῶν ἡπῶα ἀγὼ ὡρε
 15 ἡαρχων ὡαγμοῦτε ἐῶλιτοῦργος ἡτε νεγαιων
 ἐγμερ τῶ· ἐσώγτ' καὶ ἡτεψύχη ἡπαντιμῶν
 ἡπῶα ἐγμῆρ ἐξοὺν ἐνεγερῆγ· ἐρε παντιμῶν
 ἡπῶα πβόλ ἡτεψύχη ἐρε πμιγμα ἡτῶμ φοῦν
 ἡτεψύχη ἐπνεζοῦν ἡπеснаγ· χεκαλς ἐγέσῶ-
 20 ῶμ ἡαζερατοῦ· ἐβόλ χε τῶμ ἡτος ἐσάστασοῦ
 ἐρατοῦ ἡπеснаγ· ἀγὼ ὡρε ἡαρχων ὡαγῶν ἐ-
 τοοτοῦ ἡῶλιτοῦργος ἐγῶ ἡμος καὶ πᾶ
 πε πτῦπος ἐτετνακαλγ ἡ πῶμα ἡῶγῆ ἡτε [τῆ^b]
 πκοσμος· ἐσώγχοος μεν καὶ χε κῶ ἡπμιγμα
 25 ἡτῶμ' φοῦν ἡτεψύχη ζιζοῦν ἡμοῦ τήρου· χε

1 MS ἐσώανχι; read ἐσώανχῶ.

15 MS καίων; ἐγ inserted above.

16 MS ἡπαντιμῶν; read ἡν παντιμῶν.

says the *mysteries* and releases all the *seals*, and all the bonds, and the *defence* of the *place*, and as it goes, allow it to come, as it belongs to those of the light of the height, and it has become a *stranger* to us and to thee. And thou wilt not be able to seize it from this time. On the other hand, if it has not said the *mysteries* of the releasing of thy bonds and thy *seals*, and the *defences* of the *place*, seize it and do not allow it to go forth. Do thou reprove it in the *punishments* and all the *places* of the *judgments* in respect of all the sins which thou hast caused it to commit. And after these things, take them (the souls) to the presence of the *Virgin* of the Light who sends them once more into the *cycle*.' The *archons* of the great *Heimarmene* of the *aeons* hand these (souls) over to the *spirit counterpart*, and the *archons* call the *ministers* of their *aeons* which number 365¹, and give to them the *soul* and the *spirit counterpart* which are bound to one another, so that the *spirit counterpart* is outside the *soul*, and the *mixture* of the power is inside the *soul* as the innermost of the two. Thus they are able to stand because the power is that which maintains them both upright. And the *archons* command the *ministers*, saying to them: 'This is the *type* which you will place in the *body of matter* of the *world*.' They say to them *moreover*: 'Place the *mixture* of the power within the *soul* inside of them all, so that | they may be able to stand, for this is their

¹ (16) 365 ministers; see U 243; (also 342.14).

ΕΥΕΨΩ²Θ²Μ²Θ²Μ' ΕΛΞΕΡΑΤΟΥ· ΧΕ ΝΤΟΣ ΠΕ ΠΕΥΤΑΞΟ
 ΕΡΑΤΟΥ· ΑΥΩ Μ²Ν²Ν²ΣΑ ΤΕΨΥΧΗ ΚΩ ΜΠΑΝΤΙΜΙΜΟΝ
 Μ²Π²Ν²Α ΤΑΙ ΤΕ ΘΕ ΕΨΑΥΞΩΝ ΕΤΟΟΤΟΥ ΝΝΕΥΛΙΤΟΥΡ-
 ΓΟΣ Μ²ΜΟΣ· ΧΕ ΕΥΕΚΑΛΥ ΖΡΑΙ Ζ²Ν Ν²ΣΩΜΑ ΜΠΑΝΤΙ-
 5 ΤΥΠΟΣ· ΑΥΩ Μ²Ν²Ν²ΣΑ ΠΕΙΣΜΟΤ ΨΑΡΕ ΝΛΙΤΟΥΡΓΟΣ
 Ν²ΝΑΡΧΩΝ ΨΑΥΕΙΝΕ ΝΤ²ΘΟΜ Μ²Ν ΤΕΨΥΧΗ Μ²Ν ΠΑΝΤΙ-
 ΜΙΜΟΝ Μ²Π²Ν²Α ΨΑΥ²ΝΤΟΥ Μ²ΠΨΟΜ²ΝΤ ΕΠΕΣΗΤ ΕΠΚΟΣ-
 ΜΟΣ ΑΥΩ Ψ²ΑΥΠΩ²Τ (Μ²ΜΟΟΥ) ΕΠΚΟΣΜΟΣ Ν²ΝΑΡΧΩΝ
 ΝΤΜΗΤΕ ΨΑΡΕ ΝΑΡΧΩΝ ΖΩΩ² ΝΤΜΗΤΕ ΨΑΥΜΟΥΨ²Τ
 10 ΜΠΑΝΤΙΜΙΜΟΝ Μ²Π²Ν²Α Μ²Ν ΤΚΕΜΟΙΡΑ ΖΩΩ² ΕΠΕΦΡΑΝ
 ΠΕ ΤΜΟΙΡΑ ΨΑΧΑΓΕ Μ²ΠΡΩΜΕ ΨΑΝΤ²ΤΡΕΥΞΩ²ΤΒ Μ²ΜΟ²Χ
 Ζ²Μ ΠΜΟΥ ΕΤ²ΗΠ' ΕΡΟ²Χ· ΤΑΙ ΕΝΤΑΥΜΟΡ²Σ ΕΖΟΥΝ ΕΤΕ- ^{ΤΘ}
 ΨΥΧΗ Ν²ΒΙ ΝΑΡΧΩΝ ΝΤΝΟ²Σ Ν²ΖΙΜΑΡΜΕΝΗ ΑΥΩ ΨΑΡΕ
 ΝΛΙΤΟΥΡΓΟΣ ΝΤΕΣΦΕΡΑ ΨΑΥΜΟΥΡ ΝΤΕΨΥΧΗ Μ²Ν
 15 Τ²ΘΟΜ Μ²Ν ΠΑΝΤΙΜΙΜΟΝ Μ²Π²Ν²Α ΑΥΩ Μ²Ν ΤΜΟΙΡΑ ΨΑΥ-
 ΠΩΟΥ ΤΗΡΟΥ Ν²ΣΕΑΛΥ Μ²ΜΕΡΟΣ ΣΝΑΥ Ν²ΣΕΚΩΤΕ
 Ν²ΣΑ ΠΡΩΜΕ Μ²Ν ΤΚΕΣΖΙΜΕ Ζ²Μ ΠΚΟΣΜΟΣ ΝΑΙ ΕΝΤΑΥ²Τ-
 ΜΑΕΙΝ ΝΑΥ ΧΕ ΕΝΑΧΟΟΥ²ΣΟΥ ΕΖΟΥΝ ΕΡΟΟΥ ΑΥΩ
 ΨΑΥ²Τ-ΟΥΜΕΡΟΣ Μ²Π²ΖΟΟΥΤ' ΑΥΩ ΟΥΜΕΡΟΣ ΝΤΕΣΖΙΜΕ
 20 ΖΡΑΙ Ζ²Ν ΟΥΤΡΟΦΗ ΝΤΕ ΠΚΟΣΜΟΣ Η ΖΡΑΙ Ζ²Ν ΟΥΝΙ²ΘΕ
 ΝΤΕ ΠΑΗΡ' Η Ζ²Ν ΟΥΜΟΟΥ Η Ζ²Ν ΟΥΕΙΔΟΣ ΕΨΑΥΣΟΟ²Χ·
 ΝΑΙ ΤΗΡΟΥ Τ²ΝΑΧΟΟΥ ΕΡΩ²Τ²Ν Μ²Ν ΤΜΙΝΕ ΝΤΕΨΥΧΗ
 ΤΕΨΥΧΗ· Μ²Ν ΠΤΥΠΟΣ ΕΤΕΨΑΥΒΩΚ' ΕΖΟΥΝ ΕΝΣΩΜΑ
 ΕΙΤΕ ΡΩΜΕ ΕΙΤΕ ΖΑΛΗΤ' ΕΙΤΕ ΝΤ²ΒΝΟΟΥ²Ε ΕΙΤΕ ΘΗΡΙΟΝ

2 MS several letters erased before ΨΥΧΗ; ΕΤΕ written over erasure.

8 MS Μ²ΜΟΟΥ omitted.

18 MS ΕΝΑΧΟΟΥ²ΣΟΥ; read ΣΕΙΛΑΧΟΟΥ²ΣΟΥ.

24 MS ΝΤ²ΒΝΟΟΥ²Ε; read Τ²ΒΝΟΟΥ²Ε.

establishment, and place the *spirit counterpart* behind the *soul*.¹ This is the manner in which they command their *ministers*, that they should place them¹ in the *bodies* of the *anti-type*. And after this form, the *ministers* of the *archons* bring the power and the *soul* and the *spirit counterpart*. They bring the three of them down to the *world*, and they pour <them> upon the *world* of the *archons* of the Midst. The *archons* of the Midst, on the other hand, examine the *spirit counterpart* and also the *destiny* named *moira* (which) *guides* the man² until it causes him to die by the death appointed for him. This (destiny) the *archons* of the great *Heimarmene* have bound to the *soul*. And the *ministers* of the *sphere* bind the *soul* and the power and the *spirit counterpart* and the *destiny*, they divide them all and they make them into two *parts*. And they seek for the man and also the woman in the *world* to whom signs have been given that they should be sent into them. And they give a *part* to the man and a *part* to the woman in a *foodstuff* of the *world*, or in a breath of the *air*, or in water, or in a *kind* which they drink. All these things I will say to you, with the kind of each *soul* and the *type*; how they go into the *bodies*, *whether* of men, *whether* of birds, *whether* of cattle, *whether* of wild beasts, |

¹ (4) place them; Schmidt : place it; MS : place them (the mixture of the power and the spirit counterpart).

² (10, 11) grammatically, the subject of the sentence is the spirit counterpart (m), and not destiny (f).

- ΕΙΤΕ ΧΑΤΨΕ· ΕΙΤΕ ΕΙΔΟΣ ΝΙΜ' ΕΤΙ²Μ ΠΚΟΣΜΟΣ †ΝΑΧΩ
 ΕΡΩΤΗΝ ΜΗΕΥΤΥΠΟΣ ΧΕ ΕΨΑΥΒΩΚ ΝΑΨ ΝΤΥΠΟΣ Ε- ^{το. b}
 ΖΟΥΗ ΕΝΡΩΜΕ †ΝΑΧΟΟΥ ΕΡΩΤΗΝ 2Μ ΠΣΩΡ ΕΒΟΛ Μ-
 ΠΤΗΡΨ· ΤΕΝΟΥ ΘΕ ΕΨΑΝ ΝΛΙΤΟΥΡΓΟΣ ΝΝΑΡΧΩΝ
 5 ΕΥΨΑΝΝΟΥΧΕ ΜΠΜΕΡΟΣ ΕΖΟΥΗ ΕΤΕΣΙΜΕ· ΑΥΩ ΠΚΕ-
 ΜΕΡΟΣ ΕΖΟΥΗ ΕΠΖΟΟΥΤ ΜΠΕΣΜΟΤ ΝΤΑΪΧΟΟΥ ΕΡΩΤΗΝ·
 ΚΑΝ ΕΨΩΠΕ ΣΕΟΥΗΥ ΝΝΕΥΕΡΗΥ 2Ν ΟΥΟΥΕ ΕΝΑΨΩΨ
 ΨΑΡΕ ΝΛΙΤΟΥΡΓΟΣ ΑΝΑΓΚΑΖΕ ΜΜΟΟΥ 2Ν ΟΥΠΕΘΗΠ
 ΝΣΕΣΥΜΦΩΝΙ ΜΝ ΝΕΥΕΡΗΥ 2Ν ΟΥΣΥΜΦΩΝΙΑ ΝΤΕ
 10 ΠΚΟΣΜΟΣ· ΑΥΩ ΨΑΡΕ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕΤΙ²Μ ΠΖΟ-
 ΟΥΤ ΨΑΨΕΙ' ΕΠΜΕΡΟΣ ΕΤΣΑΛΛΗΥΤ' ΕΠΚΟΣΜΟΣ 2Ν ΘΥΛΗ
 ΜΠΕΨΩΜΑ ΨΑΨΙΤΣ ΝΨΝΟΧΣ Ε2ΡΑΪ ΕΤΜΗΤΡΑ ΝΤΕΣΙ-
 ΜΕ (ΕΥΜΕΡΟΣ) ΕΨΑΛΛΗΥΤ' ΕΠΕΣΠΕΡΜΑ ΝΤΚΑΚΙΑ ΑΥΩ
 2Ν ΤΕΥΝΟΥ ΕΤΜΜΑΥ ΨΑΡΕ ΠΨΟΜΝΤ ΝΨΕΣΕΤΗ ΝΛΙ-
 15 ΤΟΥΡΓΟΣ ΝΤΕ ΝΑΡΧΩΝ ΨΑΥΒΩΚ Ε2ΡΑΪ Ε2ΗΤΣ ΝΣΣ- [ΤΙ]
 ΣΟΪΛΕ ΕΡΟΣ· ΨΑΡΕ ΝΛΙΤΟΥΡΓΟΣ ΜΠΜΕΡΟΣ ΣΝΑΥ Ν-
 ΝΕΥΕΡΗΥ· ΑΥΩ ΟΝ ΨΑΡΕ ΝΛΙΤΟΥΡΓΟΣ ΚΑΤΕΧΕ ΜΠΕ-
 ΣΝΟΨ ΝΤΡΟΦΗ ΝΙΜ ΝΤΕ ΤΕΣΙΜΕ ΕΤΣΝΑΟΥΟΜΟΥ ΜΝ
 ΝΕΤΣΝΑΣΟΟΥ ΨΑΥΚΑΤΕΧΕ ΜΜΟΟΥ 2ΡΑΪ Ν2ΗΤΣ ΝΤΕ-
 20 ΣΙΜΕ 2ΕΩΣ ΨΑ 2ΜΕ Ν2ΟΟΥ· ΑΥΩ ΜΝΝΣΑ ΠΕ2ΜΕ Ν-
 2ΟΟΥ· ΨΑΥΟΥΨΩΜ ΜΠΕΣΝΟΨ ΝΤΣΟΜ ΝΝΕΤΡΟΦΟΟΥΕ
 ΨΑΥΟΥΨΩΜΕΨ ΚΑΛΩΣ 2ΡΑΪ 2Ν ΤΜΗΤΡΑ ΝΤΕΣΙΜΕ ΜΝ-
 ΝΣΑ ΠΕ2ΜΕ Ν2ΟΟΥ· ΨΑΥΡ-ΚΕΜΑΛΒ Ν2ΟΟΥ ΕΥΚΩΤ Ν-
 ΝΕΨΜΕΛΟΣ 2Ν ΘΙΚΩΝ ΜΠΣΩΜΑ ΜΠΡΩΜΕ ΨΑΡΕ ΠΟΥΛΑ
 25 ΠΟΥΛΑ ΨΑΨΚΩΤ ΝΟΥΜΕΛΟΣ· ΝΑΪ Ε†ΝΑΧΩ ΕΡΩΤΗΝ Ν-

12 MS ΨΑΨΙΤΣ ΝΨΝΟΧΣ; Schmidt: read ΨΑΨΙΤΨ ΝΨΝΟΧΨ.

13 MS ΕΥΜΕΡΟΣ omitted.

25 MS originally ΨΑΨΚΩ; τ inserted above.

whether of reptiles, *whether* any *kind* which is in the world. I will tell you their *type*, in which *type* they go into men. I will say them to you in the distribution of the All. Now at this time when the *ministers* of the *archons* cast the *part* into the woman and the other *part* into the man, in the form which I have said to you, *even if* they are far from one another at a great distance, the *ministers* *compel* them secretly so that they *accord* with one another in an *accord* of the *world*. And the *spirit counterpart* which is in the man comes to the *part* which is assigned to the *world* in the *matter* of his *body*. It takes it (the *matter*) and casts it into the *womb* of the woman <to a *part*> which is assigned to the *seed* of *evil*. And at that moment the 365 *ministers* of the *archons* go into her womb and they dwell in it. The *ministers* <unite> the two *parts* together. And further the *ministers* *restrain* the blood of all *food* of the woman — what she will eat and what she will drink — they *restrain* them within the womb of the woman for *up to* 40 days. And after 40 days they knead the blood of the power of the *foods*, they knead it *well* in the *womb* of the woman. After 40 days they take another 30 days to build his *members* in the *image* of the *body* of the man. Each one of them builds a *member*; these I will say to you | — the *decans*

ΠΔΕΚΑΝΟΣ ΕΤΟΥΝΑΚΟΤ⁴· †ΝΑΧΟΟΥ ΕΡΩΤ⁵Ν Ζ⁶Μ ΠΩΡ
 ΕΒΟΛ ΜΠΤΗΡ⁷· ΕΣΩΑΝΩΩΠΕ ΟΥΝ ΜΝ⁸ΝΣΑ ΝΑΪ ΕΡΩΑΝ
 ΝΛΙΤΟΥΡΓΟΣ ΧΩΚ ΕΒΟΛ ΜΠΣΩΜΑ ΤΗΡ⁹ ΜΝ ΝΕΧΜΕΛΟΣ
 ΤΗΡΟΥ ΖΡΑΪ Ζ¹⁰Ν Ω¹¹ΧΕ Ν¹²ΖΟΟΥ· ΑΥΩ ΜΝ¹³ΝΣΑ ΝΑΪ ΩΑΡΕ [Τ¹⁴]
 5 ΝΛΙΤΟΥΡΓΟΣ ΩΑΥΚΑΛΕ ΕΖΟΥΝ ΕΠΣΩΜΑ ΕΝΤΑΥΚΟΤ¹⁵·
 ΝΩΟΡΠ ΜΕΝ ΩΑΥΚΑΛΕ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠ¹⁶ΝΑ ΜΝ¹⁷ΝΣΩΣ
 ΩΑΥΚΑΛΕ ΝΤΕΨΥΧΗ ΠΕΥΖΟΥΝ ΑΥΩ ΜΝ¹⁸ΝΣΩΣ ΩΑΥ-
 ΚΑΛΙ ΜΠΜΙΓΜΑ ΝΤ¹⁹ΣΟΜ ΕΖΟΥΝ ΕΤΕΨΥΧΗ ΑΥΩ ΤΜΟΙΡΑ
 ΩΑΥΚΑΛΣ ΠΕΥΒΟΛ ΤΗΡΟΥ· ΕΝ²⁰ΣΤΗ²¹ ΕΖΟΥΝ ΝΜ²²ΜΑΥ
 10 ΑΝ ΕΣΑΚΟΛΟΥΘΙ ΝΑΥ ΕΣΟΥΗ²³ ΝΣΩΟΥ ΑΥΩ ΜΝ²⁴ΝΣΑ
 ΝΑΪ ΩΑΡΕ ΝΛΙΤΟΥΡΓΟΣ ΩΑΥΣΦΡΑΓΙΖΕ ΜΜΟΟΥ ΕΖΟΥΝ
 ΕΝΕΥΕΡΗΥ Ζ²⁵Ν ΝΣΦΡΑΓΙΣ ΤΗΡΟΥ ΝΤΑΥΤΑΛΥ ΝΑΥ Ν²⁶ΒΙ
 ΝΑΡΧΩΝ ΑΥΩ ΩΑΥΣΦΡΑΓΙΖΕ ΠΕΖΟΟΥ ΝΤΑΥΟΥΩ²⁷
 ΝΖΗΤ²⁸ ΝΤΕΣ²⁹ΙΜΕ ΩΑΥΣΦΡΑΓΙΖΕ ΜΜΟ³⁰Υ ΕΖΟΥΝ ΕΤ³¹ΒΙΧ
 15 Ν³²ΖΒΟΥΡ ΝΤΕ ΠΕΠΛΑΣΜΑ· ΑΥΩ ΩΑΥΣΦΡΑΓΙΖΕ ΜΠΕ-
 ΖΟΟΥ ΕΝΤΑΥΧΕΚ-ΠΣΩΜΑ ΕΒΟΛ' ΕΤ³³ΒΙΧ ΝΟΥΝΑΜ· ΑΥΩ
 ΩΑΥΣΦΡΑΓΙΖΕ ΜΠΕΖΟΟΥ ΕΝΤΑ ΝΑΡΧΩΝ ΤΑΛΥ ΕΤΟΟ-
 ΤΟΥ ΕΤΜΗΤΕ ΜΠΕΚΡΑΝΙΟΝ ΜΠΣΩΜΑ ΜΠΕΠΛΑΣΜΑ· ΑΥΩ
 ΩΑΥΣΦΡΑΓΙΖΕ ΜΠΕ³⁴ΖΟΟΥ ΕΝΤΑ ΤΕΨΥΧΗ ΕΙ' ΕΒΟΛ Ζ³⁵Ν ΤΙΑ
 20 ΝΑΡΧΩΝ ΕΩΑΥΣΦΡΑΓΙΖΕ ΜΜΟ³⁶Υ ΕΠΕΚΡΑΝΙΟΝ ΜΠΕΠΛΑΣ-
 ΜΑ· ΑΥΩ ΩΑΥΣΦΡΑΓΙΖΕ ΜΠΕΖΟΟΥ ΕΝΤΑΥΟΥΕΩ³⁷Μ-Μ-
 ΜΕΛΟΣ ΑΥΩ ΑΥΠΟΡ³⁸Χ³⁹ ΕΒΟΛ ΕΥΨΥΧΗ· ΩΑΥΣΦΡΑΓΙΖΕ

3 MS originally ΜΠ ΠΣΩΜΑ; Π expunged.

7 MS originally ΠΤΕΥΨΥΧΗ; Υ erased. MS ΜΠΕΥΖΟΥΗ; Μ expunged.

9 MS originally ΩΑΥΚΑΛΥ; C written over Υ.

10 two letters erased before ΕΣΑΚΟΛΟΥΘΙ.

11 ΕΖΟΥΝ ΕΠΕΥΕΡΗΥ ... ΩΑΥΣΦΡΑΓΙΖΕ added below in margin.

13 MS ΠΕΖΟΟΥ; read ΜΠΕΖΟΟΥ.

20 MS ΕΩΑΥΣΦΡΑΓΙΖΕ; read ΩΑΥΣΦΡΑΓΙΖΕ; perhaps add ΠΖΒΟΥΡ after ΕΠΕΚΡΑΝΙΟΝ.

which are to build¹ it, I will say them to you in the distribution of the All. Now when after these things the *ministers* complete the whole *body* with all its *members* in 70 days, after these things the *ministers call* within the *body* which they have built. Thus first they *call* the *spirit counterpart*. Afterwards they *call* the *soul* within them, and afterwards they *call* the *mixture* of the power in the *soul*, and they place the *destiny* outside them all, so that it is not mixed with them, as it *accompanies* them and follows after them. And after these things the *ministers seal* them to each other with all the *seals* which the *archons* have given them. And they *seal* — the day on which they came to dwell in the womb of the woman. They *seal* it in the left hand of the *figure*. And they *seal* the day on which they completed the *body* on the right hand. And they *seal* the day on which the *archons* gave them up to them in the middle of the *skull* of the *body* of the *figure*. And they *seal* the day on which the *soul* came forth from the *archons*, they *seal* it on <the left of> the *skull* of the *figure*. And they *seal* the day on which they kneaded the *limbs* and they divided it to be a *soul*, they *seal* | it on the right of the *skull* of the *figure*. And the

ΜΜΟϢ Ζ̅Μ ΠΕΚΡΑΝΙΟΝ ΝΟΥΝΑΜ ΜΠΕΠΛΑΣΜΑ· ΑΥΩ ΠΕ-
 ΖΟΟΥ ΝΤΑΥΜΟΥΡ ΜΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕΡΟΣ ΨΑΥ-
 ΣΦΡΑΓΙΖΕ ΜΜΟϢ ΕΠΑΖΟΥ ΝΧΩϢ ΜΠΕΠΛΑΣΜΑ ΑΥΩ ΠΕ-
 ΖΟΟΥ ΝΤΑΥΝΙϢΕ ΝΤΣΟΜ ΕΖΟΥΝ ΕΠΣΩΜΑ ΝΒΙ ΝΑΡΧΩΝ
 5 ΨΑΥΣΦΡΑΓΙΖΕ ΜΜΟϢ ΕΠΑΓΚΕΦΑΛΟΝ ΕΤ̅Ζ̅Ν ΤΜΗΤΕ Ν-
 ΧΩϢ ΜΠΕΠΛΑΣΜΑ· ΑΥΩ ΟΝ ΕΠΖΗΤ ΜΠΕΠΛΑΣΜΑ ΑΥΩ
 ΟΝ ΤΗΠ̅Σ̅ ΝΡΟΜΠΕ ΕΤ̅Σ̅ΝΑΛΛΥ ΝΒΙ ΤΕΨΥΧΗ Ζ̅Μ ΠΣΩ-
 ΜΑ· ΨΑΥΣΦΡΑΓΙΖΕ ΜΜΟϢ ΕΤ̅Τ̅Ε̅Ζ̅ΝΕ ΤΑΪ ΕΤ̅Ζ̅Ν ΠΕΠΛΑΣ-
 ΜΑ· ΖΩΣΤΕ ΝΕΪΣΦΡΑΓΙΣ ΤΗΡΟΥ ΨΑΥΣΦΡΑΓΙΖΕ ΜΜΟΟΥ
 10 ΕΠΕΠΛΑΣΜΑ· ΝΕΪΣΦΡΑΓΙΣ ΤΗΡΟΥ †ΝΑΧΩ ΜΠΕΥΡΑΝ ^{ΤΙΑ}⁶
 ΕΡΩΤ̅Ν̅ ΜΠΣΩΡ ΕΒΟΛ ΜΠΤΗΡ̅Ϣ̅ ΑΥΩ ΜΠΝ̅Σ̅Α ΠΣΩΡ ΕΒΟΛ
 †ΝΑΧΩ ΕΡΩΤ̅Ν̅ ΜΠΤΗΡ̅Ϣ̅ ΧΕ ΕΤΒΕ ΟΥ Ν̅Ζ̅ΩΒ Α ΝΑΪ ΤΗ-
 ΡΟΥ ΨΩΠΕ· ΑΥΩ ΕΨΩΠΕ ΤΕΤ̅Ν̅ΟΥΕΨΩΝΟΪ ΑΝΟΚ ΠΕ
 ΠΜΥΣΤΗΡΙΟΝ ΕΤ̅Μ̅ΑΥ· ΤΕΝΟΥ ΣΕ ΟΥΝ ΨΑΡΕ ΝΛΙΤΟΥΡ-
 15 ΓΟΣ ΨΑΥΧΩΚ ΕΒΟΛ ΜΠΡΩΜΕ ΤΗΡ̅Ϣ̅ ΑΥΩ ΝΕΪΣΦΡΑΓΙΣ
 ΤΗΡΟΥ ΝΤΑΥΣΦΡΑΓΙΖΕ ΜΠΣΩΜΑ Ν̅Ζ̅ΗΤΟΥ ΨΑΡΕ ΝΛΙ-
 ΤΟΥΡΓΟΣ ΨΑΥΜ-ΦΙΔΙΟΝ ΤΗΡ̅Ϣ̅ Ν̅Σ̅ΕΧΙΤΟΥ Ν̅Ν̅ΑΡΧΩΝ
 ΤΗΡΟΥ ΝΕΡΙΝΑΙΟΣ ΝΑΪ ΕΤ̅Ζ̅Ι̅Χ̅Ν̅ Ν̅Κ̅ΟΛΑCΙC ΤΗΡΟΥ ΝΤΕ
 ΝΕΚΡΙCΙC ΑΥΩ ΝΑΪ ΕΨΑΥΤΑΛΥ Ν̅Ν̅ΕΥΠΑΡΑΛΗΜΠΤΗC Ν̅-
 20 CΕΕΙΝΕ Ν̅Ν̅ΕΥΨΥΧΟΟΥΕ ΕΒΟΛ Ζ̅Ν CΩΜΑ ΝΑΪ ΕΨΑΥ†
 ΝΑΥ ΜΦΙΔΙΟΝ Ν̅Ν̅ΕCΦΡΑΓΙC ΧΕΚΑC ΕΥΕΕΙΜΕ ΕΠΕΟΥ-
 ΟΕΙΨ ΕΤΟΥΝΛΕΙΝΕ Ν̅Ν̅ΕΨΥΧΟΟΥΕ ΕΒΟΛ Ζ̅Ν Ν̅CΩΜΑ
 [ΑΥΩ ΧΕΚΑC ΕΥΝΛΕΙΜΕ ΕΠΕΟΥΟΕΙ(Ψ ΕΤΟΥ)̅Ν̅ΛΕΙΝΕ ^[ΤΙΒ]
 Ν̅Ν̅ΕΨΥΧΟΟΥΕ ΕΒΟΛ Ζ̅Ν CΩΜΑ] ΑΥΩ ΧΕΚΑC ΕΥΝΛΕΙΜΕ

1 MS ΜΠΕΠΛΑ expunged before ΝΟΥΝΑΜ.

11 ΜΠΤΗΡ̅Ϣ̅ should be added after ΠCΩΡ ΕΒΟΛ at end of line.

13 MS ΤΕΤ̅Ν̅ΟΥΕΨΩΝΟΪ; read ΤΕΤ̅Ν̅ΕΨΩΝΟΪ.

23 omit as dittography ΑΥΩ ΧΕΚΑC . . . ΕΒΟΛ Ζ̅Ν CΩΜΑ.

day on which they bound the *spirit counterpart* to it (the soul), they *seal* to the back of the head of the *figure*. And the day on which the *archons* breathed the power into the *body*, they *seal* to the *brain* which is in the middle of the head of the figure, and also to the heart of the *figure*. And furthermore the number of years which the *soul* is to spend in the *body*, they *seal* to the forehead which is on the *figure*. Thus do they *seal* all these *seals* to the *figure*. I will say to you the names of all these *seals* in the distribution of the All. And after the distribution of the All, I will say to you for what reason all these things have happened. And if you are able to *understand*¹: I am that *mystery*. Now at this time the *ministers* complete the whole man, and the *ministers* bring the whole *identity* of all these *seals* with which they have *sealed* the *body*, and they take them (the seals) to all the *erinaioi archons* which are over all the *punishments* of the *judgments*. And these give them to their *paraleptai*, so that they bring forth their *souls* from the *bodies*. These give to them the *identity* of the *seals*, so that they should know the time when they should bring forth the *souls* from the *bodies* [and so that they should know the time when <they> should bring forth the *souls* from the *bodies*], and so that they should know | the time when they

¹ (13) are able to understand; MS : want to understand.

ΕΠΕΥΘΕΙΩ ΕΤΟΥΝΑΜΙΣΕ ΜΠCΩΜΑ Ν2ΗΤ4 ΧΕΚΑΣ ΕΥΕ-
 ΤΗΝΝΟΟΥ ΝΝΕΥΛΙΤΟΥΡΓΟΣ ΝCΕΛ2ΕΡΑΤΟΥ ΝCΕΛΚΟ-
 ΛΟΥΘΙ ΝCΑ ΤΕΨΥΧΗ ΝCΕΡΜΝΤΡΕ ΝΝΟΒΕ ΝΙΜ ΕΤCΝΑ-
 ΛΛΥ ΝΤΟΟΥ ΜΝ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ ΕΤΒΕ ΘΕ ΕΤ-
 5 ΟΥΝΑΚΟΛΑΖΕ ΜΜΟΣ 2Ν ΤΕΚΡΙCΙC ΑΥΩ ΕΡΩΑΝ ΝΛΙ-
 ΤΟΥΡΓΟΣ ΕΥΩΑΝ† ΜΦΙΔΙΟΝ ΝΝΕCΦΡΑΓΙC ΝΝΑΡΧΩΝ
 ΝΕΡΙΝΑΙΟC ΨΑΥΑΝΑΧΩΡΙ ΕΤΟΙΚΟΝΟΜΙΑ ΝΝΕΥ2ΒΗΥΕ
 ΕΤΤΗΩ ΝΑΥ 2ΙΤΝ ΝΑΡΧΩΝ ΝΤΝΟC Ν2ΙΜΑΡΜΕΝΗ ΑΥΩ
 ΕΥΩΑΝΧΩΚ' ΕΒΟΛ ΝCΙ ΤΗΠC ΝΕΒΟΤ ΜΠΕΧΠΟ ΜΠΩΗΡΕ
 10 ΨΗΜ ΨΑΥΜΙCΕ ΜΠΩΗΡΕ ΨΗΜ ΕCCOΒΚ Ν2ΗΤ4 ΝCΙ
 ΠΜΙΓΜΑ ΝΤCΟΜ ΑΥΩ ΕCCOΒΚ Ν2ΗΤ4 ΝCΙ ΤΕΨΥΧΗ
 ΑΥΩ ΕΥΤCΒΚΗΥ Ν2ΗΤ4 ΝCΙ ΠΑΝΤΙΜΙΜΟΝ Μ(ΠΝΑ) ΤΜΟΙΡΑ
 ΝΤΟ4' ΕΥΝΟC ΤΕ ΕΝCΤΗ2 ΑΝ Ε2ΟΥΝ ΕΠCΩΜΑ ΝΤΕΥ- [ΤΙΒ^b]
 ΟΙΚΟΝΟΜΙΑ ΑΛΛΑ ΕCΑΚΟΛΟΥΘΕΙ ΝCΑ ΤΕΨΥΧΗ ΜΝ
 15 ΠCΩΜΑ ΜΝ ΠΑΝΤΙΜΙΜΟΝ ΜΠΝΑ 2ΕΩC ΨΑ ΠΕΥΘΕΙΩ
 ΕΤΕΡΕ ΤΕΨΥΧΗ ΝΗΥ ΕΒΟΛ 2Μ ΠCΩΜΑ Ν2ΗΤ4 ΕΤΒΕ
 ΠΤΥΠΟC ΜΠΜΟΥ ΕΤCΝΑ2ΟΤΒΕ4 Ν2ΗΤ4 ΚΑΤΑ ΠΕΤΗΠ
 ΕΡΟ4 2ΙΤΝ ΝΑΡΧΩΝ ΝΤΝΟC Ν2ΙΜΑΡΜΕΝΗ ΕΙΤΕ Ε4ΝΑΜΟΥ
 2ΙΤΝ ΟΥΘΗΡΙΟΝ ΨΑΡΕ ΤΜΟΙΡΑ ΑΓΕ ΜΠΕΘΗΡΙΟΝ Ε2ΟΥΝ
 20 ΕΡΟ4 ΨΑΝΤ42ΩΤΒ ΜΜΟ4· Η Ε4ΝΑΜΟΥ 2ΙΤΝ ΟΥΧΑΤ4Ε
 Η Ε4ΝΑ2Ε ΕΥ2ΙΕΙΤ 2Ν ΟΥ2ΤΟΠ Η Ε4ΝΑΩCΤ ΜΜΟ4
 ΜΜΙΝ ΜΜΟ4 Η ΝΤΟ4 Ε4ΝΑΜΟΥ 2Ν ΟΥΜΟΟΥ Η 2ΙΤΝ
 ΝΛΙ ΝΤΕΙΜΙΝΕ Η ΝΤΟ4 2ΙΤΝ ΚΕΜΟΥ Ε42ΟΟΥ ΕΝΑΙ Η
 ΕΝΑΝΟΥ4 2ΑΠΑ2 2ΑΠΛΩC ΤΜΟΙΡΑ ΤΕ ΨΑCΑΝΑΓΚΑΖΕ

9 MS ΕΥΩΑΝΙΧΩΚ; better ΕCΩΑΝΙΧΩΚ.

10 MS ΕCCOΒΚ; read Ε4COΒΚ.

12 MS damaged; read Μ(ΠΝΑ).

21 2ΙΕΙΤ added in margin.

should give birth to the *body*. (This is) in order that they should send their *ministers*, that they should stand and that they with the *spirit counterpart* should *accompany* the *soul*, and that they should bear witness to all the sins which it has committed, in relation to the manner in which it will be *punished* in the *judgment*. When the *ministers* give the *identity* of the *seals* to the *erinaioi archons*, they *withdraw* to the *organisation* of their affairs which is appointed for them by the *archons* of the great *Heimarmene*. And when the number of months for the birth of the child is completed, the child is born. The *mixture* of the power within him is small; and the *soul* within him is small; and the *spirit counterpart* within him is small; the *destiny*, on the other hand, is large. It (the destiny) is not mixed within the *body* of their *organisation*¹, but it *accompanies* the *soul* and the *body* and the *spirit counterpart* until the time when the *soul* comes forth from the *body*, for the sake of the *type* of the death by which he is to die, *according to* what is appointed to him by the *archons* of the great *Heimarmene*. In a word, the *destiny* is what *compels* his death to him; *whether* he is to die through a *wild beast*, (and) the *destiny* *guides* the *wild beast* to him until it kills him; or <whether> he is to die through a snake² or to fall into a pit by misfortune, or to hang himself, or to die in water, or through something of this kind, or through other deaths which are worse than these, or better. | This

¹ (13, 14) of their organisation; Till : (meaning) to guide them (the various parts).

² (20) snake; lit. reptile.

ΜΠΕΥΜΟΥ ΕΞΟΥΝ ΕΡΟΨ ΠΑΪ ΠΕ ΠΖΩΒ ΝΤΜΟΙΡΑ ΛΥΩ
 ΜΝΤ̄C-ΚΕΖΩΒ ΝCΑ ΠΑΪ ΛΥΩ ΨΑΡΕ ΤΜΟΙΡΑ ΑΚΟΛΟΥ-
 ΘΕΙ ΝCΑ ΠΡΩΜΕ ΕΤ̄ΜΜΑΥ**ΨΑ ΠΕΖΟΟΥ ΜΠΕΥΜΟΥ. TIG

ΛCΟΥΩΖΜ ΝCΙ ΜΑΡΙΑ ΠΕΧΛΑC ΧΕ ΕΪΕ ΡΩΜΕ ΝΙΜ ΕΤ-
 5 ΖΙΧΜ ΠΚΟCΜΟC ΕΪΕ ΖΩΒ ΝΙΜ ΕΤΗΠ' ΕΡΟΟΥ ΖΙΤ̄Ν ΘΙ-
 ΜΑΡΜΕΝΗ ΕΙΤΕ ΑΓΑΘΟΝ ΕΙΤΕ ΠΕΘΟΟΥ ΕΙΤΕ ΝΟΒΕ ΕΙΤΕ
 ΜΟΥ ΕΙΤΕ ΩΝ̄ ΖΑΠΑΞ ΖΑΠΛΩC ΖΩΒ ΝΙΜ' ΕΤΗΠ ΕΡΟΟΥ
 ΖΙΤ̄Ν ΝΑΡΧΩΝ ΝΘΙΜΑΡΜΕΝΗ CΕΝΑΧΠΙΒΩΚ ΝΖΗΤΟΥ.
 ΛCΟΥΩΨΒ ΝCΙ ΠCΩΤΗΡ ΠΕΧΛΑΨ ΜΜΑΡΙΣΑΜΜΗ ΧΕ ΖΑ-
 10 ΜΗΝ †ΧΩ ΜΜΟC ΕΡΩΤ̄Ν ΧΕ ΖΩΒ ΝΙΜ ΕΤΗΠ' ΕΠΟΥΑ
 ΠΟΥΑ ΖΙΤ̄Ν ΘΙΜΑΡΜΕΝΗ ΕΙΤΕ ΑΓΑΘΟΝ ΝΙΜ ΕΙΤΕ ΝΟΒΕ
 ΝΙΜ ΖΑΠΑΞ ΖΑΠΛΩC ΖΩΒ ΝΙΜ ΕΤΗΠ ΕΡΟΟΥ ΨΑΥΒΩΚ
 ΝΖΗΤΟΥ ΕΤΒΕ ΠΑΪ CΕ ΝΤΑΪΕΙΝΕ ΜΗΨΟΨΤ̄ ΝΜΜΥCΤΗ-
 ΡΙΟΝ ΝΤ̄ΜΝΤΕΡΟ ΝΜΠΗΥΕ Η ΜΜΟΝ ΝΕΜΝ-ΛΑΛΥ ΝCΑΡΞ
 15 ΝΑΟΥΧΑΪ ΠΕ ΖΙΧΜ ΠΚΟCΜΟC ΧΕ ΑΧ̄Ν ΜΥCΤΗΡΙΟΝ ΓΑΡ
 ΜΝ-ΛΑΛΥ ΝΑΒΩΚ' ΕΤ̄ΜΝΤΕΡΟ ΜΠΟΥΟΕΙΝ ΕΙΤΕ ΔΙΚΑΙΟC
 ΕΙΤΕ ΡΕΨ̄ΡΝΟΒΕ. ΕΤΒΕ ΠΑΪ ΟΥΝ ΝΤΕΪΜΙΝΕ ΝΤΑΪΕΙΝΕ
 ΝΝΨΟΨΤ̄ ΝΜΜΥCΤΗΡΙΟΝ' ΕΠΚΟCΜΟC ΧΕ ΕΪΕΒΩΛ ΕΒΟΛ TIG^b
 ΠΡΡΕΨ̄ΡΝΟΒΕ ΝΑΪ ΕΤΝΑΠΙCΤΕΥΕ ΕΡΟΪ ΛΥΩ ΕΤΝΑCΩΤ̄Μ
 20 ΝCΩΪ ΧΕΚΑC ΕΪΕΒΟΛΟΥ ΕΒΟΛ ΖΡΑΪ ΖΝ ΜΜΡΡΕ ΜΝ ΝΕ-
 CΦΡΑΓΙC ΝΝΑΙΩΝ ΝΤΕ ΝΑΡΧΩΝ ΝΤΑΜΟΡΟΥ ΕΞΟΥΝ
 ΕΝΕCΦΡΑΓΙC ΜΝ ΝΕΝΔΥΜΑ ΜΝ ΝΤΑΞΙC ΜΠΟΥΟΕΙΝ ΧΕ-
 ΚΑC ΠΕ†ΝΑΒΟΛΨ ΕΒΟΛ ΖΙΧΜ ΠΚΟCΜΟC ΖΝ ΜΜΡΡΕ ΜΝ
 ΝΕCΦΡΑΓΙC ΝΝΑΙΩΝ ΝΤΕ ΝΑΡΧΩΝ ΕΥΕΒΟΛΨ ΕΒΟΛ ΖΡΑΪ

11 MS CΕΠΕΙΤΕ; CEN expunged.

13 MS originally ΜΠΥΟΜ̄ΝΤ̄; ΜΠ expunged and Ψ added.

21 ΝΝΑΙΩΝ . . . ΕΝΕCΦΡΑΓΙC written in margin above; it was first intended to write the sentence below, and ΝΝΑΙ appears in lower margin.

is the work of the *destiny*, and it has no other work apart from this. And the *destiny accompanies* that man until the day of his death.”

133. Maria answered and said : “For all men who are in the *world*, must all things which are appointed for them through the *Heimarmene*, *whether good or evil, or sin, or death, or life, in a word* must all things which are appointed for them through the *archons* of the *Heimarmene* come to them?”

The *Saviour* replied and said to Mariam : “*Truly*, I say to you : all things which are appointed to each one through the *Heimarmene*, *whether all good, whether all sin, in a word*, everything which is appointed for them will come to them. Now because of this I have brought the key of the *mysteries* of the Kingdom of Heaven, *or else no flesh* would be saved in the *world*. *For without mysteries* no one will go to the Kingdom of the Light, *either righteous or sinners*. Now because of this I have thus brought the keys of the *mysteries* to the *world*, so that I may release the sinners who will *believe* in me, and will obey me so that I may release them from the bonds and the *seals* of the *aeons* of the *archons*, that I may bind them to the *seals* and the *garments* and the *ranks* of the light. Thus he whom I will release in the *world* from the bonds and the *seals* of the *aeons* of the *archons* will be released | in the height from the bonds and

2M ΠΧΙCΓ ΝΜΜΡΡΕ ΜΝ ΝΕCΦΡΑΓΙC ΝΤΕ ΝΑΙΩΝ ΝΝΑΡ-
 ΧΩΝ ΑΥΩ ΠΕΤΝΑΜΟΡΨ ΖΙΧΜ ΠΚΟCΜΟC ΕΖΟΥΝ ΕΝΕ-
 CΦΡΑΓΙC ΜΠ ΝΕΝΔΥΜΑ ΜΝ ΝΤΑΖΙC ΜΠΟΥΟΕΙΝ ΝCΕ-
 ΜΟΡΨ 2M ΠΚΛ2 ΜΠΟΥΟΕΙΝ ΕΖΟΥΝ ΕΝΤΑΖΙC ΝΝΕΚΛΗΡΟ-
 5 ΝΟΜΙΑ ΜΠΟΥΟΕΙΝ· ΕΤΒΕ ΝΡΕΨΡΝΟΒΕ ΟΥΝ ΝΤΑΪCΚΥΛΛΙ
 ΜΜΟΪ ΜΠΕΪCΟΠ ΑΪΕΙΝΕ ΠΜΜΥCΤΗΡΙΟΝ ΝΑΥ ΧΕ ΕΪΕΒΟ-
 ΛΟΥ ΕΒΟΛ ΝΤΟΟΤΟΥ ΝΝΑΙΩΝ ΝΤΕ ΝΑΡΧΩΝ ΝΤΑΜΟ-
 ΡΟΥ ΕΖΟΥΝ ΕΝΕΚΛΗΡΟΝΟΜΙΑ ΜΠΟΥΟΕΙΝ ΟΥΜΟΝΟΝ
 ΝΡΕΨΡΝΟΒΕ ΑΛΛΑ ΝΚΑΙΔΙΚΑΙΟC ΧΕ ΕΪΕΤ ΝΑΥ ΝΜ-
 10 ΜΥCΤΗΡΙΟΝ ΝCΕΧΙΤΟΥ ΕΠΟΥΟΕΙΝ ΧΕ ΑΧΝ ΜΥCΤΗ- [ΤΙΑ]
 ΡΙΟΝ ΓΑΡ ΜΝΨΘΟΜ ΕΧΙΤΟΥ ΕΠΟΥΟΕΙΝ ΕΤΒΕ ΠΑΪ ΟΥΝ
 ΜΠΙΖΟΠC ΑΛΛΑ ΑΪΩΨ ΕΒΟΛ ΦΛΗΕΡΩC ΑΥΩ ΝΤΑΪΠΩΡΧ
 ΕΒΟΛ ΑΝ ΝΡΡΕΨΡΝΟΒΕ ΑΛΛΑ ΝΤΑΪΨΩΟΥ ΕΒΟΛ' ΑΥΩ
 ΑΪΧΟΟC ΕΡΩΜΕ ΝΙΜ' ΝΡΕΨΡΝΟΒΕ ΜΝ ΝΔΙΚΑΙΟC ΕΪΧΩ
 15 ΜΜΟC ΧΕ ΨΙΝΕ ΤΑΡΕΤΝCΙΝΕ ΤΩ2M ΤΑΡΟΥΟΥΩΝ
 ΝΗΤΝ ΧΕ ΟΥΟΝ ΓΑΡ ΝΙΜ' ΕΤΨΙΝΕ 2N ΟΥΑΛΛΗΘΙΑ ΨΝΑ-
 CΙΝΕ ΑΥΩ ΠΕΤΤΩ2M CΕΝΛΟΥΩΝ ΝΑΨ ΝΤΑΪΧΟΟC ΓΑΡ
 ΕΡΩΜΕ ΝΙΜ' ΧΕ ΕΥΕΨΙΝΕ ΝCΑ ΜΜΥCΤΗΡΙΟΝ ΝΤΜΝΤΕΡΟ
 ΜΠΟΥΟΕΙΝ ΝΑΪ ΕΤΝΑΤΒΒΟ ΜΜΟΟΥ ΝCΕΑΑΥ ΝΖΙΛΙΚΡΙ-
 20 ΝΕC ΝCΕΧΙΤΟΥ ΕΠΟΥΟΕΙΝ· ΕΤΒΕ ΠΑΪ ΘΕ Α ΪΩ2ΑΝΝΗC
 ΠΒΑΠΤΙCΤΗC ΑΨΠΡΟΦΗΤΕΥΕ ΖΑΡΟΪ ΕΨΧΩ ΜΜΟC· ΧΕ
 ΑΝΟΚ ΜΕΝ ΑΪΒΑΠΤΙΖΕ ΜΜΩΤΝ 2N ΟΥΜΟΟΥ ΕΥΜΕΤΑ-

1 MS ΝΜΜΡΡΕ; read 2N ΜΜΡΡΕ.

9 MS ΝΚΑΙΔΙΚΑΙΟC; read ΝΚΕΔΙΚΑΙΟC.

13 MS ΝΤΑΪΨΩΟΥ; read ΝΤΑΪΨ.

the *seals* of the *aeons* of the *archons*. And he whom I will bind in the *world* within the *seals* and the *garments* and the *ranks* of the light will be bound in the Land of Light within the *ranks* of the *inheritances* of the light. *Now* for the sake of sinners I have *troubled* myself at this time, I have brought the *mysteries* to them, so that I may release them from the *aeons* of the *archons*, and bind them within the *inheritances* of the light. *Not only* sinners, *but* the *righteous* ones, so that I may give to them the *mysteries* that they be taken to the light, *for* without *mysteries* it is not possible to be taken to the light. *Now* because of this I have not hidden it, *but* I have proclaimed *clearly*. And I have not separated sinners, *but* I have proclaimed and I have spoken to all men, the sinners and the *righteous*, saying: ‘Seek and ye shall find, knock and it shall be opened to you. *For* everyone who seeks in *truth* will find, and to him that knocks it will be opened’*. *For* I have said to all men that they should seek the *mysteries* of the Kingdom of the Light which will cleanse them and make them *pure* and take them to the light. *Now* because of this, John the *Baptist* *prophesied* about me, saying: ‘I have *indeed baptised* you with water unto *repentance* | for the

* cf. Mt. 7.7, 8; Lk. 11.9, 10

ΝΟΙΑ ΕΠΚΩ ΕΒΟΛ ΝΝΕΤ̄ΝΝΟΒΕ ΠΕΤΝΗΥ ΜΝ̄Ν̄CΩĪ' 40Υ- [ΤΙΑ^b]
 ΟΤ̄Β ΕΡΟĪ· ΠΑĪ ΕΤΕΡΕ ΠΕ42Α 2̄Ν ΤΕ46ΙΧ Ε4ΝΑΤ̄ΒΒΟ
 ΜΠΕ4ΧΝΟΟΥ· ΠΤΩ2 ΜΕΝ Ν̄ΡΟΚ24 2̄Ν ΟΥΚΩ2Τ̄ ΕΜΕ4-
 ΩΩΜ· ΠΕ4CΟΥΟ ΔΕ Ν̄CΥΝΑΓΕ Μ̄ΜΟ4 Ε2ΟΥΝ Ε-
 5 ΤΕ4ΑΠΟΘΗΚΗ· Ν̄ΤΑ Τ6ΟΜ' ΕΤ2̄Ν ΙΩ2ΑΝΝΗC ΠΡΟΦΗ-
 ΤΕΥΕ 2ΑΡΟĪ ΕCCOΟΥΝ ΧΕ †ΝΑΕΙΝΕ Ν̄ΜΜΥCΤΗΡΙΟΝ Ε-
 ΠΚΟCΜΟC Ν̄ΤΑΚΑΘΑΡΙΖΕ Ν̄ΝΝΟΒΕ Ν̄ΡΡΕ4Ρ̄ΝΟΒΕ ΝΑĪ ΕΤ-
 ΝΑΠΙCΤΕΥΕ ΕΡΟĪ Ν̄CΕCΩΤ̄Μ <N>CΩĪ Ν̄ΤΑΛΛΥ Ν̄2ΙΑΚΡΙ-
 ΝΕC Ν̄ΟΥΟΕΙΝ Ν̄ΤΑΧΙΤΟΥ ΕΠΟΥΟΕΙΝ·
 10 ΝΑĪ 6Ε Ν̄ΤΕΡΕ4ΧΟΟΥ Ν̄6Ι ΙC ΛCΟΥΩΩΒ Ν̄6Ι ΜΑΡΙΑ
 ΠΕΧΛΑC ΧΕ ΠΑΧΟΕΙC ΕĪΕ ΕΡΩΑΝ Ν̄ΡΩΜΕ ΒΩΚ ΧΕ ΕΥ-
 ΩΠΙΝΕ Ν̄CΕΕĪ' ΕΧ̄Ν 2ΕΝCΒΩ Μ̄ΠΛΑΝΗ ΕΥΝΑΕΙΜΕ ΕΤΩΝ
 ΧΕ ΕΥΗΠ' ΕΡΟΚ Χ̄Ν Μ̄ΜΟΝ· ΛCΟΥΩΩΒ Ν̄6Ι ΠCΩΤΗΡ
 ΠΕΧΛ4 Μ̄ΜΑΡΙΑ ΧΕ ΛΙΧΟΟC ΕΡΩΤ̄Ν Μ̄ΠΙΟΥΟΕΙΩ ΧΕ
 15 ΩΩΠΕ Ν̄ΟΕ Ν̄ΝΙCΑΒΕ Ν̄ΤΡΑΠΕΖΕΙΤΗC ΧΕ ΠΕΤ̄ΝΑΝΟΥ4 ΤΙC
 ΧΙΤ̄4 ΠΕΘΟΟΥ ΝΟΧ̄4 ΕΒΟΛ· ΤΕΝΟΥ 6Ε ΛΧΙC Ν̄ΡΩΜΕ
 ΝΙΜ ΕΤΝΑΩΠΙΝΕ 2̄Ν Τ̄ΜΝΤ̄ΝΟΥΤΕ ΧΕ ΕΡΩΑΝ ΟΥΤΗΥ
 Ν̄Μ2ΙΤ' ΕĪ' ΕΒΟΛ ΩΑΤΕΤ̄ΝΕΙΜΕ ΧΕ ΟΥΚΒΟ ΠΕΤΝΑΩΩ-
 ΠΕ· ΕΡΩΑΝ ΟΥΤΟΥΡΗC ΕĪ' ΕΒΟΛ ΩΑΤΕΤ̄ΝΕΙΜΕ ΧΕ ΟΥ-
 20 ΚΑΥΜΑ Μ̄Ν ΟΥ2ΜΟΜ ΠΕΤΝΑΩΩΠΕ· ΤΕΝΟΥ 6Ε ΛΧΙC
 ΕΡΟΟΥ ΧΕ ΕΩΧΕ ΑΤΕΤ̄ΝCΟῩΝ-ΦΟ Ν̄ΤΠΕ Μ̄Ν ΠΚΑ2
 ΕΒΟΛ 2̄Ν Ν̄ΤΗΥ· ΕΡΩΑΝ 2ΟῙΝΕ 6Ε ΤΕΝΟΥ ΕĪ' ΕΡΑΤ-
 ΤΗΥΤ̄Ν Ν̄CΕΚΗΡΥCCE ΝΗΤ̄Ν Ν̄ΟΥΜ̄ΝΤ̄ΝΟΥΤΕ Ν̄ΤΕΤ̄Ν-

4 MS ΧΝ ΠΕ4CΟΥΟ; ΧΝ expunged.

8 MS damaged.

18 ΚΒΟ ... ΩΑΝΤΕΤ̄ΝΕΙΜΕ ΧΕ ΟΥ written in upper margin.

22 MS Η2ΟΠΙΕ; Η expunged.

forgiveness of your sins. He who comes after me surpasses me, whose winnowing fan is in his hand. He will purify his threshing floor. The chaff *indeed* he will burn in an unquenchable fire. *But* his wheat he will *gather* in his *barn**. The power which was in John *prophesied* about me, knowing that I would bring the *mysteries* to the *world*, and would *purify* the sins of the sinners who would *believe* in me and obey me, and would make them to be *pure* light, and take them to the light."

134. Now when Jesus had said these things, Maria answered and said: "My Lord, when men go and seek, and they come upon the teachings of *error*, whence will they know whether they belong to thee or not?"

The *Saviour* answered and said to Maria: "I have said to you once: 'Become like the wise *money-changers*, take what is good, cast away what is evil'¹. Now at this time say to all men who will seek Godhood: 'When a north wind comes, you know that cold will come to pass. When a south wind comes, you know that *heat* and burning will come to pass'². Now at this time say to them: 'If you know the face of the heaven and the earth by means of the wind, if some now at this time come to you and they *preach* Godhood to you, you | know with certainty their words have been in

* cf. Mt. 3.11, 12; Lk. 3.16, 17

2 cf. Mt. 16.3

¹ (15) *agraphon*; see Resch (Bibl. 41) Logion 43, pp. 116-117.

ΕΙΜΕ 2N ΟΥΩΡΧ ΧΕ Α ΝΕΥΩΛΧΕ ΣΥΜΦΩΝΕΙ ΛΥΩ
 ΛΥ2ΟΡΜΑΖΕ Ε2N ΝΕΤΝΩΛΧΕ ΤΗΡΟΥ ΝΑΪ ΕΝΤΑΪΧΟΟΥ
 ΕΡΩΤN 2ΙΤN ΜΑΡΤΥΡΙΑ CNTΕ ΩΑ ΩΟΜΤΕ· ΛΥΩ Ε-
 ΛΥCΥΜΦΩΝΕΙ 2M ΠΤΑ2Ο ΕΡΑΤ4 ΜΠΑΗΡ ΜN ΜΠΗΥΕ ΜN
 5 NΚΥΚΛΟC ΜN ΝΑΣΤΗΡ ΜN ΜΦΩCΤΗΡ ΜN ΠΚΑ2 ΤΗΡ4
 ΜN ΝΕΤN2ΗΤ4 ΤΗΡΟΥ ΜN ΝΚΕΜΟΥΕΙΟΟΥΕ ΤΗΡΟΥ ΜN
 ΝΕΤN2ΗΤΟΥ ΤΗΡΟΥ· ΛΧΙC ΕΡΟΟΥ ΧΕ ΝΕΤNΗΥ*ΩΑ- TIE^b
 ΡΩΤN NTE ΝΕΥΩΛΧΕ 2ΟΡΜΑΖΕ ΛΥΩ NCECΥΜΦΩΝΙ
 Ε2M ΠCΟΟΥΝ ΤΗΡ4 ΝΕΝΤΑΪΧΟΟΥ ΕΡΩΤN ΕΙΕΧΙΤΟΥ
 10 ΕΥΗΠ ΕΡΟΝ· ΝΑΪ ΝΕ ΕΤΕΤΝΑΧΟΟΥ ΕΝΡΩΜΕ ΕΤΕΤN-
 ΚΗΡΥCCE ΝΑΥ ΧΕΚΑC ΕΥΝΑ2ΟΡΟΥ ΕΡΟΟΥ ΕΝΕCΒΩ Μ-
 ΠΑΛΗ· ΤΕΝΟΥ 6Ε ΟΥΝ ΕΤΒΕ NΡΕ4ΡNΟΒΕ NΤΑΪCΚΥΛΛΙ
 ΜΜΟΪ ΛΙΕΙ' ΕΠΚΟCΜΟC ΧΕ ΕΙΕΝΟΥ2M ΜΜΟΟΥ ΕΒΟΛ ΧΕ
 NΔΙΚΑΙΟC NΤΟΟΥ ΝΑΪ ΕΤΕ ΜΠΟΥΡ-ΛΑΛΥ ΜΠΕΘΟΟΥ
 15 ΕΝΕ2 ΛΥΩ ΝΑΪ ΕΤΕ ΜΠΟΥΡNΟΒΕ ΕΠΤΗΡ4· 2ΑΠC ΕΡΟΟΥ
 ΠΕ ΕΤΡΕΥ2Ε ΕΜΜΥCΤΗΡΙΟΝ ΝΑΪ ΕΤ2Ι ΝΧΩΩΜΕ NΙΕΟΥ
 ΝΑΪ NΤΑΪΤΡΕ ΕΝΩΧ' C2ΑΪCΟΥ 2ΡΑΪ 2M ΠΠΑΡΑΔΙCΟC
 ΕΪΩΛΧΕ NΜΜΑ4 ΕΒΟΛ 2M ΠΩΗΝ ΜΠCΟΟΥΝ ΛΥΩ ΕΒΟΛ
 2M ΠΩΗΝ ΜΠΩN2· ΛΥΩ ΑΪΤΡΕ4ΚΑΛΥ 2N ΤΠΕΤΡΑ ΝΑ-
 20 ΡΑΡΑΔ ΛΥΩ ΑΪΚΩ NΚΑΛΑΠΑΤΑΥΡΩΘ' ΠΑΡΧΩΝ ΕΤ2ΙΧN
 6ΜΜΟΥΤ ΠΑΪ ΕΤΕΡΕ ΤΟΥΕΡΗΤΕ NΙΕΟΥ 2ΙΧΩ4 ΛΥΩ [TIE']
 NΤΟΥ ΕΤΚΩΤΕ ΕΝΔΙΩΝ ΤΗΡΟΥ· ΜN N2ΙΜΑΡΜΕΝΗ·
 ΠΑΡΧΩΝ ΕΤΜΜΑΥ ΑΪΚΑΛ4 Ε4ΡΟΕΙC ΕΝΧΩΩΜΕ NΙΕΟΥ
 ΕΤΒΕ ΠΚΑΤΑΚΛΥCΜΟC· ΛΥΩ ΧΕ NΝΕ ΛΑΛΥ ΝΑΡΧΩΝ

3 MS ΜΜΑΡΤΥΡΙΑ; Μ expunged.

14 MS originally ΠΑΪΤΟΟΥ; ΑΪ expunged.

21 R in upper right-hand margin at end of quire.

accord, and have *fitted* with all your words, which I have said to you through two or three witnesses *, and they have been in *accord* with the establishment of the *air* and the heaven and the *cycles* and the *stars* and the *luminaries* and the whole earth and all things within it, and also all the waters and all things within them;’ say to them : ‘Those who come to you, and whose words *fit* and are in *accord* with the whole knowledge which I have said to you, I will accept as belonging to us.’ This is what you will say to men when you *preach* to them, so that they may guard themselves from the teachings of *error*. Now at this time, for the sake of sinners, I have *troubled* myself. I have come to the *world* that I might save them. Because even for the *righteous* themselves who have never done evil, and have not committed sins at all, it is necessary that they should find the *mysteries* which are in the Books of Jeu, which I caused Enoch to write in *Paradise* when I spoke with him from the Tree of Knowledge and from the Tree of Life. And I caused him to place them in the *rock* of Ararad [□], and I placed the *archon* Kalapatauroth, which is over Gemmut ¹, upon whose head ² are the feet of Jeu, and who goes round all the *aeons* and the *Heimarmene*, I placed that *archon* to watch over the Books of Jeu because of the *Flood*, so that none of the *archons* | should *envy* them and destroy them — these which

* cf. Deut. 19.15; Mt. 18.16; 2 Cor. 13.1; 1 Tim. 5.19; Heb. 10.28

□ cf. Gen. 8.4

¹ (21) Gemmut; Schmidt/Till : seven stars, probably the Pleiades; see Crum 821a; ParaShem 47.

² (21) upon whose head; Till : (or) upon whom.

ΦΘΟΝΙ ΕΡΟΟΥ ΝCΓΕΤΑΚΟΟΥ ΝΑΙ ΕΨΝΑΤΑΛΥ ΝΗΤΝ ΕΙΨΑΝΟΥΩ ΕΙΧΩ ΕΡΩΤΝ ΜΗCΩΡ ΕΒΟΛ ΜΠΤΗΡΨ·

ΝΑΙ ΔΕ ΝΤΕΡΕΨΧΟΟΥ ΝΔΙ ΠCΩΤΗΡ ΑCΟΥΩΨΒ ΝΔΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΠΑΧΟΕΙC· ΕΙΕ ΝΙΜ ΔΕ ΞΩΩΨ ΠΕ
 5 ΠΡΩΜΕ ΕΤΖΙΧΝ ΠΚΟCΜΟC ΕΤΕ ΜΠΨΡΝΟΒΕ ΕΠΤΗΡΨ ΠΑΙ
 ΕΨΟΥΟΧ ΕΑΝΟΜΙΑ· ΕΨΑΝΟΥΧΑΙ ΓΑΡ ΕΟΥΑ ΝΨΝΑΨ-
 ΟΥΧΑΙ ΑΝ ΕΚΕΟΥΑ ΧΕΚΑC ΕΨΕΞΕ ΕΜΜΥCΤΗΡΙΟΝ ΕΤΖΙ
 ΝΧΩΩΜΕ ΝΙΕΟΥ· ΨΧΩ ΜΜΟC ΓΑΡ ΧΕ ΜΝ-ΡΩΜΕ ΖΙΧΝ
 ΠΚΟCΜΟC ΕΨΝΑΨΟΥΧΑΙ ΕΝΟΒΕ ΕΨΑΝΟΥΧΑΙ ΓΑΡ Ε-
 10 ΟΥΑ ΝΨΝΑΨΟΥΧΑΙ ΑΝ ΕΚΕΟΥΑ· ΑΨΟΥΩΞΜ ΝΔΙ ΠCΩ-
 ΤΗΡ ΠΕΧΑΨ ΜΜΑΡΙΑ· ΧΕ ΨΧΩ ΜΜΟC ΝΗΤΝ ΧΕ CΕΝΑΞΕ [ΠΕ⁶]
 ΕΟΥΑ ΞΝ ΨΟ· CΝΑΨ ΞΝ ΟΥΤΒΑ· ΕΤΒΕ ΠΧΩΚ ΕΒΟΛ
 ΜΠΜΥCΤΗΡΙΟΝ ΜΠΨΟΡΠ ΜΜΥCΤΗΡΙΟΝ· ΝΑΙ ΨΝΑΧΩ
 ΕΡΩΤΝ ΕΙΨΑΝΟΥΩ ΕΙCΩΡ ΕΒΟΛ ΝΗΤΝ ΜΠΤΗΡΨ· ΕΤΒΕ
 15 ΠΑΙ ΔΕ ΑΨΚΥΛΛΕΙ ΜΜΟΙ ΑΙΕΙΝΕ ΝΜΜΥCΤΗΡΙΟΝ ΕΠΚΟC-
 ΜΟC ΧΕ CΕΨΟΟΠ ΤΗΡΟΥ ΞΑ ΠΝΟΒΕ· ΑΨΩ CΕΨΑΛΤ
 ΤΗΡΟΥ ΝΤΑΨΡΕΑ ΝΜΜΥCΤΗΡΙΟΝ· ΑCΟΥΩΞΜ ΝΔΙ ΜΑΡΙΑ
 ΠΕΧΑΣ ΜΠCΩΤΗΡ ΧΕ ΠΑΧΟΙC ΞΛΘΗ ΕΜΠΑΤΚΕΙ' ΕΠΤΟ-
 ΠΟC ΝΝΑΡΧΩΝ· ΑΨΩ ΞΛΘΗ ΕΜΠΑΤΚΕΙ' ΕΞΡΑΙ ΕΠΚΟCΜΟC
 20 ΜΠΕ-ΛΑΑΨ ΜΨΨΧΗ ΒΩΚ' ΕΠΟΥΟΙΝ· ΑΨΟΥΩΨΒ ΝΔΙ
 ΠCΩΤΗΡ ΠΕΧΑΨ ΜΜΑΡΙΑ ΧΕ ΞΑΜΗΝ ΞΑΜΗΝ ΨΧΩ ΜΜΟC
 ΕΡΩΤΝ ΧΕ ΞΛΘΗ ΕΜΠΑΨΕΙ' ΕΠΚΟCΜΟC· ΜΠΕ-ΛΑΑΨ Μ-
 ΨΨΧΗ ΒΩΚ ΕΞΟΥΝ ΕΠΟΥΟΕΙΝ· ΑΨΩ ΤΕΝΟΥ ΔΕ ΝΤΕ-
 ΡΙΕΙ' ΑΨΟΥΩΝ ΕΜΠΨΛΗ ΜΠΟΥΟΕΙΝ· ΑΨΩ ΑΨΟΥΩΝ ΝΝΕ-
 25 ΞΙΟΥΨΕ ΕΤΧΙ ΕΞΟΥΝ ΕΠΟΥΟΕΙΝ· ΑΨΩ ΤΕΝΟΥ ΔΕ
 ΠΕΤΝΑΨΙΡΕ ΜΠΕΜΠΨΑ ΝΜΜΥCΤΗΡΙΟΝ ΜΑΡΕΨΧΙ ΝΜ- ΤΙΞ

24 MS ΕΠΠΥΛΗ; read ΝΠΠΥΛΗ.

26 ΚΑ in upper left-hand margin at beginning of quire.

I shall give to you when I have finished speaking to you of the distribution of the All.”

Now when the *Saviour* had said these things, Maria answered and said: “My Lord, who then now is the man in the *world* who has not sinned at all, who is safe from *iniquity*? For if he is safe from one he will not be able to be safe from another, so that he finds the *mysteries* which are in the Books of Jeu. For I say that no man in the *world* will be saved from sin, for if he is saved from one he will not be saved from another.”

The *Saviour* answered and said to Maria: “I say to you, there will be found one in a thousand*, two in ten thousand¹, for the sake of the completion of the *mystery* of the First *Mystery*. These I will say to you when I have finished setting out to you the All. Because of this now I have *troubled* myself, I have brought the *mysteries* to the *world* because all (men) are under sin. And they all lack the *gift* of the *mysteries*.”

135. Maria answered and said to the *Saviour*: “My Lord, before thou didst come to the *place* of the *archons*, and before thou didst come into the *world*, did no *soul* go to the light?”

The *Saviour* answered and said to Maria: “Truly, *truly*, I say to you, before I came to the *world* no *soul* went into the light. And now at this time as I have come I have opened the *gates* of the light. And I have opened the ways which lead into the light. And now at this time, he who will do what is worthy of the *mysteries*, let him receive the *mysteries* | and go to the light.”

* cf. Eccles. 7.8

¹ (12) *agraphon*; see Iren. I.24.6; Epiph. 24.5; GTh 86.1-3.

ΜΥΣΤΗΡΙΟΝ Ν̄ΒΩΚ ΕΠΟΥΟΕΙΝ: ΑCOYΩ2 ΟΝ ΕΤΟΟΤ̄C
 Ν̄CΙ ΜΑΡΙΑ ΠΕΧΛΑC ΧΕ ΠΑΧΟΕΙC· ΑΛΛΑ ᾹCΩΤ̄Μ ΧΕ Α
 ΝΕΠΡΟΦΗΤΗΣ ΒΩΚ' ΕΠΟΥΟΕΙΝ· ΑCOYΩ2 ΟΝ ΕΤΟΟΤ̄C
 Ν̄CΙ ΠCΩΤΗΡ ΠΕΧΛΑ Ν̄ΜΑΡΙΑ ΧΕ ΖΑΜΗΝ ΖΑΜΗΝ †ΧΩ
 5 Μ̄ΜΟC ΝΕ ΧΕ Μ̄ΠΕ-ΑΛΛΑ Ν̄ΜΠΡΟΦΗΤΗΣ ΒΩΚ ΕΠΟΥΟΕΙΝ·
 ΑΛΛΑ Ν̄ΤΑ Ν̄ΑΡΧΩΝ Ν̄ΤΕ Ν̄ΑΙΩΝ Ν̄ΤΑΥΩΑΧΕ Ν̄ΜΜΑΥ
 ΕΒΟΛ Ζ̄Ν Ν̄ΑΙΩΝ ΑΥ† ΝΑΥ Μ̄ΠΜΥCΤΗΡΙΟΝ Ν̄ΤΕ Ν̄ΑΙΩΝ
 ΑΥΩ Ν̄ΤΕΡΙΕΙ' ΕΠΤΟΠΟC Ν̄ΝΑΙΩΝ· ΖΗΛΙΑC ᾹΚΟΤ̄C ᾹΙΤ̄Ν-
 ΗΟΟΥC ΕΠCΩΜΑ Ν̄ΩΖΑΝΝΗC ΠΒΑΠΤΙCΤΗC· ΠΚΕCΕΠΕ
 10 ΔΕ ᾹΚΟΤΟΥ ΕΖΕΝCΩΜΑ Ν̄ΔΙΚΑΙΟC ΝΑΙ' ΕΤΝΑΖΕ ΕΜ-
 ΜΥCΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ Ν̄CΕΒΩΚ' ΕΠΧΙCΕ Ν̄CΕΚΛΗΡΟ-
 ΝΟΜΙ Ν̄ΤΜ̄ΝΤΕΡΟ Μ̄ΠΟΥΟΕΙΝ· ΑΒΡΑΖΑΜ Ν̄ΤΟC Μ̄Ν' ΙCΑΑΚ
 Μ̄Ν' ΙΔΚΩΒ ᾹΙΚΩ ΝΑΥ ΕΒΟΛ Ν̄ΝΕΥΝΟΒΕ ΤΗΡΟΥ Μ̄Ν'
 ΝΕΥΑΝΟΜΙΑ· ΑΥΩ ᾹΙ† ΝΑΥ Ν̄ΜΜΥCΤΗΡΙΟΝ Μ̄ΠΟΥΟΕΙΝ
 15 ΖΡΑΙ' Ζ̄Ν Ν̄ΑΙΩΝ· ΑΥΩ ᾹΙΚΑΛΑΥ' Ζ̄Μ ΠΤΟΠΟC Ν̄ΙΑΒΡΑΘΕ ΤΙΖ^b
 Μ̄Ν' Ν̄ΑΡΧΩΝ ΤΗΡΟΥ Ν̄ΤΑΥΜΕΤΑΝΟΙ'· ΑΥΩ ΕΙΒΩΚ' Ε-
 ΠΧΙCΕ ΤΑΓΙ' ΕΙΝΑΒΩΚ' ΕΠΟΥΟΕΙΝ †ΝΑCΙ Ν̄ΝΕΥΨΥΧΗ
 Ν̄ΜΜΑΙ' ΕΠΟΥΟΕΙΝ· ΑΛΛΑ ΖΑΜΗΝ †ΧΩ Μ̄ΜΟC ΝΕ ΜΑΡΙΑ
 ΧΕ Ν̄CΝΑΒΩΚ' ΑΝ ΕΠΟΥΟΕΙΝ ΕΜΠΙCΙ Ν̄ΤΟΥΨΥΧΗ Ν̄ΤΟ
 20 Μ̄Ν' ΤΑΝΟΥCΝΗΥ ΤΗΡΟΥ ΕΠΟΥΟΕΙΝ· ΠΚΕCΕΠΕ ΔΕ
 Μ̄ΠΑΤΡΙΑΡΧΗC Μ̄Ν' Ν̄ΔΙΚΑΙΟC ΧΙΝ Μ̄ΠΕΟΥΟΕΙΩ Ν̄ΑΔΑΜ
 ΖΕΩC ΩΑ ΤΕΝΟΥ ΝΕΤ̄Ζ̄Ν Ν̄ΑΙΩΝ Μ̄Ν' (Ν̄ΤΑΖΙC) ΤΗΡΟΥ
 Ν̄ΤΕ Ν̄ΑΡΧΩΝ· Ν̄ΤΕΡΙΕΙ' ΕΠΤΟΠΟC Ν̄ΑΙΩΝ ᾹΙΤΡΕΥΚΟΤΟΥ
 ΕΖΕΝCΩΜΑ ΤΗΡΟΥ ΕΥΝΑΡ̄ΔΙΚΑΙΟC Ν̄CΙ Τ̄ΠΑΡΘΕΝΟC Μ̄-

19 MS Π̄CΗΛΑΒΩΚ; read Π̄CΕΝΑΒΩΚ.

22 MS indistinct.

23 MS indistinct; read ᾹΙΤΡΕΥΚΟΤΟΥ.

24 MS Τ̄Π̄CΙ; τ expunged.

Maria continued again and said : “*But*, my Lord, I have heard that the *prophets* went to the light.”

The *Saviour* continued again and said to Maria : “*Truly, truly*, I say to thee, no *prophet* went to the light. *But* the *archons* of the *aeons* have spoken with them out of the *aeons*, they given to them the *mystery* of the *aeons*. And when I came to the *place* of the *aeons*, I returned Elias, I sent him to the *body* of John the *Baptist*. *But* the rest I have returned to *righteous bodies* which will find the *mysteries* of the light, and go to the height and *inherit* the Kingdom of the Light. On the other hand, I forgave Abraham, and Isaac, and Jacob, all their sins and their *iniquities*, and I gave to them the *mysteries* of the light in the *aeons*, and I put them in the *place* of Jabraoth and all the *archons* who have *repented*. And when I go to the height and I am about to go to the light, I will carry their *souls* with me to the light. *But truly* I say to thee, Maria, that they will not go¹ to the light before I carry thy *soul* and those of all thy brothers to the light. *But* the rest of the *patriarchs* and the *righteous ones*, from the time of Adam *until* the present, which are in the *aeons* and all (the *ranks*) of the *archons*, when I came to the *place* of the *aeons*, I caused them all, (through) the *Virgin* of the Light, to return to bodies which will become *righteous* |

¹ (19) they will not go; MS : he will not go.

ΠΟΥΘΕΙΝ ΝΑΪ ΕΤΝΑΣΕ ΕΜΜΥΣΤΗΡΙΟΝ ΤΗΡΟΥ ΜΠΟΥ-
 ΟΕΙΝ ΝΣΕΒΩΚ ΕΖΟΥΝ ΝΣΕΚΛΗΡΟΝΟΜΙ ΝΤΜΝΤΕΡΟ Μ-
 ΠΟΥΘΕΙΝ· ΑΣΟΥΩΣΜ ΝΒΙ ΜΑΡΙΑ ΠΕΧΑΣ ΧΕ ΑΝ ΖΕΝ-
 ΜΑΚΑΡΙΟΣ ΑΝΟΝ ΠΑΡΑ ΡΩΜΕ ΝΙΜ ΝΝΕΙΜΝΤΝΟΣ ΕΝΤ-
 5 ΑΚΘΟΛΠΟΥ ΝΑΝ ΕΒΟΛ· ΑΨΟΥΩΣΜ ΝΒΙ ΠΣΩΤΗΡ ΠΕΧΑΨ
 ΜΜΑΡΙΑ ΜΝ ΜΜΑΘΗΤΗΣ ΤΗΡΟΥ ΧΕ ΕΤΙ †ΝΑΣΩΛΠ' ΤΠΠ
 ΝΗΤΝ ΕΒΟΛ ΝΜΜΝΤΝΟΣ ΤΗΡΟΥ ΝΤΕ ΠΧΙΣΕ ΧΙΝ ΠΣΑ-
 ΝΖΟΥΝ ΝΤΕ ΝΙΣΑΝΖΟΥΝ ΖΕΩΣ ΨΑ ΠΣΑΝΒΟΛ ΝΤΕ ΝΙ-
 ΣΑΝΒΟΛ ΧΕ ΕΤΕΤΝΕΨΩΠΕ ΕΤΕΤΝΧΗΚ ΕΒΟΛ ΖΝ СО-
 10 ΟΥΝ ΝΙΜ' ΑΨΩ ΜΝ ΠΛΗΡΩΜΑ ΝΙΜ' ΜΝ ΠΧΙΣΕ ΝΝΧΙΣΕ·
 ΜΝ ΝΒΛΘΟΣ ΝΝΒΛΘΟΣ· ΑΣΟΥΩΣ ΟΝ ΕΤΟΟΤΣ ΝΒΙ ΜΑΡΙΑ
 ΠΕΧΑΣ ΜΠΣΩΤΗΡ ΧΕ ΠΑΧΟΕΙΣ ΕΙΣΖΗΗΤΕ ΑΝΕΙΜΕ ΖΝ
 ΟΥΠΑΡΡΗCΙΑ ΖΝ ΟΨΩΡΧ ΦΑΝΕΡΩC ΧΕ ΑΚΕΙΝΕ ΝΝ-
 ΨΟΨΤ ΝΜΜΥCΤΗΡΙΟΝ ΝΤΜΝΤΕΡΟ ΜΠΟΥΘΕΙΝ ΝΑΪ Ε-
 15 ΨΑΨΚΩ ΕΒΟΛ ΝΝΝΟΒΕ ΝΝΕΨΥΧΟΟΥΕ ΝΣΕΚΛΑΘΡΙΖΕ
 ΝΜΟΟΥ ΝΣΕΑΛΥ ΝΖΙΛΙΚΡΙΝΕC ΝΟΥΘΕΙΝ ΝΣΕΧΙΤΟΥ
 ΕΠΟΥΘΕΙΝ: ♪ — ♪ — ♪ —

3 ♪ — ♪ — ♪ — ♪ — ♪ — ♪ — ♪ —
 — ♪ — ♪ — ♪ — ♪ — ♪ — ♪ — ♪ —
 20 ♪ ΟΥΜΕΡΟC ΝΝΤΕΥΧΟC ΜΠCΩΤΗΡ ♪
 — ♪ — ♪ — ♪ — ♪ — ♪ — ♪ — ♪ — ♪ —

4 MS ΝΝΕΙΜΝΤΝΟΣ; read ΕΤΒΕ ΝΕΙΜΝΤΝΟΣ.

17 the subtitle is written in the first column of page ΤΠΠ; 4 lines remain at the foot of this column; the text begins again in column 2.

and find all the *mysteries* of the light, and enter in and *inherit* the Kingdom of the Light.”

Maria answered and said : “*Blessed* are we *above* all men for these great things which thou hast revealed to us.”

The *Saviour* answered, he said to Maria and all the *disciples* : “I will *yet* reveal to you all the great things of the height, from the innermost of the inner *as far as* the outermost of the outer, so that you may be completed in all knowledge and all *pleromas*, and in the height of the heights, and the *depth* of the *depths*.”

Maria continued and said to the *Saviour* : “My Lord, behold we have known *openly* with certainty and *clarity* that thou hast brought the keys of the *mysteries* of the Kingdom of the Light, which forgive sins to the *souls* and *purify* them, and make them to be *pure* light and take them to the light.”

A Part of the Books of the Saviour.

ἄσψωπε σε ἡτεροῦς-^βοῦ ἡπενχοεῖς ἱς ἀψωοῦν [τῆ^β]
 εβολ ἡν νετμοοῦτ ἡπечμεзωomnt ἡзооу· ἀψω-
 οῦς εροχ ἡδὲ νεχμαθῆτης ἀψωβς ἡμοχ εὔχω
 ἡμος· χε πενχοεῖς ὡνзтнк зарон χε ἀνκλ-εῖωτ·
 5 21 μάλλ᾽ ἡσων ἡν πκοσμος τηρ^ч ἀνοῦλ^н ἡσωκ·
 τότε ἱς ἀχλ^зερατ^ч ἡν νεχμαθῆτης зιχ^н πμοοῦ
 ἡπωκεανος ἀνεπικαλεῖ ἡτεῖπρочеῦχη εὔχω ἡμος
 χε σωτ^м εροῖ παεῖωτ' πείωτ ἡμ^нτ^нεῖωτ nim πα-
 περαντον ἡποῦοεῖν· ἀenioῦω· ἱλω· ἀωῖ· ωῖλ·
 10 ψινωθερ· θερνωψ· νωψιτερ· залгоуρη· παгоуρη·
 неомомαωθ· неψиomaωθ· μαρχαχθα· θωβαρρα-
 βαγ· θαρναχαхан· зорokoθoрa· ἱεοῦ· саваωθ·
 ηλῖ δε εὔχω ἡμοοῦ ἡδὲ ἱς νερε θωмас ἡν ἀν-
 дреас ἡν ἱλκωβος ἡν σιμων πκανανιθης νεγ^н21
 15 πεm^нт^н πε ερε зуаγ кнт' επεῖβ^т φιλίппος δε ἡν τ^нε
 βαρθολομαιος νεγ^н21 πρ^нς πε εὔκ^нт^н ε^нт^н· πκε-
 ωω^{хп} δε ἡμαθῆτης ἡν ἡμαθῆτρια ἡс^н21ме неγ-
 λ^зερατοῦ πε з^нпазоу ἡ^нс· ἱς δε неч^зερατ^ч πε
 з^нх^м пе^ну^нсиаcт^ни^нон· ἀγω ἀψω εβολ ἡδὲ ἱς εὔ-
 20 κωτ^н ἡμοχ επε^нт^нεγ-λ^зκ^з ἡτε πκοσμος ἡν неч-
 μαθῆτης εὔσοολε τηροῦ ἡ^н2ε^н2βος ἡ^нε^нι^нα^нγ· εὔ-
 χω ἡμος χε ἱλω· ἱλω· ἱλω· ταῖ τε τε^н4ε^нр^нм^нн^нε^ни^на·
 ἱωτλ· χε λ πτηρ^ч εἰ' εβολ· ἀφλ χε с^нε^на^нκ^нт^ноо^нγ
 ε^нзоῦ^н· ω'ω' χε ч^на^нψωπε ἡδὲ π^нω^нк ἡ^нх^нω^нк т^н-
 25 роῦ· ηλῖ δε ἡτερε^н4χοοῦ ἡδὲ ἱς πε^нх^на^н· χε ἱλφ^нθλ·

22 ἱλω inserted above.

(BOOK IV)

136. Now it happened when they *crucified* our Lord Jesus, he rose from the dead on the third day*. His *disciples* gathered to him, they entreated him, saying: "Our Lord, have compassion on us, for we have left father and mother and the whole *world* behind us, and we have followed thee[□]."

Then Jesus stood with his *disciples* beside the water of the *ocean* and *pronounced* this *prayer*, saying: "Hear me, my Father, thou father of all fatherhoods, thou *infinite* Light: αητιουω. ιαω. αωι. ωια. ψινωθερ. θερνωψ. νωπιτερ. ζαγουρη. παγουρη. νεθμομαωθ. νεψιομαωθ. μαραχαχθα. θωβαρραβαυ. θαρναχαχαν. ζοροχοθορα. ιεου. σαβαωθ."

As Jesus was saying these things *however*, Thomas, Andrew, James and Simon the Canaanite[°] were in the west, with their faces turned to the east. *But* Philip and Bartholomew were in the south, (with their faces) turned to the north. The rest of the *disciples* and women *disciples* *however* were standing behind Jesus. *But* Jesus was standing before the *altar*.

And Jesus cried out as he turned to the four corners of the *world* with his *disciples*, and they were all robed in linen garments, and he said: "ιαω. ιαω. ιαω. This is its *interpretation*: iota, because the All came forth; alpha, because it will return again; omega, because the completion of all completions will happen¹.

When *however* Jesus had said these things, he said: "ιαφθα. | ιαφθα. μουννηρ. μουννηρ. ερμανουηρ. ερμα-

* cf. 1 Cor. 15.4

□ cf. Mt. 10.37; 19.27, 29; Mk. 10.28, 29; Lk. 14.26; 18.28, 29

° cf. Mt. 10.4; Mk. 3.18

¹ (22) ιαω; see J 124; Burkitt (Bibl. 13b).

ἰαφολ· μοῦνηαηρ· μοῦνηαηρ· ερμανοῦηρ· ερμαν-
 οῦηρ· ετε παῖ πε πειωτ' ᾠμντγειωτ' nim ᾠτε ni-
 λπεραντον· εκεσωτῃ ερωῖ ετβε ναμαθητης εντ-
 λιῖντοῦ ᾠπεκῃτο εβολ γε εγεπιστεγε εωαχε nim
 5 ᾠτε τεκαληθια· λγω ᾠγειρε ᾠζωβ nim ετῃαωω ε- τιο^b
 ζραῖ οὔβηκ ετβηητοῦ· γε τσοοῦν ᾠπραν ᾠπειωτ'
 ᾠπεθηςαγρος ᾠπογοειν· παλιν ον λχωω εβολ
 ᾠδι τς ετε λβερανενθωρ πε εχχω ᾠπραν ᾠπειωτ'
 ᾠπεθηςαγρος ᾠπογοῖν· λγω πεχαγ· γε μαρε ᾠ-
 10 μυστηριον τηροῦ ᾠᾠαρχων ᾠᾠ ᾠεζοῦσια ᾠᾠ ᾠαγ-
 γελος ᾠᾠ ᾠαρχαγγελος ᾠᾠ εομ nim ᾠᾠ ζωβ¹ nim
 ᾠτε παζορατος ᾠνοῦτε αγραμμαχαμαρει· ᾠᾠ τβαρ-
 βηλω τεβδελλα· μαροῦζῆντοῦ ᾠσα οὔσα ᾠεεπορ-
 χοῦ εβολ' ᾠοῦηαμ· ᾠτεῦνοῦ δε ετῃμαγ λ ᾠπηγε
 15 τηροῦ ει' επεᾠντ ᾠᾠ ᾠαῖων τηροῦ ᾠᾠ τεεφερα
 ᾠᾠ νεγαρχων ᾠᾠ νεγλῡνamic τηροῦ λγπωτ τη-
 ροῦ επεᾠντ εεβοῦρ ᾠπαῖσκος ᾠπρη ᾠᾠ παῖσκος
 ᾠποοε· νερε παῖσκος δε ᾠπρη νεεο νοῦνος ᾠ-
 δρακων ερε πεεσατ ᾠζοῦν ᾠρωε εεαλε εεαωε [τκ]
 20 ᾠδῡνamic ᾠτεεβοῦρ· εῡεωκ ζαροε ᾠδι ετο ᾠδῡ-
 namic εῡο ᾠπεινε ᾠεεεεετο ᾠοῡωεω· νερε τβασic
 δε ᾠποοε νεεο ᾠπτῡπος ᾠοῡχοῖ ερε οῡδρακων
 ᾠζοοῡτ ᾠᾠ οῡδρακων ᾠεεεε εῡο ᾠεε εροε· ερε
 μαεε εναῡ ᾠοῡωεω εωκ ζαροε· ερε πεεεε ᾠοῡ-

8 MS λβερανενθωρ; ρ expunged. MS originally ᾠμος πραν; мос expunged.

12 MS originally λχρα . . .; χ expunged and ι written above.

21 MS originally ερε; ιι inserted above.

vounp. which is: O Father of all fatherhoods of the *infinite* ones, hear me for the sake of my *disciples* whom I have brought into thy presence that they may *believe* every word of thy *truth*. And do thou perform everything about which I shall cry out to thee, because I know the name of the Father of the *Treasury* of the Light.”

Then Jesus, who is Aberamentho ¹, cried out *again*, saying the name of the Father of the *Treasury* of the Light, and he said: “May all the *mysteries* of the *archons* and the *powers* (*exousiai*) and the *angels* and the *archangels*, and all powers and all things of the *Invisible* God Agrammachamarei ² and the Barbelo, the *leech*, approach one side and divide themselves to the right.”

In that moment *however* all the heavens came to the west, with all the *aeons* and the *sphere* and their *archons* and all their *powers*. They all ran to the west to the left ³ of the *disc* of the sun and the *disc* of the moon. *But* the *disc* of the sun was a great *dragon* whose tail was in its mouth, and it carried seven *powers* ⁴ of the left. And four *powers* having the likeness of white horses drew it. *But* the *base* of the moon was of the *type* of a boat, and a male *dragon* and a female *dragon* steered it, while two white bulls drew it. And the likeness of a | child was at the back of

¹ (8) Aberamentho; see Burkitt (Bibl. 13b).

² (12) Agrammachamarei; see Kropp (Bibl. 26) III, p. 123; Scholem (Bibl. 50).

³ (15) ran to the west to the left; see J 104.

⁴ (19) carried seven powers; lit. mounted seven powers.

ΩΗΡΕ ΩΗΜ' ΖΗΛΑΖΟΥ ΜΠΟΟΖ ΕΦΡ̄ΖΜΜΕ ΝΝΕΔΡΑΚΩΝ
 ΕΥΤΩΡΠ̄ ΜΠΟΥΟΕΙΝ ΝΝΑΡΧΩΝ ΝΤΟΟΤΟΥ ΕΡΕ ΟΥΖΟ
 ΝΑΜΟΥ ΝΖΙΘΗ ΜΜΟϞ· ΑΥΩ ΠΚΟΣΜΟΣ ΤΗΡϞ ΜΝ ΝΤΟΥ-
 ΕΙΗ ΜΝ ΝΘΑΛΛΑССА ΑΥΠΩΤ ΤΗΡΟΥ ΕΠΕΜΝΤ̄ ΕΤΕΖΒΟΥΡ·
 5 ΑΥΩ ΙϞ ΜΝ ΝΕϞΜΛΘΗΤΗΣ ΑΥΩ ΝΤΜΗΤΕ ΝΟΥΤΟΠΟΣ
 ΝΑΕΡΙΝΟΝ ΖΝ ΝΕΖΙΟΟΥΕ ΝΤΕΖΙΗ ΝΤΜΗΤΕ ΤΑῙ ΕΤΖΑ-
 ΠΕCΗΤ̄ ΝΤΕCΦΕΡΑ· ΑΥΩ ΑΥΕΙ' ΕΤΕΖΟΥΙΤΕ ΝΤΑΖΙC
 ΝΤΕΖΙΗ ΕΤΖΝ ΤΜΗΤΕ· ΙϞ ΔΕ ΑϞΑΖΕΡΑΤϞ ΖΝ ΠΑΗΡ ΜΠΕC-
 ΤΟΠΟΣ ΜΝ ΝΕϞΜΛΘΗΤΗΣ· ΠΕΧΕ ΜΜΛΘΗΤΗΣ ΝΙϞ ΝΑϞ
 10 ΧΕ ΟΥ ΠΕ ΠΕΙΤΟΠΟΣ ΕΤΝΝ̄¹ΖΗΤϞ· ΠΕΧΕ ΙϞ ΧΕ ΝΑΙ ΝΕ [ΤΚ^b]
 ΝΤΟΠΟΣ ΝΤΕΖΙΗ ΝΤΜΗΤΕ· ΑCΩΩΠΕ ΓΑΡ ΝΤΕΡΟΥΑΤΑΚ-
 ΤΙ ΝΒΙ ΝΑΡΧΩΝ ΜΠΑΔΑΜΑC ΑΥΜΟΥΝ ΕΒΟΛ' ΕΥΡ̄ΖΩΒ
 ΕΤCΥΝΟΥCΙΑ ΕΥΧΠΕ-ΑΡΧΩΝ ΖΙ ΑΡΧΑΓΓΕΛΟC ΖΙ ΑΓΓΕ-
 ΛΟC ΖΙ ΛΕΙΤΟΥΡΓΟC ΖΙ ΔΕΚΑΝΟC· ΑϞΕΙ' ΕΒΟΛ ΖΝ ΟΥΝΑΜ
 15 ΝΒΙ ΙΕΟΥ ΠΕΙΩΤ̄ ΜΠΑΕΙΩΤ'· ΑϞΜΟΥΡ ΜΜΟΟΥ ΖΝ ΟΥ-
 ΖΙΜΑΡΜΕΝΗ ΝCΦΑΙΡΑ· ΟΥΝ-ΜΝΤCΝΟΟΥC ΓΑΡ ΝΑΙΩΝ
 ΩΟΟΠ ΕΡΕ CΑΒΑΩΘ ΠΑΔΑΜΑC ΑΡΧΙ ΕΧ̄Ν CΟΟΥ ΑΥΩ
 ΕΡΕ ΙΑΒΡΑΩΘ' ΠΕCΟΝ ΑΡΧΙ ΕΧ̄Ν ΚΕCΟΟΥ· ΤΟΤΕ ΘΕ
 ΙΑΒΡΑΩΘ' ΑϞΠΙCΤΕΥΕ ΕΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΙΝ ΜΝ ΝΕϞ-
 20 ΑΡΧΩΝ· ΑΥΩ ΑϞΡ̄ΖΩΒ ΖΝ ΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ ΑϞ-
 ΚΩ ΝCΩϞ ΜΠΜΥCΤΗΡΙΟΝ ΝΤCΥΝΟΥCΙΑ· CΑΒΑΩΘ ΔΕ
 ΝΤΟϞ ΠΑΔΑΜΑC ΑϞΩ ΕϞΡ̄ΖΩΒ ΖΝ ΤCΥΝΟΥCΙΑ ΜΝ ΝΕϞ-
 ΑΡΧΩΝ· ΑΥΩ ΝΤΕΡΕϞΝΑΥ ΝΒΙ ΙΕΟῩ ΠΕΙΩΤ̄ ΜΠΑΕΙΩΤ̄
 ΧΕ ΑϞΠΙCΤΕΥΕ ΝΒΙ ΙΑΒΡΑΩΘ' ΑϞϞΙΤϞ ΜΝ ΝΑΡΧΩΝ ΤΗ-
 25 ΡΟΥ ΕΝΤΑΥΠΙCΤΕΥΕ ΝΜΜΑϞ· ΑϞΩΩΠ ΕΡΟϞ ΖΝ ΤΕ- ΤΚΛ
 CΦΑΙΡΑ ΑϞΧΙΤϞ ΕΥΑΗΡ ΕϞCΟΤϞ ΜΠΕΜΤΟ ΕΒΟΛ Μ-

8 ΝΤΕΖΙΗ added in margin.

the moon, and guided the *dragons* as they stole the light of the *archons* from them, while a cat-face was in front of it¹. And the whole *world* and the mountains and the *seas* all fled to the left to the west. And Jesus with his *disciples* remained in the Midst in an *airy place* on the paths of the way of the Midst which is below the *sphere*. And they came to the first *rank* of the way of the Midst. But Jesus stood in the *air* of its (the way of the Midst) *place* with his *disciples*.

The *disciples* of Jesus said to him: "What is this *place* in which we are?" Jesus said: "These are the places of the way of the Midst. For it happened, when the *archons* of the Adamas *rebelled*, and they continued to be concerned with *sexual intercourse*, begetting *archons* and *archangels* and *angels* and *ministers* and *decans*, then Jeu, the Father of my Father, came from the right. He bound them in a *Heimarmene-sphere*. For there were twelve *aeons*; Sabaoth, the Adamas, *ruled* over six, and Jabraoth, his brother, *ruled* over the other six. Now *then* Jabraoth *believed* in the *mysteries* of the light with his *archons*. And he practised the *mysteries* of the light and he abandoned the *mystery* of *sexual intercourse*. But Sabaoth, the Adamas, with his *archons*, continued to practise *sexual intercourse*. And when Jeu, the Father of my Father, saw that Jabraoth *believed*, he carried him with all the *archons* which had *believed* with him, he received him to himself in the *sphere*, he took him to a purified *air* in the presence of | the light of the sun, between

¹ (1-3) at the back of the moon ... in front of it; Till: behind the moon ...; Schmidt: in the stern ... in the bows.

- ΠΟΥΘΕΙΝ ΜΠΡΙ ΟΥΤΩΟΥ ΝΝΤΟΠΟΣ ΝΝΑΤΜΕCOC ΑΥΩ
 ΟΥΤΩΟΥ ΝΝΤΟΠΟΣ ΝΠΑ2ΟΡΑΤΟC ΝΝΟΥΤΕ· ΑΥΚΑΔΥ
 ΜΜΑΥ ΜΝ ΝΑΡΧΩΝ ΕΝΤΑΥΠΙCΤΕΥΕ ΕΡΟΥ· ΑΥΩ ΑΥΗ
 ΝCΑΒΛΑΘ ΠΑΔΑΜΑC ΜΝ ΝΕΥΑΡΧΩΝ ΝΑΪ ΕΤΕ ΜΠΟΥΡ-
 5 2ΩΒ 2Ν ΜΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΓΙΝ ΑΛΛΑ ΕΑΥΜΟΥΝ ΕΒΟΛ
 ΕΥΡ2ΩΒ 2Ν ΜΜΥCΤΗΡΙΟΝ ΝΤCΥΝΟΥCΙΑ ΑΥΜΟΡΟΥ Ε-
 2ΟΥΝ ΕΤΕCΦΑΙΡΑ· ΑΥΜΟΥΡ ΜΜΝΤΩΜΗΝ ΝΩΕ ΝΑΡΧΩΝ
 2Μ ΠΑΙΩΝ ΠΑΙΩΝ· ΑΥΚΩ ΝΩΜΤΩΕ CΕ 2ΙΧΩΟΥ· ΑΥΚΩ
 ΝΚΕΤΟΥ ΝΝΟC ΝΑΡΧΩΝ ΕΥΑΡΧΙ ΕΧΝ ΠΩΜΤΩΕ CΕ·
 10 ΑΥΩ ΕΧΝ ΝΑΡΧΩΝ ΤΗΡΟΥ ΕΤΜΗΡ· ΝΑΪ ΝΕΤΕΩΛΥ-
 ΜΟΥΤΕ ΕΡΟΟΥ 2Μ ΠΚΟCΜΟC ΤΗΡC ΝΤΜΝΤΡΩΜΕ ΝΝΕΪ-
 ΡΑΝ· ΠΕ2ΟΥΕΙΤ' ΕΩΛΥΜΟΥΤΕ ΕΡΟΥ ΧΕ ΚΡΟΝΟC·
 ΠΜΕ2CΝΑΥ ΧΕ ΑΡΗC· ΠΜΕ2ΩΟΜΝΤ ΧΕ 2ΕΡΜΗC· ΠΜΕ2-
 ΥΤΟΟΥ ΧΕ ΤΑΦΡΟΔΙΤΗ· ΠΜΕ2ΤΟΥ' ΧΕ Π2ΕΥC· TKA^b
 15 ΑΥΟΥΩ2 ΟΝ ΕΤΟΟΤC ΝΒΙ ΙC ΠΕΧΑΥ· ΧΕ CΩΤΜ ΟΝ
 ΤΑΧΩ ΕΡΩΤΝ ΜΠΕΥΜΥCΤΗΡΙΟΝ· ΑCΩΩΠΕ CΕ ΝΤΕΡΕC-
 ΜΟΡΟΥ 2Ι ΝΑΪ ΝΒΙ ΙΕΟΥ ΑΥCΩΚ ΝΟΥΔΥΝΑΜΙC ΕΒΟΛ
 2Μ ΠΝΟC ΝΑ2ΟΡΑΤΟC ΑΥΜΟΡC 2Μ ΠΑΪ ΕΤΕΩΛΥΜΟΥΤΕ
 ΕΡΟΥ ΧΕ ΚΡΟΝΟC· ΑΥΩ ΟΝ ΑΥCΩΚ' ΝΚΕ6ΟΜ ΕΒΟΛ
 20 2Ν ΙΨΑΝΤΑ ΧΟΥΝ ΧΑΪΝ ΧΟΥΧΕΩΧ· ΕΟΥΑ ΠΕ 2Ι ΠΩΟ-
 ΜΝΤ ΝΤΡΙΔΥΝΑΜΙC ΝΝΟΥΤΕ· ΑΥΜΟΡC 2Ν ΑΡΗC· ΑΥΩ
 ΑΥCΩΚ ΝΟΥΔΥΝΑΜΙC ΕΒΟΛ 2Ν ΧΑΪΝΧΑΩΩΧ· ΕΥΟΥΑ
 ΟΝ ΠΕ 2Ι ΠΩΟΜΝΤ ΝΤΡΙΔΥΝΑΜΙC ΝΝΟΥΤΕ ΑΥΜΟΡC
 2Μ ΦΕΡΜΗC· ΠΑΛΙΝ ΟΝ ΑΥCΩΚ' ΝΟΥΔΥΝΑΜΙC ΕΒΟΛ
 25 2Ν ΤΠΙCΤΙC ΤCΟΦΙΑ ΤΩΕΕΡΕ ΝΤΒΑΡΒΗΛΟC ΑΥΜΟΥΡ Μ-
 ΜΟC 2Ν ΑΦΡΟΔΙΤΗ· ΑΥΩ ΟΝ ΑΥΤ2ΤΗΥ ΧΕ CΕΡΧΡΙΑ

2 MS ΝΠΑ2ΟΡΑΤΟC; read ΝΠΑ2ΟΡΑΤΟC.

8 MS originally CΕΤΗ; ΤΗ expunged.

the *places* of those of the *Midst* and between the *places* of the *Invisible* God. He placed him there with the *archons* which had *believed* in him. And he carried Sabaoth, the Adamas, with his *archons* which did not practise the *mysteries* of the light *but* continued to practise the *mysteries* of *sexual intercourse*. He bound them within the *sphere*. He bound 1800 *archons* in every *aeon*. He placed 360 over them. He placed five other great *archons* to *rule* over the 360 and over all the *archons* which are bound, which are called in the whole *world* of mankind by these names. The first is called Cronos, the second Ares, the third Hermes, the fourth Aphrodite, the fifth Zeus.”

137. Jesus continued again and said: “Hear now that I tell you of their *mysteries*. Now it happened, when Jeu had bound them thus, he drew a *power* out of the great *invisible one* and bound it to that one which is called Cronos. And he drew another power out of ἱψανταχουνηαῖνχουξεωχ, which is one of the three *triple-powered* gods, and bound it to Ares. And he drew a *power* out of χαινχωωχ¹, which is also one of the three *triple-powered* gods, and bound it to Hermes. Then *again* he drew a *power* out of the Pistis Sophia, the daughter of the Barbelo, and bound it to Aphrodite. And furthermore he noticed that they *needed* | a rudder in

¹ (22) χαινχωωχ = Bainchooch; see Kropp (Bibl. 26) III, p. 124; IMG-E p. 78 etc. (also 382.1).

ΝΟΥΣΙΕ ΕΤΡΕΦΡ̄Σ̄ΜΜΕ Μ̄ΠΚΟΣΜΟΣ Μ̄Ν ΝΑΙΩΝ ΝΤΕΣΦΕΡΑ
 ΧΕ Ν̄ΝΕΥΤΑΚΟΧ Ζ̄Ν ΤΕΥΠΟΝΗΡΙΑ· ΛΥΒΩΚ' ΕΞΡΑΪ ΕΤΜΕ-
 СОС ΛΥСΩΚ ΝΟΥΔΥΝΑΜΙC ΕΒΟΛ Ζ̄Μ' ΠΚΟΥΪ ΝСАΒΑΩΘ [TKB]
 ΠΑΓΛΑΘΟΣ ΠΑΤΜΕCOC ΛΥΜΟΡC Ζ̄Ν ΖΕΥC ΕΒΟΛ ΧΕ ΟΥ-
 5 ΑΓΛΑΘΟΣ ΠΕ· ΕΤΡΕΦΡ̄Σ̄ΜΜΕ Μ̄ΜΟΟΥ Ζ̄Ν ΤΕΥΜ̄ΝΤΑΓΛΑΘΟΣ·
 ΑΥΩ ΛΥΚΩ ΝΤΕΙΝΚΩΤΕ ΝΤΕΥΤΑΞΙC ΖΙ ΝΑΪ ΕΤΡΕΦΡ̄-Μ̄ΝΤ-
 ΨΟΜΤΕ ΝΕΒΟΤ Ζ̄Μ ΠΑΙΩΝ ΠΑΙΩΝ ΕΥCΤΗΡΙΖΕ ΧΕΚΛΑC
 ΑΡΧΩΝ ΝΙΜ' ΕΤ̄ΝΗΥ ΕΧΩΟΥ ΕΥΕΒΩΛ ΕΒΟΛ ΝΤΚΑΚΙΑ
 ΝΤΕΥΠΟΝΗΡΙΑ· ΑΥΩ ΛΥΤ ΝΑΥ ΝΑΙΩΝ CΝΑΥ Μ̄ΜΑΝ-
 10 ΨΩΠΕ ΕῩΜΠΕΜΤΟ ΕΒΟΛ Ν̄ΝΑΦΕΡΜΗC· ΛΙΧΩ ΕΡΩΤ̄Ν
 Μ̄ΠΨΟΡ̄Π ΝCΟΠ' Ν̄ΝΡΑΝ Μ̄ΠΕΪΤΟΥ Ν̄ΝΟC Ν̄ΑΡΧΩΝ ΝΑΪ
 ΕΤΕΨΑΡΕ Ν̄ΡΩΜΕ Μ̄ΠΚΟΣΜΟΣ ΜΟΥΤΕ ΕΡΟΟΥ Ν̄ΖΗΤΟΥ·
 CΩΤ̄Μ ΟΝ ΤΕΝΟΥ ΤΑΧΩ ΕΡΩΤ̄Ν Ν̄ΝΕΥΚΕΡΑΝ ΝΑΦΘΑΡ-
 ΤΟΣ ΕΤΕ ΝΑΪ ΝΕ· ΨΡΙΜΟΥΘ' ΕΡ̄Ν ΚΡΟΝΟC· ΜΟΥΝΙΧΟΥ-
 15 ΝΑΦΩΡ ΕΡ̄Ν ΑΡΙC· ΤΑΡΙΕΤΑΝΟΥΦ ΕΡ̄Ν ΦΕΡΜΗC· ΧΩCΙ
 ΕΡ̄Ν ΤΑΦΡΟΔΙΤΗ· ΧΩΝΒΑΛ ΕΡ̄Ν ΖΕΥC· ΕΤΕ ΝΑΪ ΝΕΥ-
 ΡΑΝ ΝΑΦΘΑΡΤΟC·

ΝΤΕΡΟΥCΩΤ̄Μ ΔΕ ΕΝΑΪ Ν̄CΙ Μ̄ΜΑΘΗΤΗC ΑΥΠΑΖΤΟΥ [TKB^b]
 ΛΥΟΥΨΩΤ̄ ΝΙC ΠΕΧΑΥ· ΧΕ ΝΑΪΑΤ̄Ν ΑΝΟΝ ΠΑΡΑ ΡΩΜΕ
 20 ΝΙΜ ΧΕ ΑΚCΩΛΠ ΝΑΝ ΕΒΟΛ Ν̄ΝΕΪΝΟC ΝΨΠΗΡΕ· ΑΥ-
 ΟΥΩC ΟΝ ΕΤΟΟΤΟΥ ΑΥΤΩΒ̄C Μ̄ΜΟΧ ΕΥΧΩ Μ̄ΜΟC·
 ΧΕ Τ̄ΝΤΩΒ̄C Μ̄ΜΟΚ CΩΛΠ ΝΑΝ ΕΒΟΛ ΧΕ ΖΕΝΟΥ ΖΩΩΧ
 ΝΕ ΝΕΪΖΙΟΟΥΕ· ΑΥΩ ΑCΖ̄ΝΤC ΕΖΟΥΝ ΕΡΟΧ Ν̄CΙ ΜΑΡΙ-
 ΖΑΜ' ΑCΠАЗΤC ΑCΟΥΨΩΤ̄ ΕΝΕΧΟΥΕΡΗΤΕ ΑΥΩ ΑCΤ̄ΠΙ
 25 ΕΝΕΧΟΙΧ· ΠΕΧΑC ΧΕ ΖΑΪΟ ΠΑΧΟΕΙC CΩΛΠ ΝΑΝ ΕΒΟΛ

14 MS originally ΕΝΑΪ; ΤΕ inserted above.

15 MS originally ΕΡ̄ΜΗC; φ inserted above.

21 MS originally ΑΥΤΩΒ̄C.

order to guide the *world* with the *aeons* of the *sphere* so that it (the world) might not be destroyed by their wickedness. He went into the *Midst*, he drew a *power* out of the Little Sabaoth, the *Good*, he of the *Midst*, he bound it to Zeus because he is *good*, so that he should guide them with his *goodness*. And he established the circuit of his *rank* thus: that he should spend thirteen months in every *aeon*, *firmly fixed*, so that he should release all the *archons* over which he comes from the *evil* of their *wickedness*. And he gave to him two *aeons* as dwellings in the neighbourhood (lit. presence) of those of Hermes. I have told you for the first time the names of these five great *archons*, by which the men of the *world* call them. Hear again now that I tell you their *imperishable* names¹ also, which are these: Ori-muth corresponds to Cronos; Munichunaphor corresponds to Ares; Tarpetanuph corresponds to Hermes; Chosi corresponds to Aphrodite; Chonbal corresponds to Zeus²; these are their *imperishable* names."

138. *But* when the *disciples* heard these things, they prostrated themselves, they worshipped Jesus and said: "Blessed are we *beyond* all men, for thou hast revealed to us these great marvels." They continued, they entreated him, saying: "We beg thee, reveal to us, what are these ways?" And Mariam approached him, she prostrated herself, she worshipped at his feet and she kissed his hands. She said: "Now my Lord, reveal to us | what is the *use* of the

¹ (13) on magical names, see note on 318.2.

² (14, 15) on planetary names and gnostic aeons, see Kropp (Bibl. 26) III, pp. 26-39; Origen *c.Cels.* VI 22.

ΧΕ ΟΥ ΤΕ ΤΕΧΡΙΑ Ν̄ΝΕΞΙΟΟΥΕ Ν̄ΤΜΗΤΕ· ΑΝCΩΤ̄Μ ΓΑΡ
 ΕΡΟΚ ΧΕ ΕΥΚΗ ΖΙΧ̄Ν ΖΕΝΝΟC Ν̄ΚΟΛΛΑCΙC· ΟΥ CΕ ΤΕ
 ΘΕ ΠΕΝΧΟΕΙC ΕΤ̄ΝΝΑΞΙΛΙ Η̄ ΕΤ̄ΝΝΑΡ̄ΒΟΛ ΕΡΟΟΥ Η̄
 ΕΨΑΥΑΜΑΞΤΕ Ν̄ΝΕΨΥΧΟΟΥΕ Ν̄ΛΩ Ν̄ΞΕ· Η̄ ΨΑΥΡ̄ΟΥΗΡ
 5 Ν̄ΟΥΟΕΙΩ Ζ̄Ν ΝΕΥΚΟΛΛΑCΙC· Ω̄Ν̄ΖΤΗΚ ΖΑΡΟΝ ΠΕΝΧΟΕΙC
 ΠΕΝCΩΤΗΡ ΧΕ Ν̄ΝΕΥCΙ Ν̄ΝΕΝΨΥΧΟΟΥΕ Ν̄CΙ Μ̄ΠΑΡΑ-
 ΛΗΜΠΤΗC Ν̄ΝΕΚΡΙCΙC Ν̄ΝΕΞΙΟΟΥΕ Ν̄ΤΜΗΤΕ· ΑΥΩ ΧΕ
 Ν̄ΝΕΥΚΡΙΝC̄ Μ̄ΜΟΝ Ζ̄Ν ΝΕΥΚΟΛΛΑCΙC ΕΘΟΟΥ· ΤΑΡ̄ΝΚΛΗ- ΤΚΓ
 ΡΟΝΟΜΙ ΖΩΩΝ Μ̄ΠΟΥΟΕΙΝ Μ̄ΠΕΚΕΙΩΤ' ΧΕ Ν̄ΝΕΝΩΠΕ
 10 CΝΟ Ν̄ΕΒΙΗΝ ΕΝΨΑΛΤ CΑΒΟΛ Μ̄ΜΟΚ· ΝΑΪ CΕ ΕCΧΩ
 Μ̄ΜΟΟΥ Ν̄CΙ ΜΑΡΙΖΑΜ ΕCΡΙΜΕ· ΑCΟΥΩΩΒ̄ Ν̄CΙ ΙC̄ Ζ̄Ν
 ΟΥΝΟC Μ̄ΜΝΤΨΑΝΖΤΗC ΠΕΧΛC ΝΑΥ· ΧΕ ΑΛΗΘC
 ΝΑCΝΗΥ ΑΥΩ ΝΑΜΕΡΑΤΕ ΝΑΪ ΕΝΤΑΥΚΛ-ΕΙΩΤ' ΖΙ ΜΑΛΥ
 ΝCΩΟΥ ΕΤΒΕ ΠΑΡΑΝ· ΧΕ †ΝΑ† ΝΗΤ̄Ν Μ̄ΜΥCΤΗΡΙΟΝ
 15 ΝΙΜ' Μ̄Ν CΟΟΥΝ ΝΙΜ· †ΝΑ† ΝΗΤ̄Ν Μ̄ΠΜΥCΤΗΡΙΟΝ Μ̄-
 ΠΜΝΤCΝΟΟΥC Ν̄ΛΙΩΝ Ν̄ΝΑΡΧΩΝ Μ̄Ν ΝΕΥCΦΡΑΓΙC Μ̄Ν
 ΝΕΥΨΗΦΟC Μ̄Ν ΘΕ Ν̄ΕΠΙΚΑΛΕΙ Μ̄ΜΟΟΥ ΕΒΩΚ ΕΝΕΥ-
 ΤΟΠΟC· ΑΥΩ ΟΝ †ΝΑ† ΝΗΤ̄Ν Μ̄ΠΜΥCΤΗΡΙΟΝ Μ̄ΠΜΕΖ-
 Μ̄ΝΤΨΟΜΤΕ Ν̄ΛΙΩΝ Μ̄Ν ΘΕ Ν̄ΕΠΙΚΑΛΕΙ ΕΒΩΚ' ΕΝΕΥ-
 20 ΤΟΠΟC· ΑΥΩ †ΝΑ† ΝΗΤ̄Ν Ν̄ΝΕΥΨΗΦΟC Μ̄Ν ΝΕΥCΦΡΑ-
 ΓΙC· ΑΥΩ †ΝΑ† ΝΗΤ̄Ν Μ̄ΠΜΥCΤΗΡΙΟΝ Μ̄ΠΒΑΠΤΙCΜΑ Ν̄-
 ΝΑΤΜΕCΟC Μ̄Ν ΘΕ Ν̄ΕΠΙΚΑΛΕΙ ΕΒΩΚ ΕΝΕΥΤΟΠΟC ΑΥΩ
 ΝΕΥΨΗΦΟC Μ̄Ν ΝΕΥCΦΡΑΓΙC †ΝΑΤΑΜΩΤ̄Ν ΕΡΟΟΥ· ΤΚΓ^b
 ΑΥΩ †ΝΑ† ΝΗΤ̄Ν Μ̄ΠΒΑΠΤΙCΜΑ Ν̄ΝΑΤΟΥΝΑΜ' ΠΕΝΤΟ-
 25 ΠΟC· Μ̄Ν ΝΕΥΨΗΦΟC Μ̄Ν ΝΕΥCΦΡΑΓΙC ΑΥΩ Μ̄Ν ΘΕ Ν̄ΕΠΙ-

ways of the *Midst*? For we have heard from thee that they are set over great *punishments*. Now my Lord, how shall we *escape* or be released from them, or how are the *souls* seized, or how long do they spend in their punishments? Have compassion on us, our Lord, our *Saviour*, lest the *paraleptai* of the *judgments* of the ways of the *Midst* carry off our *souls*, and lest they *judge* us in their evil *punishments*, so that we ourselves may *inherit* the light of thy Father, so that we shall not be wretched and separated from thee.”

Now as Mariam said these things, weeping, Jesus answered with great compassion. He said to them : “*Truly*, my brothers and my beloved ones, who have left father and mother for the sake of my name*, I will give to you all *mysteries* and all knowledge. I will give to you the *mystery* of the twelve *aeons* of the *archons*, and their *seals* and their *ciphers*, and the manner of *calling upon* them in order to go to their *places*. And furthermore I will give to you the *mystery* of the thirteenth *aeon* and the manner of *calling upon* (them) in order to go to their places; and I will give to you their *ciphers* and their *seals*. And I will give to you the *mystery* of the *baptism* of those of the *Midst*, and the manner of *calling upon* (them) in order to go to their *places*; and I will tell you their *ciphers* and their *seals*. And I will give to you the baptism of those of the right, our *place*, with its *ciphers* and its *seals*, and the manner of | *calling upon* (them) in

* cf. Mt. 19.29; Mk. 10.29

ΚΑΛΕΙ ΕΒΩΚ ΕΜΑΥ· ΑΥΩ †ΝΑ† ΝΗΤΝ ΜΠΙΝΟΘ ΜΜΥΣΤΗ-
 ΡΙΟΝ ΝΤΕ ΠΕΘΝΣΑΥΡΟC ΜΠΟΥΘΕΙΝ· ΑΥΩ ΜΝ¹ ΘΕ Ν-
 ΕΠΙΚΑΛΕΙ ΕΒΩΚ' ΕΜΑΥ· †ΝΑ† ΝΗΤΝ ΜΜΥΣΤΗΡΙΟΝ ΝΙΜ
 ΜΝ CΟΟΥΝ ΝΙΜ ΧΕ ΕΥΕΜΟΥΤΕ ΕΡΩΤΝ ΧΕ ΝΩΗΡΕ Μ-
 5 ΠΕΠΛΗΡΩΜΑ ΕΤΧΗΚ' ΕΒΟΛ ΝCΟΟΥΝ ΝΙΜ ΖΙ ΜΥCΤΗΡΙΟΝ
 ΝΙΜ· ΝΤΕΤΝ ΖΕΝΜΑΚΑΡΙΟC ΝΤΩΤΝ ΠΑΡΑ ΡΩΜΕ ΝΙΜ
 ΕΤΖΙΧΜ ΠΚΑΖ ΧΕ Α ΝΩΗΡΕ ΜΠΟΥΘΕΙΝ ΕΙ' ΖΜ ΠΕΤΝ-
 ΟΥΘΕΙΩ·

ΑΧΟΥΩZ ΟΝ ΕΤΟΟΤ⁴ ΖΜ ΠΩΛΧΕ ΝΒΙ ΙC ΠΕΧΛΑ·
 10 ΧΕ ΑCΩΩΠΕ ΘΕ ΜΝΝCΑ ΝΑΪ ΑΧΕΙ ΝΒΙ ΠΕΙΩΤ ΜΠΑΙΩΤ
 ΕΤΕ ΠΑΪ ΠΕ ΙΕΘΥ· ΑΧΧΙ ΝΚΕΩΟΜΝΤ ΝΩΕ ΜΝ CΕ Ν-
 ΑΡΧΩΝ ΖΝ ΝΑΡΧΩΝ ΟΝ ΜΠΑΛΑΜΑC· ΝΑΪ ΕΤΕ ΜΠΟΥ-
 ΠΙCΤΕΥΕ ΕΠΜΥCΤΗΡΙΟΝ ΜΠΟΥΘΕΙΝ ΑΧΜΟΡΟΥ ΖΝ ΝΕΙ-
 ΤΟΠΟC ΝΑΕΡΙΟΝ ΕΤΝΖΗΤΟΥ ΤΕΝΟΥ ΖΑΡΟC ΝΤΕCΦΑΙΡΑ· [ΤΚΔ]
 15 ΑΧΚΑΘΙCΤΑ ΝΚΕ†ΟΥ ΝΝΟC ΝΑΡΧΩΝ ΕΧΩΟΥ ΕΤΕ ΝΑΪ
 ΝΕ ΝΕΤΩΟΠ' ΖΙ ΤΕΖΙΝ ΝΤΜΗΤΕ ΠΕΖΟΥΕΙΤ' ΝΑΡΧΩΝ
 ΝΤΕΖΙΝ ΝΤΜΗΤΕ ΕΩΛΥΜΟΥΤΕ ΕΡΟΧ ΧΕ ΤΠΑΡΑΠΛΗΖ·
 ΟΥΑΡΧΩΝ ΕΧΟ ΜΜΟΡΦΗ ΝCΖΙΜΕ ΠΕ· ΕΡΕ ΠΕCΧΩ CΩΩΕ
 ΕΠΕCΗΤ' ΕΧΝ ΝΕCΟΥΕΡΗΤΕ· ΕΡΕ ΧΟΥΤΗ ΝΑΡΧΙΔΑΙ-
 20 ΜΟΝΙΟΝ ΖΑΡΑΤC ΝΤΕCΕΖΟΥCΙΑ ΕΥΑΡΧΙ ΕΧΝ ΚΕΜΗΗΩΕ
 ΝΔΑΙΜΟΝΙΟΝ· ΑΥΩ ΝΕΪΔΑΙΜΟΝΙΟΝ ΕΤΜΜΑΥ ΝΤΟΟΥ
 ΝΕ ΕΩΛΥΒΩΚ' ΕΖΟΥΝ ΕΝΡΩΜΕ ΝCΕΤΡΕΥCΩΝΤ ΝCΕ-
 CΑΖΟΥ ΑΥΩ ΝCΕΚΑΤΑΛΛΑΛΙ· ΑΥΩ ΝΤΟΟΥ ΝΕ ΕΩΛΥΧΙ
 ΝΝΕΨΥΧΟΟΥΕ ΝCΤΕΡΕCΙΜΟΝ ΝCΕΧΟΟΥ ΕΒΟΛ ΖΙΤΜ
 25 ΠΕΥΚΡΩΜ' ΝΚΑΚΕ ΜΝ ΝΕΥΚΟΛΑCΙC ΜΠΟΝΗΡΟΝ· ΠΕΧΑC
 ΝΒΙ ΜΑΡΙΖΑΜ' ΧΕ Ν†ΝΑΕΓΚΑCΕΙ ΑΝ ΕΪΩΙΝΕ ΜΜΟΚ ΜΠΡ-

16 ΠΕΖΟΥΕΙΤ . . . ΝΤΜΗΤΕ inserted in margin above.

order to go there. And I will give to you the great *mystery* of the *Treasury* of the Light, and the manner of *calling upon* (them) in order to go there. I will give to you all *mysteries* and all knowledge, so that you may be called : 'Sons of the *pleroma*, complete in all knowledge and all *mysteries*'. You are *blessed beyond* all men upon the earth, for the Sons of the Light have come in your time."

139. Jesus continued again with the discourse, he said : "Now it happened after these things the Father of my Father, who is Jeu, came. He carried off another 360 *archons* among the *archons* of the Adamas which did not *believe* in the *mystery* of the light. He bound them in these *airy places* in which we are now, beneath the *sphere*. He *set* another five great *archons* over them, namely these which are upon the way of the Midst. The first *archon* of the way of the Midst is called Paraplex¹, an *archon* having a woman's *form*, whose hair reaches down to her feet. Under her *authority* are 25 *archdemons* which *rule* over another multitude of *demons*. And it is these *demons* which go into men and incite them to anger and cursing and *slander*, and it is they who carry off the *souls* by *theft*, and send them through their dark smoke² and their *wicked punishments*."

Mariam said : "I will not *tire* of asking thee. Be not |

¹ (17) Paraplex; see J 140.

² (25) smoke; Schmidt : smoke; lit. fire (the Coptic is translated as "smoke" in this and parallel passages when qualified by the adjective "dark").

ΝΟΥΘ̄C ΕΡΟΪ ΕΪΨΙΝΕ Ν̄CΑ ΖΩΒ ΝΙΜ· ΠΕΧΕ ΙC ΧΕ ΨΙΝΕ
 Ν̄CΑ· ΠΕΤΕ2ΝΕ· ΠΕΧΑΣ Ν̄CΙ ΜΑΡΙ2ΑΜ ΧΕ ΠΑΧΟΕΙC [ΤΚΑ^b]
 ΤΟΥΝΟΥΕΙΑΤ̄Ν ΕΒΟΛ' ΧΕ ΕΨΑΥCΙ Ν̄ΝΕΨΥΧΟΟΥΓΕ Ν-
 CΤΕΡΕCΙΜΟΝ Ν̄ΑΨ Ν̄2Ε ΧΕ ΕΡΕ ΝΑΣΝΗΥ ΖΩΟΥ ΝΟΪ
 5 ΜΜΟΟΥ· ΠΕΧΕ ΙC ΕΤΕ ΑΒΕΡΑΝΕΝΘΩ ΠΕ· ΧΕ ΕΠΕΙΔΗ
 ΠΕΙΩΤ Μ̄ΠΑΕΙΩΤ· ΕΤΕ ΠΑΪ ΠΕ Τ̄ΕΟΥ Ν̄ΤΟΥ ΠΕ ΠΕ-
 ΠΡΟΝΟΗΤΟC Ν̄ΝΑΡΧΩΝ ΤΗΡΟΥ Μ̄Ν Ν̄ΝΟΥΤΕ Μ̄Ν Ν-
 ΔΥΝΑΜΙC ΝΑΪ ΕΝΤΑΥΨΩΠΕ 2̄Ν ΘΥΛΗ Μ̄ΠΟΥΟΕΙΝ Μ̄ΠΕ-
 ΘΗΣΑΥΡΟC· ΑΥΩ ΖΟΡΟΚΟΘΟΡΑ ΜΕΛΧΙCΕΔΕΚ· Ν̄ΤΟΥ
 10 ΖΩΩC ΠΕ ΠΕΠΡΕCΒΕΥΤΗC Ν̄ΝΟΥΟΕΙΝ ΤΗΡΟΥ ΕΤΟΥ-
 CΩΤ̄C Μ̄ΜΟΟΥ 2̄Ν Ν̄ΑΡΧΩΝ· ΕCΧΙ Μ̄ΜΟΟΥ Ε2ΟΥΝ ΕΠΕ-
 ΘΗΣΑΥΡΟC Μ̄ΠΟΥΟΕΙΝ· ΠΕΪCΝΑΥ Μ̄ΜΑΤΕ ΝΕ Ν̄ΝΟC
 Ν̄ΟΥΟΕΙΝ· ΕΤΕΥΤΑΞΙC ΤΕ ΤΑΪ ΕΤΡΕΥΕΙ' ΕΠΕCΗΤ ΕΝ-
 ΑΡΧΩΝ Ν̄CΕCΩΤ̄C Ν̄2ΗΤΟΥ· ΑΥΩ Ν̄ΤΕ ΖΟΡΟΚΟΘΟΡΑ
 15 ΜΕΛΧΙCΕΔΕΚ Ν̄CΙ Μ̄ΠCΩΤ̄C Ν̄ΝΟΥΟΕΙΝ ΕΝΤΑΥCΟΤCΟΥ
 2̄Ν Ν̄ΑΡΧΩΝ Ν̄CΧΙΤΟΥ ΕΠΕΘΗΣΑῩΡΟC Μ̄ΠΟΥΟΕΙΝ· ΕC- ΤΚC
 ΨΑΝΨΩΠΕ Ν̄CΙ ΤΕΨΗΦΟC ΑΥΩ Μ̄Ν ΠΕΟΥΟΕΙΩ Ν̄ΤΕΥ-
 ΤΑΞΙC ΕΤΡΕΥΕΙ' Ε2ΡΑΪ ΕΝΑΡΧΩΝ Ν̄CΕ2ΕΧ2ΩΧΟΥ Ν̄-
 CΕΘΛΙΒΕ Μ̄ΜΟΟΥ ΕΥCΙ-CΩΤ̄C 2̄Ν Ν̄ΑΡΧΩΝ· 2̄Ν ΤΕΥΝΟΥ
 20 ΔΕ ΕΤΟΥΝΑΚΑΛΥ ΕΒΟΛ 2̄Μ Π2ΟΧ2Χ Μ̄ΠΕΘΛΙΒΕ Ν̄CΕ-
 ΑΝΑΧΩΡΙ Ε2ΡΑΪ ΕΝΤΟΠΟC Μ̄ΠΕΘΗΣΑΥΡΟC Μ̄ΠΟΥΟΕΙΝ
 ΨΑCΨΩΠΕ ΕΥΨΑΝΠΩ2 ΕΝΤΟΠΟC Ν̄ΤΜΕCΟC ΨΑΡΕ
 ΖΟΡΟΚΟΘΟΡΑ ΜΕΛΧΙCΕΔΕΚ ΨΑΥCΙ Ν̄ΝΟΥΟΕΙΝ Ν̄CΧΙ-

2 Ν̄CΙ added in margin. MS originally Μ̄ΜΑΡΙ2ΑΜ; Μ̄ expunged.

5 MS originally ΑΒΕΡΑΝΘΩ; ΝΕ inserted above.

20 MS Μ̄ΠΕΘΛΙΒΕ; read Μ̄Π ΠΕΘΛΙΒΕ.

angry with me for questioning everything.” Jesus said : “Question what thou dost wish.” Mariam said : “My Lord, reveal to us in what manner the *souls* are carried off by *theft*, so that my brothers also understand.”

Jesus, who is Aberamentho, said : “*Since* the Father of my Father, who is Jeu, is the *provider* of all the *archons* and the gods and the *powers* which have come into existence in the *matter* of the light of the *Treasury*, and Zorokothora¹ Melchisedek is the *messenger* of all the lights which are purified in the *archons*, as he takes them into the *Treasury* of the Light, then these two alone are the great lights. Their *rank* is this, that they come down to the *archons* and they (the lights) are purified in them. And Zorokothora Melchisedek takes what is purified of the lights which have been purified in the *archons*, and takes them to the *Treasury* of the Light. When the *cipher* and the time of their *rank* comes and causes them to come down to the *archons*², they oppress them and *afflict* them, taking away what is purified from the *archons*. *But* at the time that they cease from³ oppression and *affliction*⁴, they *withdraw* to the *places* of the *Treasury* of the Light. It happens when they reach the *places* of the *Midst*, Zorokothora Melchisedek bears the lights and takes | them into the *gate* of those of

¹ (9) Zorokothora : see Kropp (Bibl. 26) III, p. 127; J 110; (cf. 353.12).

² (16, 17) when the cipher ... archons; Schmidt takes this passage as continuous with the preceding one.

³ (20) they cease from; Till : they set them free from.

⁴ (20) oppression and affliction; MS : oppression of affliction.

ΤΟΥ ΕΞΡΑΪ 2N¹ ΤΗΓΛΗ ΝΝΑΤΜΕCOC Ν4ΧΙΤΟΥ ΕΠΕΘΗ-
 CΑΥΡOC ΜΠΟΥΘΕΙΝ· ΑΥΩ ΨΑΡΕ ΙΕΘΟΥ 2ΩΩ4 ΑΝΑΧΩΡΙ
 ΜΜΟ4 ΕΝΤΟΠOC ΝΝΑΤΟΥΝΑΜ· ΨΑ ΠΕΟΥΟΪΩ ΟΝ ΝΤΕ-
 ΨΗΦOC ΕΤΡΕΥΓΙ' ΕΒΟΛ· ΨΑΡΕ ΝΑΡΧΩΝ CΕ ΑΤΑΚΤΙ
 5 2ΙΤΝ ΠCΩΝΤ ΝΤΕΥΠΟΝΗΡΙΑ 2N ΤΕΥΝΟΥ ΕΥΜΟΟΨΕ
 ΕΞΡΑΪ ΜΝ ΝΟΥΘΕΙΝ ΕΒΟΛ ΧΕ ΝCΕ2Α2ΤΗΥ ΑΝ ΜΠΝΑΥ
 ΕΤΜΜΑΥ· ΑΥΩ ΨΑΥ4Ι ΝΝΕΨΥΧΟΟΥΕ ΕΤΟΥΝΑΕΨ-
 ΤΟΡΠΟΥ ΝCΤΕΡΕCΙΜΟΝ ΝCΕΑΝ2ΑΛΙCΚΕ ΜΜΟΟΥ 2ΙΤΝ ΤΚΕ^b
 ΠΕΥΚΡΩΜ ΝΚΑΚΕ ΜΝ ΠΕΥΚΩ2Τ ΜΠΟΝΗΡΟΝ· ΤΟΤΕ CΕ
 10 ΝΕΨΥΧΟΟΥΕ ΝΡΡΕCΩΝΤ ΜΝ ΝΡΕCΑ2ΟΥ ΜΝ ΝΡΕC-
 ΚΑΤΑΛΛΑΙ· ΨΑCΧΙΤΟΥ ΝCΙ ΤΕΙΕΞΟΥCΙΑ ΧΕ ΤΠΑΡΑΠΛΗ2
 ΜΝ ΝΔΑΙΜΟΝΙΟΝ ΕΤ2ΑΡΑΤC ΝCΧΟΟΥ ΕΒΟΛ 2ΙΤΜ ΠΕ-
 ΚΡΩΜ ΝΚΑΚΕ ΑΥΩ ΝCΤΑΚΟΟΥ 2ΙΤΜ ΠΕCΚΩ2Τ ΜΠΟ-
 ΝΗΡΟΝ· ΝCΕΑΡΧΙ ΝΩΧΝ ΑΥΩ ΕΒΩΛ ΕΒΟΛ· ΨΑΥΡ-ΨΕ-
 15 ΜΑΒΩΜΓΕ ΝΡΟΜΠΕ ΜΝ ΨΙC ΝΕΒΟΤ' 2N ΝΚΟΛΑCΙC Ν-
 ΝΕCΤΟΠOC ΕCΒΑCΑΝΙ2Ε ΜΜΟΟΥ 2M ΠΚΩ2Τ ΝΤΕCΠΟ-
 ΝΗΡΙΑ· ΨΑCΨΩΠΕ CΕ ΜΝΝCΑ ΝΕΪΟΥΘΕΪΩ ΤΗΡΟΥ ΕΡ-
 ΨΑΝ ΤΕCΦΑΙΡΑ ΚΩΤΕ ΝΤΕ ΠΚΟΥΪ ΝCΑΒΑΩΘ' Π2ΕΥC·
 Ν4ΓΕ' ΕΠΕ2ΟΥΕΙΤ' ΝΝΑΙΩΝ ΝΤΕCΦΑΙΡΑ ΠΑΪ ΕΤΕΨΑΥ-
 20 ΜΟΥΤΕ ΕΡΟ4 2M ΠΚOCΜOC ΧΕ ΠΕΚΡΙOC ΝΤΕ ΤΒΟΥ-
 ΒΑCΤΙ ΕΤΕ ΤΑΦΡΟΔΙΤΗ ΤΕ**ΕCΨΑΝΕΙ' ΕΠΜΕ2CΑΨ4 Ν- [ΤΚΕ]
 ΟΙΚOC ΝΤΕCΦΕΡΑ ΕΤΕ Π2ΥΓOC ΠΕ ΨΑΥCΩΚ ΝΝΚΑΤΑ-
 ΠΕΤΑCΜΑ ΕΤΟΥΤΩΟΥ ΝΝΑ2ΒΟΥΡ ΜΝ ΝΑΟΥΝΑΜ· ΑΥΩ
 ΨΑ4CΩΨΤ ΕΒΟΛ 2M ΠΧΙCΕ 2N ΝΑΟΥΝΑΜ ΝCΙ ΠΝOC
 25 ΝCΑΒΑΩΘ' ΠΑΓΛΘOC ΝΤΕ ΠΚOCΜOC ΤΗΡ4 ΜΝ ΤΕCΦΑΙΡΑ
 ΤΗΡC (ΨΤΟΡΤΡ) 2ΛΘΗ ΕΜΠΑΤ4CΩΨΤ· Ν4CΩΨΤ ΕΠΕ-

26 ΨΤΟΡΤΡ or ΚΙΜ omitted.

the *Midst*, and takes them to the *Treasury* of the Light; and Jeu also *withdraws* himself to the *places* of those of the right, until the time of the *cipher* that they should go forth again¹. Now the *archons rebel* through the anger of their *wickedness*, going forth immediately with the lights because they (Jeu and Melchisedek) are not present at that time. And they carry the *souls* which they are able to snatch up by *theft*, and they *consume* them through their dark smoke and their *wicked* fire. Then this *power* (*exousia*) Paraplex, with the *demons* which are under her, takes the *souls* of the hot-tempered, the cursers and the *slanderers*, and sends them through the dark smoke, and destroys them through her *wicked* fire, so that they *begin* to perish and be dissolved. They (the souls) spend 133 years and 9 months in the *punishments* of her *places*, while she (Paraplex) *torments* them in the fire of her *wickedness*. Now it happens after all these times, when the *sphere* turns and the Little Sabaoth, Zeus, comes to the first *aeon* of the *sphere*, which in the *world* is called the *Ram* (Aries), Bubastis which is Aphrodite comes to the seventh *house* of the *sphere* which is the *Balance* (Libra), then the *veils* are drawn aside which are between those of the left and those of the right. And the Great Sabaoth, the *Good*, looks forth from the height upon those of the right. And the whole *world* and the whole *sphere* <are in agitation> before he looks. He looks | down

¹ (3, 4) those of the right, until ... again. Now the archons rebel; Schmidt: those of the right. Until ... again, the archons rebel.

- CHT ΕΧΝ̄ ΝΤΟΠΟΣ ΝΤΠΑΡΑΠΛΗΞ' ΝΤΕ ΝΕΣΤΟΠΟΣ ΒΩΛ
 ΕΒΟΛ· ΝCΕΤΑΚΟ· ΑΥΩ ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΕΤΞΝ̄
 ΝΕΣΚΟΛΛΑCIC ΨΑΥΧΙΤΟΥ ΝCΕΤCΤΟΟΥ ΕΤΕCΦΑΙΡΑ Ν-
 ΚΕCΟΠ' ΕΒΟΛ ΧΕ ΑΥΤΑΚΟ ΞΝ̄ ΝΚΟΛΛΑCIC ΝΤΠΑΡΑΠΛΗΞ·
 5 ΑΥΟΥΩΞ ΟΝ ΕΤΟΟΤ' ΞΜ̄ ΠΨΑΧΕ ΠΕΧΛΑ· ΧΕ ΤΜΕΞ-
 CΝΤΕ ΝΤΑΞΙC ΕΨΑΥΜΟΥΤΕ ΕΡΟC ΧΕ ΑΡΙΟΥΘ' ΤΕCΟ-
 ΟΨΕ· ΕΥΑΡΧΩΝ ΝCΞΙΜΕ ΤΕ ΕCΚΗΜ' ΤΗΡC ΕΡΕ ΚΕ-
 ΜΝΤΑΥΤΕ ΝΔΑΙΜΟΝΙΟΝ ΞΑΡΑΤC ΕΥΑΡΧΙ ΕΧΝ̄ ΚΕΜΗΗΨΕ
 ΝΔΑΙΜΩΝ· ΑΥΩ ΝΕΙΔΑΙΜΟΝΙΟΝ ΕΤΜΜΑΥ ΕΤΞΑΡΑΤC [ΤΚΕ^b]
 10 ΝΑΡΙΟΥΘ' ΤΕCΟΟΨΕ ΝΤΟΟΥ ΝΕ ΕΨΑΥΒΩΚ' ΕΞΟΥΝ
 ΕΝΡΩΜΕ ΝΡΕΥΤΑΞΜΑ ΨΑΝΤΟΥΝΕΞCΕ ΝΝΙΠΟΛΕΜΟC ΝΤΕ
 ΞΕΝΩΤΒ̄ ΨΩΠΕ ΝCΕ† ΝΨΟΤ' ΜΠΕΥΞΗΤ' ΞΙ ΩΩΝΤ̄ ΕΤΡΕ
 ΞΕΝΩΤΒ̄ ΨΩΠΕ· ΑΥΩ ΝΕΨΥΧΟΟΥΕ ΕΤCΝΑΥΙΤΟΥ Ν-
 CΤΕΡΕCΙΜΟΝ ΝΒΙ ΤΕΙΞΟΥCΙΑ ΨΑΥΡ̄-ΨΕ ΜΝ̄ ΜΝΤ̄-
 15 ΨΟΜΤΕ ΝΡΟΜΠΕ ΞΝ̄ ΝΕCΤΟΠΟC ΕCΒΑCΑΝΙΖΕ ΜΜΟΟΥ
 ΞΙΤΜ̄ ΠΕCΚΡΩΜ ΝΚΑΚΕ· ΜΝ̄ ΠΕCΚΩΞΤ̄ ΜΠΟΝΗΡΟΝ ΝCΕ-
 ΞΩΝ ΕΞΟΥΝ ΕΠΤΑΚΟ· ΑΥΩ ΜΝ̄ΝCΑ ΝΑΙ ΕΡΨΑΝ ΤΕ-
 CΦΑΙΡΑ ΚΩΤΕ ΝΨΕΙ' ΝΒΙ ΠΚΟΥΙ' ΝCΑΒΑΩΘ' ΠΑΓΛΑΘΟC
 ΠΑΙ ΕΤΕΨΑΥΜΟΥΤΕ ΕΡΟΥ ΞΜ̄ ΠΚΟCΜΟC ΧΕ ΞΕΥC·
 20 ΕΨΩΑΝΕΙ' ΕΠΜΕΞΥΤΟΟΥ ΝΛΙΩΝ ΝΤΕ ΤΕCΦΑΙΡΑ ΕΤΕ
 ΠΚΑΡΚΙΝΟC ΠΕ ΑΥΩ ΝCΕΙ' ΝΒΙ ΤΒΟΥΒΑCΤΙ ΤΑΙ ΕΤΕ-
 ΨΑΥΜΟΥΤΕ ΕΡΟC ΞΜ̄ ΠΚΟCΜΟC ΧΕ ΤΑΦΡΟΔΙΤΗ ΝCΕΙ
 ΕΠΜΕΞΜΗΤ̄ ΝΛΙΩΝ ΝΤΕ ΤΕCΦΑΙΡΑ ΠΑΙ ΕΨΑΥΜΟΥΤΕ ΤΚΞ
 ΕΡΟΥ ΧΕ ΠΑΙΓΟΚΕΡΟC· ΤΟΤΕ ΨΑΥCΩΚ'· ΝΝ̄ΚΑΤΑΠΕ-
 25 ΤΑCΜΑ ΕΤΟΥΤΨΟΥ ΝΝΕΞΒΟΥΡ ΜΝ̄ ΝΛΟΥΝΑΜ'· ΝΨ-

21 MS originally ΝΨΕΙ; υ crossed out, and c inserted above.

24 MS originally ΛΙΓΟΚΕΡΟC; η inserted above.

25 MS ΝΝΕΞΒΟΥΡ; read ΝΝΑΞΒΟΥΡ.

upon the *places* of the Paraplex, so that her *places* are dissolved and destroyed. And all the *souls* which are in her *punishments* are taken and once more returned again to the *sphere* because they were perishing¹ in the *punishments* of the Paraplex.”

140. He continued further with the discourse and said : “The second *rank* is called Ariuth, the Ethiopian Woman, which is a female *archon*, completely black, under which are 14 other *demons* which *rule* over a multitude of other *demons*. And those *demons* which stand under Ariuth, the Ethiopian Woman, are those which go into quarrelsome men until they cause *fight*s, and murders happen, and they harden their hearts in anger², so that murders happen. And the *souls* which this *power* (*exousia*) carries off by *theft* spend 113 years in her *places*, while she *torments* them through her dark smoke and her *wicked* fire, and they approach destruction. And after these things when the *sphere* turns and the Little Sabaoth, the *Good*, who is called Zeus in the *world*, comes, when he comes to the fourth *aeon* of the *sphere*, that is, the *Crab* (Cancer), and Bubastis who is called Aphrodite in the *world* comes to the tenth *aeon* of the *sphere* which is called the *Goat* (Capricorn), then the *veils* which are between those of the left and those of the right are drawn aside. | And Jeu looks forth upon

¹ (4) they were perishing; lit. they perished (perfect); (cf. also 363.6; 364.6; 365.8; 366.11).

² (12) they harden their hearts in anger; lit. they give hardness and anger to their hearts.

the right. And the whole *world* is in agitation, and it moves with all the *aeons* of the *sphere*. And he (Jeu) looks upon the dwelling-places of Ariuth, the Ethiopian Woman, and her *places* are dissolved and destroyed. And a'l the *souls* which are in her *punishments* are carried off and returned again once more to the *sphere*, because they were perishing through the dark smoke and the *wicked* fire."

He continued again and said: "The third *rank* is called Hekate, the Three-faced ¹. But another 27 *demons* are under her *authority*, and it is they which go into men and cause them to swear false oaths and to lie and to desire what is not theirs. Now the *souls* which Hekate carries off *by theft*, she gives to her *demons* which are under her, and they *torment* them with her dark smoke and her *wicked* fire, and they (the *souls*) are greatly *afflicted* by the *demons*. And they spend 105 years and six months being *punished* in her *wicked punishments*. But they *begin* to perish and to be destroyed. And after these things, when the *sphere* turns, the Little Sabaoth, the *Good*, he of the *Midst*, who is called Zeus in the *world*, comes, and he comes to the eighth *aeon* of the *sphere* which is called the *Scorpion* (Scorpio); and Bubastis, who is called Aphrodite, comes, and she comes to the second *aeon* of the *sphere* which is called the *Bull* (Taurus), then the *veils* which are between those of the left and those of the right are drawn aside. And Zorokothora Melchisedek looks forth from the height, | and the *world*

¹ (19) Hekate; as triple, see IMG-E p. 189 ff.; also Hippol. IV.4.8; Dieterich (Bibl. 15) p. 77, n. 3; Kropp (Bibl. 26) III, p. 149.

ἄνθρωποι πνοοκοθορά μελχισεδεκ' ἄντε πκοσμος kim
 ἄνθρωποι λῶν ἄντε ἄνθρωπων ὡτορτῆρ ἄνθρωποι
 ἄνθρωποι τῆρου ἄνθρωποι ἄντε νεστοπος βωλ
 εβολ ἄνθρωποι. λῶν ἄνθρωποι ἄνθρωποι τῆρου
 5 ἐτῆρ νεσκολας ἄνθρωποι ἐτεσφαιρα ἄνθρωποι
 εβολ ἄνθρωποι ἄνθρωποι πκοσμος ἄνθρωποι.

ἄνθρωποι ὅν ἄνθρωποι πελῶν ἄνθρωποι ἄνθρωποι
 ἄνθρωποι ἐροῦ ἄνθρωποι ἄνθρωποι ἄνθρωποι
 10 ἄνθρωποι ἄνθρωποι ἄνθρωποι ἄνθρωποι ἄνθρωποι
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 20 ἄνθρωποι ἄνθρωποι ἄνθρωποι ἄνθρωποι ἄνθρωποι
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5 MS originally ἄνθρωποι; EC inserted above.

7 MS originally ἄνθρωποι; ὡς expunged.

8 MS ἐροῦ; read ἐροῦ.

with the mountains moves, and the *archons* are in agitation. And he looks upon all the *places* of Hekate, and her *places* are dissolved and destroyed. And all the *souls* which are in her *punishments* are carried off and returned once more to the *sphere*, because they were perishing in the fire of her *punishments*.”

He continued again and said : “The fourth *rank* is called the *Assessor* (Parhedron)¹ Typhon², a powerful *archon*, under the authority of whom are 32 *demons*. It is they which go into men and cause them to *desire*, and to *fornicate*, and commit adultery, and to practise *sexual intercourse* continually. Now the *souls* which this *archon* will carry off by *theft* spend 138 years in his *places*, while his *demons* torment them through his dark smoke and his *wicked* fire, so that they *begin* to be *consumed* and to be destroyed. Now it happens when the *sphere* turns, the Little Sabaoth, the *Good*, he of the *Midst* who is called Zeus, comes. And when he comes to the ninth *aeon* of the *sphere*, which is called the *Archer* (Sagittarius), and when Bubastis, who is called Aphrodite in the *world*, comes to the third *aeon* of the *sphere* which is called | the *Twins* (Gemini), then the

¹ (8) assessor (πάρεδρον); perhaps : familiar; see Iren. I.23.4.

² (8) Typhon; see J 141.

- ΕΡΟϢ ΧΕ ΠΑΙΔΥΜΟϢ · ΨΑΥϢΩΚ Ν̄ΝΚΑΤΑΠΕΤΑϢΜΑ ΕΤ-
 ΟΥΤΩΟΥ Ν̄ΝΑΞΒΟΥΡ Μ̄Ν ΝΑΟΥΝΑΜ' Ν̄ϢΩΨ̄Τ ΕΒΟΛ' Ν̄ΒΙ ΤΚΘ̄
 ΖΑΡΑΖΑΖ · ΠΑΪ ΕΤΕΨΑΡΕ Ν̄ΑΡΧΩΝ ΜΟΥΤΕ ΕΡΟϢ Ζ̄Μ ΠΡΑΝ
 Ν̄ΟΥΑΡΧΩΝ Ν̄ΧΩΡΕ Ν̄ΤΕ ΝΕΥΤΟΠΟϢ ΧΕ ΜΑϢΚΕΛΛΙ ·
 5 ΑΥΩ Ν̄ϢΩΨ̄Τ ΕΧ̄Ν Μ̄ΜΑΝΨΩΠΕ Μ̄ΠΠΑΡΞΕΔΡΩΝ ΠΤΥ-
 ΦΩΝ Ν̄ΤΕ ΝΕΥΤΟΠΟϢ ΒΩΛ ΕΒΟΛ Ν̄ϢΕΤΑΚΟ · Ν̄ϢΕϢΙ Ν̄-
 ΝΕΨΥΧΟΟΥΕ ΤΗΡΟΥ ΕΤ̄Ν̄ ΝΕΥΚΟΛΑϢΙϢ Ν̄ϢΕΤ̄ϢΤΟΟΥ
 ΕΤΕϢΦΑΙΡΑ Ν̄ΚΕϢΟΠ · ΕΒΟΛ ΧΕ ΑΥϢΒΟΚ' ΖΙΤ̄Μ ΠΕΥΚΡΩΜ
 Ν̄ΚΑΚΕ ΑΥΩ ΖΙΤ̄Μ ΠΕΥΚΩΨ̄Τ Μ̄ΠΟΝΗΡΟΝ ·
- 10 ΠΑΛΙΝ ΟΝ ΑΥΟΥΩΞ ΕΤΟΟΤ̄Ϣ Ζ̄Μ ΠΨΑΧΕ ΠΕΧΑϢ Ν̄-
 ΝΕΥΜΑΘΗΤΗϢ ΧΕ ΤΜΕΖ† Ν̄ΤΑΞΙϢ ΕΨΑΥΜΟΥΤΕ ΕΠΕΥ-
 ΑΡΧΩΝ ΧΕ ΪΑΧΘΑΝΑΒΑϢ · ΕΥΑΡΧΩΝ Ν̄ΧΩΡΕ ΠΕ · ΕΥ-
 ΖΑΡΑΤ̄Ϣ Ν̄ΒΙ ΖΕΝΚΕΜΗΗΨΕ Ν̄ΔΑΙΜΟΝΙΟΝ · Ν̄ΤΟΟΥ ΝΕ
 ΕΨΑΥΒΩΚ' ΕΖΟΥΝ ΕΝΡΩΜΕ Ν̄ϢΕΤΡΕΥΨΩΠΕ Ν̄ΡΕΥΧΙΞΟ
 15 ΕΥΛΑΙΚΕΙ Ν̄ΝΔΙΚΑΙΟϢ ΑΥΩ ΕΥΧΙ Μ̄ΠΞΟ Ν̄ΡΡΕῩΡΝΟΒΕ
 ΕΥΧΙ-ΔΩΡΟΝ ΕΧ̄Μ' ΦΑΠ Μ̄ΜΕ ΕΥΤΑΚΟ Μ̄ΜΟϢ ΕΥΩΒ̄Ψ̄ ΤΚΘ̄^b
 Μ̄ΜΟΟΥ ΕΝΖΗΚΕ Μ̄Ν ΝΕΤΨΑΛΤ' ΕΥΤΑΨΟ Ν̄ΤΒ̄ΨΕ Ζ̄Ν
 ΤΕΥΨΥΧΗ Μ̄Ν ΠΡΟΟΥΨ ΕΤΕ¹ Μ̄Ν-ΖΗΥ Ν̄ΖΗΤ̄Ϣ ΧΕ Ν̄-
 ΝΕῩΡΠΜΕΕΥΕ Μ̄ΠΕΥΩΝ̄Ξ ΧΕΚΑϢ ΕΥΨΑΝΕΙ' ΕΒΟΛ Ζ̄Ν
 20 ϢΩΜΑ ΕΥΕϢΙΤΟΥ Ν̄ϢΕΤΕΡΕϢΙΜΟΝ · ΝΕΨΥΧΟΟΥΕ ΔΕ ΕΤ-
 Φ̄ΝΑϢΙΤΟΥ Ν̄ϢΕΤΕΡΕϢΙΜΟΝ Ν̄ΒΙ ΠΕΪΑΡΧΩΝ ΨΑΥΨΩΠΕ
 Ζ̄Ν ΝΕΥΚΟΛΑϢΙϢ Ν̄ΨΕΤΑΪΟΥ Ν̄ΡΟΜΠΕ Μ̄Ν ΨΜΟΥΝ Ν̄-
 ΕΒΟΤ' Ν̄ΦΑΝΖΑΛΙϢΚΕ Μ̄ΜΟΟΥ ΖΙΤ̄Μ ΠΕΥΚΡΩΜ Ν̄ΚΑΚΕ Μ̄Ν
 ΠΕΥΚΩΨ̄Τ Μ̄ΠΟΝΗΡΟΝ ΕΥΘΛΙΒΕ Μ̄ΜΟΟΥ ΕΜΑΤΕ ΖΙΤ̄Μ
 25 ΠΨΑΞ Μ̄ΠΕΥΚΩΨ̄Τ · ΑΥΩ ΕΡΨΑΝ ΤΕϢΦΑΙΡΑ ΚΩΤΕ Ν̄ϢΕΙ'

8 MS originally ΠΕϢΚΡΩΜ; Ϣ crossed out, and ι inserted above.

11 MS originally ΕΡΟϢ ΠΕΥΑΡΧΩΝ; ΡΟϢ expunged; read ΕΠΕϢΑΡΧΩΝ.

veils which are between those of the left and those of the right are drawn aside. And Zarazaz looks forth, whom the *archons* call by the name of a powerful *archon* of their *places*, Maskelli¹. And he looks upon the dwelling-places of the *Assessor* (Parhedron) Typhon, so that his *places* are dissolved and are destroyed. And all the *souls* which are in his *punishments* are carried off and returned to the *sphere* once more, because they were being diminished through his dark smoke and through his *wicked* fire.”

He continued *again* with the discourse and said to his *disciples*: “The *archon* of the fifth *rank* is called² Jachthanabas, a powerful *archon*, under whom stand a multitude of *demons*. It is they which go into men and cause them to be partial, *wronging* the *righteous* and showing favour to sinners by receiving *gifts* to suppress a true judgment, forgetting the poor and needy, while they (the demons) increase forgetfulness in their *souls* and concern for things of no value, so that they take no thought for their lives³ until, when they come forth from the *body*, they are carried off *by theft*. Now the *souls* which this *archon* will carry off *by theft* are in his *punishments* for 150 years and eight months. And he *consumes* them through his dark smoke and his *wicked* fire, and they are *afflicted* greatly through the flame of his fire. And when the *sphere* turns, | the Little

¹ (3, 4) Zarazaz = Maskelli; on Maskelli, see Kropp (Bibl. 26) III, p. 127.

² (11, 12) the archon of the fifth rank is called; lit. the fifth rank, its archon is wont to be called

³ (18, 19) souls lives; lit. soul ... life.

5 $\bar{\nu}\sigma\iota$ $\pi\kappa\omicron\upsilon\bar{\iota}$ $\bar{\nu}\varsigma\alpha\beta\alpha\omega\theta$ $\pi\alpha\gamma\alpha\theta\omicron\varsigma$ $\pi\alpha\bar{\iota}$ $\epsilon\omega\lambda\gamma\mu\omicron\upsilon\tau\epsilon$ $\epsilon\rho\omicron\chi$
 $\bar{\alpha}\mu$ $\pi\kappa\omicron\varsigma\mu\omicron\varsigma$ $\chi\epsilon$ $\chi\epsilon\upsilon\varsigma$ $\bar{\nu}\chi\epsilon\iota'$ $\epsilon\pi\mu\epsilon\bar{\alpha}\mu\bar{\nu}\bar{\nu}\bar{\tau}\omicron\upsilon\epsilon$ $\bar{\nu}\alpha\iota\omega\bar{\nu}$
 $\bar{\nu}\tau\epsilon$ $\tau\epsilon\varsigma\phi\epsilon\rho\alpha$ · $\pi\alpha\bar{\iota}$ $\epsilon\omega\lambda\gamma\mu\omicron\upsilon\tau\epsilon$ $\epsilon\rho\omicron\chi$ $\chi\epsilon$ $\pi\bar{\alpha}\gamma\alpha\rho\eta$
 $\chi\omicron\omicron\varsigma$ · $\lambda\gamma\omega$ $\bar{\nu}\varsigma\epsilon\iota'$ $\bar{\nu}\sigma\iota$ $\tau\beta\omicron\upsilon\beta\alpha\varsigma\tau\iota$ $\epsilon\pi\mu\epsilon\bar{\alpha}\bar{\iota}\omicron\upsilon\gamma$ $\bar{\nu}\alpha\iota\omega\bar{\nu}$
 5 $\bar{\nu}\bar{\tau}\epsilon\varsigma\phi\epsilon\rho\alpha$ $\pi\alpha\bar{\iota}$ $\epsilon\omega\lambda\gamma\mu\omicron\upsilon\tau\epsilon$ $\epsilon\rho\omicron\chi$ $\chi\epsilon$ $\pi\lambda\epsilon\omega\bar{\nu}$ $\epsilon\omega\lambda\gamma$ - [τλ]
 $\varsigma\omega\kappa$ $\bar{\nu}\bar{\nu}\kappa\alpha\tau\alpha\pi\epsilon\tau\alpha\varsigma\mu\alpha$ $\epsilon\tau\omicron\upsilon\tau\omega\omicron\upsilon$ $\bar{\nu}\bar{\nu}\alpha\bar{\alpha}\bar{\alpha}\bar{\beta}\omicron\upsilon\gamma\rho$ $\bar{\mu}\bar{\nu}$ $\bar{\nu}\alpha$
 $\omicron\upsilon\gamma\bar{\nu}\alpha\bar{\mu}'$ $\bar{\nu}\chi\epsilon\omega\bar{\omega}\bar{\tau}$ $\epsilon\beta\omicron\lambda$ $\bar{\alpha}\mu$ $\pi\chi\iota\varsigma\epsilon$ $\bar{\nu}\sigma\iota$ $\pi\bar{\nu}\omicron\omicron\varsigma$ $\bar{\nu}\bar{\iota}\lambda\omega$
 $\pi\alpha\gamma\alpha\theta\omicron\varsigma$ $\pi\alpha\tau\mu\epsilon\varsigma\omicron\varsigma$ $\epsilon\bar{\alpha}\rho\alpha\bar{\iota}$ $\epsilon\chi\bar{\nu}$ $\bar{\nu}\tau\omicron\pi\omicron\varsigma$ $\bar{\nu}\bar{\iota}\lambda\chi\theta\alpha\bar{\nu}\alpha$
 $\bar{\nu}\alpha\varsigma$ $\epsilon\tau\epsilon$ $\bar{\nu}\epsilon\chi\tau\omicron\pi\omicron\varsigma$ $\bar{\nu}\omega\lambda$ $\epsilon\beta\omicron\lambda$ $\bar{\nu}\varsigma\epsilon\tau\alpha\kappa\omicron$ $\lambda\gamma\omega$ $\bar{\nu}\varsigma\epsilon\chi\iota$
 10 $\bar{\nu}\bar{\nu}\epsilon\psi\chi\omicron\omicron\upsilon\epsilon$ $\tau\eta\rho\omicron\upsilon$ $\epsilon\tau\bar{\alpha}\bar{\nu}$ $\bar{\nu}\epsilon\chi\kappa\omicron\lambda\lambda\iota\varsigma$ $\bar{\nu}\varsigma\epsilon\tau\bar{\varsigma}\tau\omicron\omicron\upsilon\gamma$
 $\epsilon\tau\epsilon\varsigma\phi\alpha\iota\rho\alpha$ $\bar{\nu}\omicron\upsilon\omega\bar{\alpha}\mu$ · $\epsilon\beta\omicron\lambda$ $\chi\epsilon$ $\lambda\gamma\tau\alpha\kappa\omicron$ $\bar{\alpha}\iota\bar{\tau}\bar{\nu}$ $\bar{\nu}\epsilon\chi\kappa\omicron$
 $\lambda\lambda\iota\varsigma$ · $\bar{\nu}\alpha\bar{\iota}$ $\delta\epsilon$ $\bar{\nu}\epsilon$ $\bar{\nu}\epsilon\pi\rho\alpha\bar{\alpha}\iota\varsigma$ $\bar{\nu}\bar{\nu}\epsilon\bar{\alpha}\iota\omicron\omicron\upsilon\epsilon$ $\bar{\nu}\tau\bar{\mu}\bar{\mu}\tau\epsilon$ $\epsilon\bar{\nu}\tau$
 $\lambda\tau\epsilon\tau\bar{\nu}\bar{\omega}\bar{\nu}\bar{\tau}$ $\epsilon\rho\omicron\omicron\upsilon$ ·
 $\bar{\nu}\tau\epsilon\rho\omicron\upsilon\varsigma\omega\bar{\tau}\bar{\mu}$ $\Delta\epsilon$ $\epsilon\bar{\nu}\alpha\bar{\iota}$ $\bar{\nu}\sigma\iota$ $\bar{\mu}\bar{\mu}\alpha\theta\eta\tau\eta\varsigma$ $\lambda\gamma\pi\alpha\bar{\alpha}\tau\omicron\upsilon$
 15 $\lambda\gamma\omicron\upsilon\omega\bar{\omega}\bar{\tau}$ $\bar{\nu}\alpha\chi$ $\epsilon\gamma\chi\omega$ $\bar{\mu}\bar{\mu}\omicron\varsigma$ $\chi\epsilon$ $\bar{\nu}\omicron\eta\theta\iota$ $\epsilon\rho\omicron\bar{\nu}$ $\pi\epsilon\bar{\nu}$
 $\chi\omicron\epsilon\iota\varsigma$ $\bar{\nu}\bar{\gamma}\bar{\omega}\bar{\nu}\bar{\alpha}\bar{\tau}\eta\kappa$ $\bar{\alpha}\rho\omicron\bar{\nu}$ $\chi\epsilon$ $\epsilon\bar{\nu}\epsilon\omicron\upsilon\chi\alpha\bar{\iota}$ $\epsilon\bar{\nu}\epsilon\bar{\iota}\kappa\omicron\lambda\lambda\iota\varsigma$
 $\epsilon\theta\omicron\omicron\upsilon$ $\epsilon\tau\bar{\varsigma}\bar{\beta}\bar{\tau}\omega\bar{\tau}$ $\bar{\nu}\bar{\nu}\rho\epsilon\chi\bar{\rho}\bar{\nu}\omicron\bar{\nu}\epsilon$ · $\omicron\gamma\omicron\bar{\iota}'$ $\bar{\nu}\alpha\gamma$ $\omicron\gamma\omicron\bar{\iota}'$ $\bar{\nu}\alpha\gamma$
 $\bar{\nu}\omega\eta\rho\epsilon$ $\bar{\nu}\bar{\rho}\bar{\rho}\omega\bar{\mu}\epsilon$ $\chi\epsilon$ $\epsilon\gamma\omicron$ $\bar{\nu}\theta\epsilon$ $\bar{\nu}\bar{\alpha}\bar{\epsilon}\bar{\nu}\bar{\beta}\bar{\lambda}\bar{\lambda}\epsilon\gamma$ $\delta\omicron\bar{\mu}\delta\bar{\mu}$ [τλ^b]
 $\bar{\alpha}\mu$ $\pi\kappa\alpha\kappa\epsilon$ $\epsilon\bar{\nu}\varsigma\epsilon\bar{\nu}\alpha\gamma$ $\epsilon\beta\omicron\lambda$ $\lambda\bar{\nu}$ · $\bar{\omega}\bar{\nu}\bar{\alpha}\bar{\tau}\eta\kappa$ $\bar{\alpha}\rho\omicron\bar{\nu}$ $\pi\chi\omicron\epsilon\iota\varsigma$
 20 $\bar{\alpha}\bar{\nu}$ $\tau\epsilon\bar{\iota}\bar{\nu}\omicron\omicron\varsigma$ $\bar{\mu}\bar{\mu}\bar{\nu}\bar{\tau}\bar{\beta}\bar{\lambda}\bar{\lambda}\epsilon$ $\epsilon\tau\bar{\nu}\bar{\omega}\bar{\omicron}\bar{\omicron}\bar{\nu}$ $\bar{\alpha}\rho\alpha\bar{\iota}$ $\bar{\nu}\bar{\alpha}\bar{\eta}\bar{\tau}\bar{\varsigma}$ · $\lambda\gamma\omega$
 $\bar{\nu}\bar{\gamma}\bar{\omega}\bar{\nu}\bar{\alpha}\bar{\tau}\eta\kappa$ $\bar{\alpha}\lambda$ $\pi\bar{\gamma}\epsilon\bar{\nu}\omicron\varsigma$ $\tau\eta\rho\bar{\chi}$ $\bar{\nu}\tau\bar{\mu}\bar{\nu}\bar{\tau}\bar{\rho}\omega\bar{\mu}\epsilon$ $\chi\epsilon$ $\lambda\gamma\delta\omega\rho\delta$
 $\epsilon\bar{\nu}\epsilon\psi\chi\omicron\omicron\upsilon\epsilon$ $\bar{\nu}\theta\epsilon$ $\bar{\nu}\bar{\nu}\bar{\iota}\bar{\mu}\omicron\gamma\bar{\iota}$ $\epsilon\gamma\pi\alpha\bar{\alpha}\varsigma$ $\epsilon\gamma\varsigma\omicron\bar{\nu}\tau\epsilon$ $\bar{\mu}\bar{\mu}\omicron\varsigma$
 $\bar{\nu}\tau\rho\phi\eta$ $\bar{\nu}\bar{\nu}\epsilon\gamma\kappa\omicron\lambda\lambda\iota\varsigma$ $\bar{\alpha}\iota\bar{\tau}\bar{\nu}$ $\tau\bar{\beta}\omega\epsilon$ $\bar{\mu}\bar{\nu}$ $\tau\bar{\mu}\bar{\nu}\bar{\tau}\bar{\alpha}\tau\varsigma\omicron\omicron\upsilon\bar{\nu}$
 $\epsilon\tau\bar{\alpha}\bar{\nu}\bar{\alpha}\tau\omicron\upsilon\gamma$ · $\bar{\omega}\bar{\nu}\bar{\alpha}\bar{\tau}\eta\kappa$ $\delta\epsilon$ $\bar{\alpha}\rho\omicron\bar{\nu}$ · $\pi\epsilon\bar{\nu}\chi\omicron\epsilon\iota\varsigma$ $\pi\epsilon\bar{\nu}\varsigma\bar{\omega}\bar{\rho}$

5 MS $\pi\alpha\bar{\iota}$ $\epsilon\omega\lambda\gamma\varsigma\omega\kappa$; $\pi\alpha\bar{\iota}$ crossed out and expunged; read $\omega\lambda\gamma\varsigma\omega\kappa$.

8 $\pi\alpha\bar{\iota}$ expunged before $\epsilon\bar{\alpha}\rho\alpha\bar{\iota}$.

9 MS $\epsilon\tau\epsilon$; read $\bar{\nu}\tau\epsilon$.

12 $\bar{\alpha}\iota\omicron\omicron\upsilon\epsilon$ expunged before $\pi\rho\alpha\bar{\alpha}\iota\varsigma$.

20 MS originally $\epsilon\tau\bar{\omega}\bar{\omicron}\bar{\omicron}\bar{\nu}$; $\bar{\nu}$ inserted above.

Sabaoth, the *Good*, who is called Zeus in this *world*, comes, and he comes to the eleventh *aeon* of the *sphere* which is called the *Water Carrier*¹ (Aquarius), and when Bubastis comes to the fifth *aeon* of the *sphere* which is called the *Lion* (Leo), then the *veils* which are between those of the left and those of the right are drawn aside. And the great Jao, the *Good*, he of the *Midst*, looks forth upon the *places* of Jachthanabas, so that his *places*² are dissolved and destroyed. And all the *souls* which are in his *punishments* are carried off and returned to the *sphere* once more, because they were being destroyed through his *punishments*. These are the *actions* of the ways of the *Midst* about which you have asked.”

141. When *however* the *disciples* had heard these things, they prostrated themselves, they worshipped him, saying: “*Help* us, our Lord, and have compassion upon us, so that we may be saved from these evil *punishments* which are prepared for sinners. Woe to them, woe to them, the sons of men, for they are like blind men, groping in the darkness, and they do not see. Have compassion upon us, O Lord, in this great blindness in which we are. And be compassionate to the whole *race* of mankind, for they (the archons) pursue their *souls* like lions after prey, and prepare it (the prey) as *food* for their *punishments*, through the forgetfulness and the ignorance which is in them. Have compassion upon us, our Lord, our *Saviour*, | have mercy upon us and save us in this great distress.”

¹ (3, 4) water carrier; lit. water pourer.

² (9) so that his places; lit. whose places.

ΠΙΝΑ ΖΑΡΟΝ ΝΓΝΑΖΜΝ ΖΜ ΠΕΙΝΟΘ ΝΖΒΑ· ΠΕΧΕ ΙC Ν-
 ΝΕΥΜΑΘΗΤΗΣ ΧΕ ΤΩΚ' ΝΖΗΤ ΜΠΡΡΖΟΤΕ ΧΕ ΝΤΕΤΝ
 ΖΕΝΜΑΚΑΡΙΟC· ΧΕ †ΝΑΡΤΗΥΤΝ ΝΧΟΕΙC ΕΧΝ ΝΑΙ
 ΤΗΡΟΥ ΑΥΩ †ΝΑΤΡΕΥΖΥΠΟΤΑCCE ΝΗΤΝ ΤΗΡΟΥ· ΑΡΙ-
 5 ΠΜΕΕΥΕ ΧΕ ΑΙΟΥΩ ΕΙΧΩ ΜΜΟC ΝΗΤΝ ΖΑΘΗ ΕΜΠΑ-
 ΤΟΥC†ΟΥ ΜΜΟΙ ΧΕ †ΝΑ† ΝΗΤΝ ΝΝΩΟΩΤ ΝΤΜΝΤΕΡΟ
 ΝΜΠΗΥΕ· ΤΕΝΟΥ ΟΝ †ΧΩ ΜΜΟC ΝΗΤΝ ΧΕ †ΝΑΤΑΛΥ ΤΑΛ
 ΝΗΤΝ:

ΝΑΙ ΘΕ ΝΤΕΡΕΥΧΟΟΥ ΝΘΙ ΙC ΑΥΖΥΜΝΕΥΕ ΖΜ ΠΝΟC
 10 ΠΡΑΝ ΑΥΖΩΠ ΝΘΙ ΝΤΟΠΟC ΝΤΕΖΗ ΝΤΜΗΤΕ· ΑΥΩ Α
 ΙC ΜΝ ΝΕΥΜΑΘΗΤΗΣ ΑΥCΩ ΖΙΧΝ ΟΥΑΗΡ ΝΟΥΟΙΝ Ε-
 ΝΑΩΩC ΕΜΑΤΕ· ΠΕΧΕ ΙC ΝΝΕΥΜΑΘΗΤΗΣ ΧΕ ΖΩΝ
 ΕΖΟΥΝ ΕΡΟΙ ΑΥΩ ΑΥΖΩΝ ΕΖΟΥΝ ΕΡΟC· ΑΥΚΟΤC ΕΠΕ-
 ΥΤΕΥ-ΑΛΚΖ ΝΤΕ ΠΚΟCΜΟC ΑΥΧΩ ΜΠΝΟC ΠΡΑΝ ΕΖΡΑΙ
 15 ΕΧΝ ΤΕΥΛΗΕ ΑΥCΜΟΥ ΕΡΟΟΥ ΑΥΝΙΥΕ ΕΖΟΥΝ ΕΝΝΕΥ-
 ΒΑΛ· ΠΕΧΕ ΙC ΝΑΥ ΧΕ CΩΩΤ ΕΖΡΑΙ ΑΝΑΥ ΧΕ ΕΤΕΤΝ-
 ΝΑΥ ΕΟΥ· ΑΥΩ ΑΥCΙ ΝΝΕΥΒΑΛ ΕΖΡΑΙ ΑΥΝΑΥ ΕΥΝΟC
 ΝΟΥΟΕΙΝ ΕΝΑΩΩC ΕΜΑΤΕ ΕΝΝΕΩ-ΡΜΝΚΑΖ ΩΑΧΕ
 ΕΡΟC· ΠΕΧΑΥ ΟΝ ΝΑΥ ΝΟΥΩΖΜ ΧΕ CΩΩΤ ΕΒΟΛ ΖΜ
 20 ΠΟΥΟΕΙΝ ΑΝΑΥ ΧΕ ΕΤΕΤΝΝΑΥ ΕΟΥ· ΠΕΧΑΥ ΧΕ ΕΝ-
 ΝΑΥ ΕΟΥΚΩΖΤ ΜΝ ΟΥΜΟΟΥ ΜΝ ΟΥΗΡΠ ΜΝ ΟΥCΝΟC·
 ΠΕΧΕ ΙC ΕΤΕ ΑΒΕΡΑΜΕΝΘΩ ΠΕ ΕΖΟΥΝ ΕΖΝ ΝΕΥΜΑΘΗ- ΤΑΛ^b
 ΤΗΣ ΧΕ ΖΑΜΗΝ †ΧΩ ΜΜΟC ΝΗΤΝ ΧΕ ΜΠΙΝ-ΑΛΑΥ Ε-
 ΠΚΟCΜΟC ΕΙΝΗΥ ΝCΑ ΠΕΙΚΩΖΤ ΜΝ ΠΕΙΜΟΟΥ ΜΝ ΠΕΙ-

11 MS originally ΟΥΖΑΗΡ; ζ expunged.

15 MS originally ΕΖΡΑΥ ΝΝΕΥΒΑΛ; ΖΡΑΥ expunged.

23 Ε expunged before ΖΑΜΗΝ.

Jesus said to his disciples: "Have courage and do not fear, for you are *blessed*. For I will make you rulers over all these things, and I will cause all things to be *submitted* to you. Remember that I already said to you before I was *crucified*: 'I will give you the keys of the Kingdom of Heaven'*. Now again I say to you: "I will give them to you'."

When Jesus had said these things he *sang praise* to the great name. The *places* of the way of the Midst were concealed, and Jesus with his *disciples* remained upon an *air* of very strong light.

Jesus said to his *disciples*: "Approach me." And they approached him. He turned to the four corners of the *world*. He said the great name over their heads, he blessed them, he breathed into their eyes[□]. Jesus said to them: "Look up, see what you see." And they raised their eyes, they saw a great, very strong light, of which no man on earth could speak.

He said to them again once more: "Look away from the light and see what you see." They said: "We see fire and water and wine and blood."

Jesus, who is Aberamentho, said to his *disciples*: "*Truly*, I say to you, when I came I brought nothing to the *world* except this fire and this water and this | wine and this blood.

* cf. Mt. 16.19

□ cf. Joh. 20.22

ΗΡΗ ΜΝ ΠΕΙCΝΟC· ΑΙΜ-ΠΜΟΟΥ ΜΝ ΠΚΩΣΤ' ΖΜ ΠΤΟΠΟC
 ΜΠΟΥΟΙΝ ΝΤΕ ΝΙΟΥΟΕΙΝ ΜΠΕΘΗΣΑΥΡΟC ΜΠΟΥΟΕΙΝ·
 ΑΙΝ-ΗΗΡΗ ΜΝ ΠΕCΝΟC ΖΜ ΠΤΟΠΟC ΝΤΒΑΡΒΗΛΟC· ΑΥΩ
 ΜΝΝCΑ ΟΥΩΗΜ ΝΟΥΟΕΙΩ Α ΠΛΕΙΩΤ ΤΝΝΟΟΥ ΝΑΙ
 5 ΜΠΕΠΝΑ ΕΤΟΥΛΑΒ ΜΠΤΥΠΟC ΝΟΥΒΡΟΟΜΠΕ· ΠΚΩΣΤ'
 ΔΕ ΜΝ ΠΜΟΟΥ ΜΝ ΠΗΡΗ ΑΥΩΩΠΕ ΕΥΚΛΘΑΡΙΖΕ ΝΝ-
 ΝΟΒΕ ΤΗΡΟΥ ΜΠΚΟCΜΟC· ΠΕCΝΟC ΖΩΩC ΑΥΩΩΠΕ
 ΝΑΙ ΜΜΑΕΙΝ ΕΤΒΕ ΠCΩΜΑ ΝΤΜΝΤΡΩΜΕ· ΠΑΙ ΕΝΤ-
 ΑΙΧΙΤ' ΖΜ ΠΤΟΠΟC ΝΤΒΑΡΒΗΛΟC †ΝΟC ΝΔΥΝΑΜΙC
 10 ΝΤΕ ΠΑΖΟΡΑΤΟC ΝΝΟΥΤΕ· ΠΕΠΝΑ ΖΩΩC ΕΥCΩΚ ΖΗ-
 ΤΟΥ ΜΨΥΧΗ ΝΙΜ ΕΥΧΙ ΜΜΟΟΥ ΕΠΤΟΠΟC ΜΠΟΥΟΙΝ· [ΤΛΒ]
 ΕΤΒΕ ΠΑΙ ΑΙΧΟΟC ΝΗΤΝ ΧΕ ΝΤΑΙΕΙ' ΕΝΟΥΧΕ ΝΟΥ-
 ΚΩΣΤ' ΕΧΜ ΠΚΑΖ· ΕΤΕ ΠΑΙ ΠΕ ΧΕ ΝΤΑΙΕΙ' ΕΚΛΘΑΡΙΖΕ
 ΝΝΝΟΒΕ ΜΠΚΟCΜΟC ΤΗΡ' ΖΝ ΟΥΚΩΣΤ'· ΑΥΩ ΕΤΒΕ
 15 ΠΑΙ ΑΙΧΟΟC ΝΤCΑΜΑΡΙΤΗC ΧΕ ΕΝΕΡΕCΟΟΥΝ ΠΕ Ν-
 ΤΑΩΡΕΑ ΜΗΝΟΥΤΕ ΑΥΩ ΧΕ ΝΙΜ ΠΕΤΧΩ ΜΜΟC ΝΕ
 ΧΕ ΑΥΕΙC ΝΤΑCΩ· ΝΕΡΑΛΙΤΙ ΜΜΟC ΠΕ Ν'† ΝΕ ΝΟΥ-
 ΜΟΟΥ Ε'ΟΝ' Ν'ΩΩΠΕ ΝΕ ΝΟΥΠΗΓΗ (ΜΜΟΟΥ) Ν'ΗΤΕ
 Ε'ΩΩΒΕ Ε'ΟΟΥΝ Ε'ΩΩΝ' Ν'ΩΑΕΝΕ'· ΑΥΩ ΟΝ ΕΤΒΕ ΠΑΙ
 20 ΑΙΧΙ ΝΟΥΑΠΟΤ'· ΝΗΡΗ ΑΙCΜΟΥ ΕΡΟC ΑΙΤΑΛC ΝΗΤΝ ΧΕ
 ΠΑΙ ΠΕ ΠΕCΝΟC ΝΤΔΙΛΘΗΚΗ ΕΤΟΥΝΑΠΟΝ' ΕΒΟΛ ΖΑ-

2 ΖΜΠΤΟ expunged before ΜΠΕΘΗΣΑΥΡΟC.

11 ΚΛ in upper right-hand margin at end of quire.

17 MS ΝΕΡΑΛΙΤΙ; read ΝΕΡΕΛΙΤΙ.

18 ΜΜΟΟΥ omitted.

I have brought the water and the fire from the *place* of the lights of the *Treasury* of the Light. I have brought the wine and the blood from the *place* of the Barbelo. And after a little time my Father sent to me the Holy *Spirit* in the *type* of a dove*. *But* the fire, the water and the wine have come into existence to *purify* all the sins of the *world*. On the other hand, the blood was for me a sign concerning the *body* of mankind, which I received in the *place* of the Barbelo, the great *power* of the *Invisible* God¹. Furthermore the *Spirit* draws all *souls* together and takes them to the *place* of the light. Because of this, I have said to you: 'I have come to cast fire upon the earth'[□]. That is, I have come to *purify* the sins of the whole *world* with fire. And because of this I said to the Samaritan woman: 'If thou hadst known the *gift* of God, and who it is who says to thee: give me to drink, thou wouldst have *asked* him and he would have given thee living water and it would have been a *source* <of water> in thee springing up to eternal life'[°]. And also because of this I took a cup of wine, I blessed it, I gave it to you, saying: 'This is the blood of the *covenant* which will be shed | for you for the forgiveness

* cf. Mt. 3.16; Lk. 3.22; Joh. 1.32

□ cf. Lk. 12.49

° cf. Joh. 4.10, 14

¹ (10) Invisible God; see J 39.

ΡΩΤῆΝ ΕΠΚΩ ΕΒΟΛ ἸΗΕΤῆΠΟΒΕ· ΑΥΩ ΟΝ ΕΤΒΕ ΠΑΙ
 ΑΥΧΟ ἸΤΛΟΓΧΗ ΕΞΟΥΝ ΕΠΑΣΠΡ· ΑΥΕΙ' ΕΒΟΛ ἸΒΙ ΟΥ-
 ΜΟΟΥ ΜΠ ΟΥΣΗΟ· ΠΑΙ ΔΕ ΝΕ ἸΜΥΣΤΗΡΙΟΝ ΜΠΟΥΟ-
 ΕΙΝ ΕΨΑΥΚΑ-ΝΟΒΕ ΕΒΟΛ ΕΤΕ ἸΤΟΟΥ ΝΕ ἸΟΝΟΜΑCΙΑ
 5 ΜΠ ἸΡΑΝ ΜΠΟΥΟΕΙΝ· [ΤΑΒ¹⁹]

ΑCΩΩΠΕ ΓΕ ΜῆΝCΑ ΠΑΙ ΑΥΚΕΛΕΥΕ ἸΒΙ ἸC ΧΕ ΜΑΡΕ
 ΠΑΥΝΑΜΙC ΤΗΡΟΥ ἸΤΕΞΒΟΥΡ ΕΙ' ΕΝΕΥΤΟΠΟC· ΑΥΩ
 Α ἸC ΜΠ ΝΕΜΑΘΗΤΗC CΩ ΖΙΧΜ ΠΤΟΟΥ ἸΤΓΑΛΙΑΙΑ·
 ΑΥΟΥΩΞ ΟΝ ΕΤΟΟΤΟΥ ἸΒΙ ΜΜΑΘΗΤΗC ΑΥΤΩΞ ΜΜΟΧ
 10 ΧΕ ΩΑ ΤΗΑΥ CΕ ΜΠΚΤΡΕΥΚΩ ΕΒΟΛ ἸΝΕΠΠΟΒΕ ΕΝΤ-
 ΑΝΑΥ ΜΠ ΝΕΠΑΝΟΜΙΑ· ΑΥΩ ἸΓΤΡΕΝΠΠΩΑ ἸΤΜΠΤΕΡΟ
 ἸΠΕΚΕΙΩΤ' ἸC ΔΕ ΝΕΧΑΥ ΝΑΥ ΧΕ ΖΑΜΗΝ †ΧΩ ΜΜΟC
 ΠΠΤῆΝ ΧΕ ΟΥΜΟΝΟΝ †ΝΑΚΑΘΑΡΙΖΕ ἸΗΕΤῆΠΟΒΕ· ΑΛΛΑ
 †ΠΑΤΡΕΤῆΠΠΩΑ ΟΝ ἸΤΜΠΤΕΡΟ ΜΠΑΕΙΩΤ· ΑΥΩ †ΝΑ†
 15 ΠΠΤῆΝ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΚΑ-ΝΟΒΕ ΕΒΟΛ ΖΙΧΜ ΠΚΑΖ· ΧΕ-
 ΚΑC ΠΕΤΕΤΝΑΚΩ ΝΑΥ ΕΒΟΛ ΖΙΧΜ ΠΚΑΖ ΕΥΕΚΩ ΝΑΥ
 ΕΒΟΛ Ζῆ ΜΠΠΥΕ ΑΥΩ ΠΕΤΕΤΝΑΜΟΡΨ ΖΙΧΜ ΠΚΑΖ ΧΝΑ-
 ΩΩΠΕ ΕΨΜΠΡ Ζῆ ΜΠΠΥΕ· †ΝΑ† ΠΠΤῆΝ ΜΠΜΥCΤΗΡΙΟΝ
 ἸΤΜΠΤΕΡΟ ἸΜΠΠΥΕ ΧΕΚΑΑC ἸΤΩΤῆΝ ΖΩΤῆΠΥῆΤῆΝ Ε- ΤΑΓ⁴
 20 ΤΕΤΗΕΑΛΥ ΝΡΡΩΜΕ· ἸC ΔΕ ΝΕΧΑΥ ΝΑΥ ΧΕ ΑΝΙΝΕ
 ΠΑΙ ἸΟΥΚΩΖΤ' ΜΠ ΖΕΝΩΕ ΝΕΛΟΟΛΕ· ΑΥῆΠΤΟΥ ΝΑΥ
 ΑΥΤΑΛΟ ΕΞΡΑΙ ἸΤΕΠΡΟCΦΟΡΑ ΑΥΚΩ ΠΑΓΓΙΟΝ CΝΑΥ
 ΠΠΡΠ ΟΥΑ ΖΙ ΟΥΝΑΜ' ΑΥΩ ΠΚΕΟΥΑ ΖΙ ΖΒΟΥΡ ἸΤΕ-
 ΠΡΟCΦΟΡΑ· ΑΥΚΩ ἸΤΕΠΡΟCΦΟΡΑ ΖΙΘΗ ΜΜΟΟΥ· ΑΥΚΩ

4 MS originally ἸΟΝΑCΙΑ; ΟΝ inserted above.

19 ΕΒ in upper left-hand margin at beginning of quire.

of your sins' *. And also because of this the *spear* was thrust into my side and there came forth water and blood [□]. These *moreover* are the *mysteries* of the light which forgive sins, which are the *invocations* and the names of the light."

Now it happened after these things, Jesus *commanded* : "Let all the *powers* of the left go to their *places*." And Jesus with his *disciples* remained upon the mountain of Galilee [°]. The *disciples* continued again, they entreated him : "For how long now hast thou not caused the sins which we have committed and our *iniquities* to be forgiven, and made us worthy of the Kingdom of thy Father?"

But Jesus said to them : "*Truly* I say to you, *not only* will I *purify* your sins, *but* I will also make you worthy of the Kingdom of my Father. And I will give to you the *mystery* of forgiveness upon earth, so that he whom you will forgive upon earth will be forgiven in heaven, and he whom you will bind upon earth will be bound in heaven ^{^ 1}. I will give to you the *mystery* of the Kingdom of Heaven so that you yourselves ² perform them (the mysteries) for men."

142. Jesus *moreover* said to them : "Bring me fire and vine branches ³." They brought them to him. He lifted up the *offering*, he placed two *pitchers* of wine, one on the right and the other on the left of the *offering*. He placed the *offering* in front of them. He placed | a cup of water in front

* cf. Mt. 26.27, 28

□ cf. Joh. 19.34

° cf. Mt. 28.16

^ cf. Mt. 16.19; 18.18; Joh. 20.23

¹ (17, 18) heaven; lit. the heavens.

² (19) you yourselves; Till : (or) you also.

³ (21) vine branches; lit. vine wood; see J 106.

ΝΟΥΛΗΟΤ ΜΜΟΟΥ ΖΑΤΜ ΠΕΖΝΑΛΥ ΝΗΡΠ ΕΤΖΙ ΟΥΝΑΜ'
 ΑΥΩ ΑΥΚΩ ΝΟΥΛΗΟΤ' ΝΗΡΠ' ΖΑΤΜ ΠΕΖΝΑΛΥ ΝΗΡΠ
 ΕΤΖΙ ΖΒΟΥΡ ΑΥΩ ΑΥΚΩ ΝΖΕΝΟΓΙΚ ΚΑΤΑ ΤΗΠΕ ΝΜ-
 ΜΑΘΗΤΗΣ ΖΝ ΤΜΗΤΕ ΝΝΑΗΟΤ· ΑΥΚΩ ΝΟΥΛΗΟΤ Μ-
 5 ΜΟΟΥ ΖΗΠΑΣΟΥ ΝΝΟΓΙΚ· ΑΥΑΣΕΡΑΤΨ ΝΣΙ ΙΣ ΖΙΘΗ ΝΤΕ-
 ΠΡΟΣΦΟΡΑ ΑΥΚΩ ΝΜΜΑΘΗΤΗΣ ΖΗΠΑΣΟΥ ΜΜΟΥ ΕΥ-
 ΘΟΟΛΕ ΤΗΡΟΥ ΝΖΕΝΖΒΟΣ ΝΝΕΙΑΛΥ· ΕΡΕ ΤΕΨΗΦΟΣ
 ΜΠΡΑΝ ΜΠΕΙΩΤ ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΓΙΝ ΖΝ ΝΕΥΓΙΧ·
 ΑΥΩΨ ΕΒΟΛ ΝΤΕΙΖΕ ΕΥΧΩ ΜΜΟΣ ΧΕ ΣΩΤΜ ΕΡΟΪ
 10 ΠΑΕΙΩΤ· ΠΕΙΩΤ' ΜΜΝΤΕΙΩΤ ΝΙΜ' ΠΑΠΕΡΑΝΤΟΝ ΝΟΥΟ- ΤΑΓ' ^b
 ΕΙΝ· ΙΛΩ· ΙΟΥΩ· ΙΛΩ· ΑΩΪ· ΩΪΛ ΨΙΝΩΘΕΡ· ΘΕΡΩΨΙΝ·
 ΩΨΙΟΕΡ· ΝΕΦΘΟΜΑΩΘ· ΝΕΦΙΟΜΑΩΘ· ΜΑΡΑΧΑΧΟΛ·
 ΜΑΡΜΑΡΑΧΟΛ· ΠΙΑΝΑ ΜΕΝΑΜΑΝ· ΑΜΑΝΗΪ ΤΟΥ ΟΥΡΑ-
 ΝΟΥ· ΙΣΡΑΪ ΖΑΜΗΝ ΖΑΜΗΝ· ΣΟΥΒΑΪΒΑΪ· ΑΠΠΑΛΠ· ΖΑ-
 15 ΜΗΝ· ΖΑΜΗΝ· ΔΕΡΑΛΡΑΪ ΖΑ ΠΑΣΟΥ ΖΑΜΗΝ ΖΑΜΗΝ·
 ΣΑΡΣΑΡΣΑΡΤΟΥ ΖΑΜΗΝ ΖΑΜΗΝ· ΚΟΥΚΙΑΜΙΝ ΜΙΑΪ· ΖΑ-
 ΜΗΝ ΖΑΜΗΝ· ΙΛΪ· ΙΛΪ· ΤΟΥΛΠ ΖΑΜΗΝ ΖΑΜΗΝ ΖΑΜΗΝ·
 ΜΑΪΝ ΜΑΡΙ· ΜΑΡΙΠ· ΜΑΡΕΙ· ΖΑΜΗΝ ΖΑΜΗΝ ΖΑΜΗΝ· ΣΩΤΜ
 ΕΡΟΪ ΠΑΕΙΩΤ ΠΕΙΩΤ ΝΜΜΝΤΕΙΩΤ ΝΙΜ· †ΕΠΙΚΑΛΓΙ
 20 ΜΜΩΤΝ ΖΩΤΤΗΥΤΝ ΝΡΕΥΚΑ-ΝΟΒΕ ΕΒΟΛ ΝΡΕΥΚΑΘΑΡΙΖΕ
 ΠΝΑΝΟΜΙΑ·¹ ΚΩ ΕΒΟΛ ΝΝΝΟΒΕ ΝΝΕΨΥΧΗ ΝΝΕΪΜΑΘΗ-
 ΤΗΣ ΕΝΤΑΥΟΥΑΣΟΥ ΝΣΩΪ ΑΥΩ ΝΤΕΤΝΚΑΘΑΡΙΖΕ Ν-
 ΝΕΥΑΝΟΜΙΑ· ΝΤΕΤΝΤΡΕΥΜΠΩΔ ΝΩΠ' ΕΖΟΥΝ ΕΤΜΝΤΕ-
 ΡΟ ΜΠΛΕΙΩΤ· ΠΕΙΩΤ ΜΠΕΘΗΣΑΥΡΟΣ ΜΠΟΥΟΓΙΝ ΧΕ [ΤΑΛ]
 25 ΑΥΟΥΑΣΟΥ ΝΣΩΪ ΑΥΩ ΑΥΖΑΡΕΣ ΕΝΑΕΝΤΟΛΗ· ΤΕΝΟΥ
 ΣΕ ΠΑΕΙΩΤ ΠΕΙΩΤ ΜΜΝΤΕΙΩΤ ΝΙΜ' ΜΑΡΕΥΕΙ ΠΣΙ Π-

5 MS ΠΠΝΟΓΙΚ; third Ν expunged.

19 MS ΠΜΜΠΤΕΙΩΤ; read ΜΜΝΤΕΙΩΤ.

of the pitcher of wine which was on the right. And he placed a cup of wine in front of the pitcher of wine which was on the left. And he placed loaves *according to* the number of the *disciples* in the midst of the cups. He placed a cup of water behind the loaves. Jesus stood before the *offering*. He placed his *disciples* behind him, all robed in linen garments, while the *cipher* of the name of the Father of the *Treasury* of the Light was in their hands. He cried out thus, saying: "Hear me, my Father, thou father of all fatherhoods, thou *infinite* Light ἰαω, ἰουω. ἰαω. αωϊ. ωϊα. ψινωθερ. θερωψιν. ωψιθερ. νεφθομαωθ. νεφιομαωθ. μαραχαχθα. μαρμαραχθα. ιηανα. μεναμαν. αμνηϊ. *of heaven* ἰσραϊ *Amen, amen* σουβαϊβαϊ. αππααπ. *Amen, amen.* δερααραϊ behind them, *Amen, amen.* σαρσαρσαρτου. *Amen, amen.* κουκιαμιν μιαι. *Amen, amen.* ἰαι. ἰαι. τουαπ. *Amen, amen, amen.* μαϊν μαρι. μαριη. μαρει. *Amen, amen, amen.* Hear me, my Father, thou Father of all Fatherhoods. I *call upon* you also, you forgivers of sins, you *purifiers* of *iniquities*. Forgive the sins of the *souls* of these *disciples* which have followed me and *purify* their *iniquities*. Make them worthy to be numbered within the Kingdom of my Father, the Father of the *Treasury* of the Light, because they have followed me and they have kept my *injunctions*. Now at this time, my Father, thou Father of all Fatherhoods, may the forgivers of sins come, | whose names are these :

ΡΕCΚΑ-ΝΟΒΕ ΕΒΟΛ· ΕΤΕ ΝΕΥΡΑΝ ΝΕ ΝΑΪ· ΣΙΦΙΡΕΨΝΙ-
 ΧΙΕΥ· ΖΕΝΓΙ· ΒΕΡΙΜΟΥ· ΣΟΧΑΒΡΙΧΗΡ· ΕΥΘΑΡΙ· ΝΑΝΑΪ
 ΛΙΓΙCΒΑΛΜΗΡΙΧ· ΜΕΥΝΙΠΟC· ΧΙΡΙΕ· ΕΝΤΑΪΡ· ΜΟΥΘΙΟΥΡ·
 CΜΟΥΡ· ΠΕΥΧΗΡ· ΟΟΥCΧΟΥC· ΜΙΝΙΟΝΟΡ· ΙCΟΧΟΒΟΡ-
 5 ΟΛ· CΩΤ̄Μ̄ ΕΡΟΪ ΕΪΕΠΙΚΑΛΕΙ Μ̄ΜΩΤ̄Ν̄ ΚΩ ΕΒΟΛ Ν̄Ν-
 ΠΟΒΕ Ν̄ΝΕΪΨΥΧΟΟΥC· ΑΥΩ CΩΤΕ ΕΒΟΛ Ν̄ΝΕΥΑΝΟΜΙΑ·
 ΜΑΡΟΥΜΠΩΑ Ν̄ΩΠ ΕΖΟΥΝ ΕΤΜ̄ΝΤΕΡΟ Μ̄ΠΛΕΙΩΤ ΠΕΙΩΤ
 Μ̄ΠΕΘΗCΑΥΡΟC Μ̄ΠΟΥΟΕΙΝ· ΧΕ ΑΝΟΚ †CΟΟΥΝ Ν̄-
 ΗΚΚΝΟC Ν̄ΔΥΝΑΜΙC ΑΥΩ †ΕΠΙΚΑΛΙ Μ̄ΜΟΟΥ· ΑΥΗΡ·
 10 ΒΕΒΡΩ· ΛΘΡΟΝΙ· ΗΟΥΡΕΦ· Η̄ΩΝΕ· CΟΥΦΕΝ· ΚΝΙΤΟΥ-
 CΟΧΡΕΩΦ· ΜΑΥΩΝΒΙ· ΜΝΕΥΩΡ· CΟΥΩΝΙ· ΧΩΧΕ-
 ΤΕΩΦ· ΧΩΧΕ· ΕΤΕΩΦ· ΜΕΜΩΧ· ΑΝΗΜΦ ΚΩ ΕΒΟΛ [Τ̄ΛΛ^b]
 Π̄Ν̄ΝΟΒΕ Ν̄ΝΕΪΨΥΧΟΟΥC CΩΤΕ ΕΒΟΛ Ν̄ΝΕΥΑΝΟΜΙΑ
 ΗCΕΝΤΑΥΑΛΥ ΕΥCΟΟΥΝ ΑΥΩ ΝΕΝΤΑΥΑΛΥ ΕΝCΕCΟΟΥΝ
 15 ΑΝ· ΗCΕΝΤΑΥΑΛΥ 2̄Ν̄ ΟΥΠΟΡΝΕΙΑ Μ̄Ν̄ ΟΥΜ̄ΝΤ̄ΝΟΓΙΚ'
 ΖΕΩC ΨΑΖΟΥΝ ΕΠΟΟΥ Ν̄ΖΟΟΥ ΚΑΛΥ ΝΑΥ ΕΒΟΛ· ΑΥΩ
 Π̄ΓΤΡΕΥΜ̄ΠΩΑ Ν̄ΩΠ' ΕΖΟΥΝ ΕΤΜ̄ΝΤΕΡΟ Μ̄ΠΛΕΙΩΤ
 Ν̄CΕΜ̄ΠΩΑ Ν̄ΧΙ ΕΒΟΛ 2̄Ν̄ ΤΕΪΠΡΟCΦΟΡΑ ΠΛΕΙΩΤ' ΕΤ-
 ΟΥΑΛΒ· ΕΩΩΠΕ CΕ ΠΛΕΙΩΤ ΑΚCΩΤ̄Μ̄ ΕΡΟΪ ΑΥΩ ΑΚΚΩ
 20 ΕΒΟΛ Ν̄Ν̄ΠΟΒΕ Ν̄ΝΕΪΨΥΧΗ ΑΥΩ ΑΚCΩΤΕ ΕΒΟΛ Ν̄ΝΕΥ-
 ΑΝΟΜΙΑ· ΑΥΩ ΑΚΤΡΕΥΜ̄ΠΩΑ Ν̄ΩΠ' ΕΖΟΥΝ ΕΤΕΚΜ̄ΝΤΕ-
 ΡΟ· ΕΚΕ† ΝΑΪ Ν̄ΟΥΜΑΪΝ 2̄Ν̄ ΤΕΪΠΡΟCΦΟΡΑ· ΑΥΩ ΑΥ-
 ΩΩΠΕ Ν̄CΙ ΠΜΑΪΝ Ν̄ΤΑ ΙC ΧΟΟΥ· ΠΕΧΕ ΙC ΕΖΟΥΝ
 C2̄Ν̄ ΝΕCΜΑΘΗΤΗC· ΧΕ ΡΑΩΕ Ν̄ΤΕΤ̄ΝΤΕΛΗΛ ΧΕ ΑΥΚΩ
 25 ΕΒΟΛ Ν̄ΝΕΤ̄Ν̄ΠΟΒΕ ΑΥΩ ΑΥCΩΤΕ ΕΒΟΛ Ν̄ΝΕΤ̄Ν̄ΑΝΟΜΙΑ· Τ̄ΛΛ

19 ΝΑΪ expunged before ΕΩΩΠΕ.

σιφιρεψνιχιευ. ζενει. βεριμου. σοχαβριχηρ. ευθαρι. ναναϊ.
 διεισβαλμηριχ. μευνιπος. χιριε. ενταϊρ. μουθιουρ. σμουρ.
 πευχχηρ. σουσχους. μινιονορ. ἴσοχοβορθα. Hear me as I
call upon you. Forgive the sins of these *souls* and wipe out
 their *iniquities*. May they be worthy to be numbered within
 the Kingdom of my Father, the Father of the Treasury of
 the Light. For I know thy great *powers* and I *call upon*
 them: αυηρ. βεβρω. αθρονι. η ουρεφ. η ωνε. σουφεν.
 κνιτουσσχρεωφ. μαυωνβι. μνευωρ. σουωνι. χωχετεωφ.
 χωχε. ετεωφ. μεμωχ. ανημφ. Forgive the sins of these *souls*;
 wipe out their *iniquities* which they have committed know-
 ingly and unknowingly. Forgive them these which they have
 committed in *fornication* and adultery *until* the present day.
 And make them worthy to be numbered within the Kingdom
 of my Father, and worthy to partake of this *offering*, my
 holy Father. Now my Father, if thou hast heard me, and
 thou hast forgiven the sins of these *souls* and thou hast
 wiped out their *iniquities*, and thou hast made them worthy
 to be numbered within thy Kingdom, do thou give me
 a sign in this *offering*." And the sign of which Jesus spoke
 happened.

Jesus said to his *disciples*: "Rejoice and be glad, because
 your sins are forgiven, and your *iniquities* are wiped out, |

ΑΥΩ ΑΤΕΤΝΩΠ' ΕΖΟΥΝ ΕΤΜΝΤΕΡΟ ΜΠΑΪΩΤ· ΝΑΪ ΔΕ
 ΝΤΕΡΕΨΧΟΟΥ Α ΜΜΑΘΗΤΗΣ ΡΑΩΕ ΞΝ ΟΥΝΟΣ ΝΡΑΩΕ·
 ΠΕΧΕ ΙC ΝΑΥ ΧΕ ΤΑΪ ΤΕ ΘΕ ΑΥΩ ΠΑΪ ΠΕ ΠΜΥCΤΗ-
 ΡΙΟΝ ΕΤΕΤΝΑΛΛΑΧ ΝΡΡΩΜΕ ΕΤΝΑΠΙCΤΕΥΕ ΕΡΩΤΝ ΕΜΝ-
 5 ΚΡΟΨ ΝΞΗΤΟΥ ΑΥΩ ΕΥCΩΤΜ ΝCΑ-ΤΗΥΤΝ ΞΝ ΩΑΧΕ
 ΝΙΜ' ΕΤΝΑΝΟΥΨ· ΑΥΩ ΝΕΥΝΟΒΕ ΜΝ ΝΕΥΑΝΟΜΙΑ CΕ-
 ΝΑΨΟΤΟΥ ΕΒΟΛ ΩΑ ΠΕΖΟΟΥ ΕΝΤΑΤΕΤΝΕΙΡΕ ΝΑΥ Μ-
 ΠΕΪΜΥCΤΗΡΙΟΝ· ΑΛΛΑ ΞΩΠ' ΜΠΕΪΜΥCΤΗΡΙΟΝ ΜΠΡΤΑΛΛ
 ΝΡΩΜΕ ΝΙΜ· ΕΙΜΗΤΙ ΠΕΤΝΑCΙΡΕ ΝΞΩΒ ΝΙΜ' ΕΝΤΑΪΧΟΟΥ
 10 ΝΗΤΝ ΞΝ ΝΑΕΝΤΟΛΗ· ΠΑΪ ΟΥΝ ΠΕ ΠΜΥCΤΗΡΙΟΝ ΝΤΑ-
 ΛΗΘΕΙΑ ΜΠΒΑΠΤΙCΜΑ ΝΝΕΤΟΥΝΑΚΩ ΕΒΟΛ ΜΝΕΥΝΟΒΕ
 ΑΥΩ ΝΕΤΟΥΝΑΞΩΒC ΕΒΟΛ ΕΧΝ ΝΕΥΑΝΟΜΙΑ· ΠΑΪ ΠΕ
 ΠΒΑΠΤΙCΜΑ ΝΤΩΟΡΠ ΜΠΡΟCΦΟΡΑ ΕΤΧΙΜΟΕΙΤ ΕΖΟΥΝ Ε-
 ΠΤΟΠΟC ΝΤΑΛΛΗΘΙΑ· ΑΥΩ ΕΖΟΥΝ ΕΠΤΟΠΟC ΜΠΟΥΟΕΙΝ· ΤΑΕ^b
 15 ΜΝΝCΑ ΝΑΪ ΟΝ ΠΕΧΑΥ ΝΑΨ ΝΒΙ ΝΕΨΜΑΘΗΤΗΣ ΧΕ
 ΞΡΑΒΒΕΙ CΩΑΠ ΝΑΝ ΕΒΟΛ ΜΠΜΥCΤΗΡΙΟΝ ΜΠΟΥΟΕΙΝ
 ΝΤΕ ΠΕΚΕΙΩΤ ΕΠΕΙΔΗ ΑΝCΩΤΜ ΕΡΟΚ ΕΚΧΩ ΜΜΟC
 ΧΕ ΟΥΝ-ΚΕΒΑΠΤΙCΜΑ ΝΚΡΩΜ· ΑΥΩ ΟΥΝ-ΚΕΒΑΠΤΙCΜΑ
 ΜΠΝΑ ΕΨΟΥΑΛΒ ΝΤΕ ΠΟΥΟΕΙΝ· ΑΥΩ ΟΥΝ-ΟΥΤΩΞC
 20 ΜΠΝΑΤΙΚΟΝ ΝΑΪ ΕΨΑΥΧΙ ΝΝΕΨΥΧΟΟΥΕ ΕΠΕΘΗCΑΥ-
 ΡΟC ΜΠΟΥΟΕΙΝ· ΧΩ CΕ ΕΡΟΝ ΜΠΕΥΜΥCΤΗΡΙΟΝ ΤΑΡΝ-
 ΚΛΗΡΟΝΟΜΙ ΞΩΩΝ ΝΤΜΝΤΕΡΟ ΜΠΕΚΕΙΩΤ· ΠΕΧΕ ΙC
 ΝΑΥ ΧΕ ΝΕΪΜΥCΤΗΡΙΟΝ ΕΤΕΤΝΩΠΙΝΕ ΝCΩΟΥ· ΜΝ-
 ΜΥCΤΗΡΙΟΝ ΕΨΟΥΟΤΒ ΕΡΟΟΥ· ΕΨΝΑΧΙ ΝΤΕΤΝΨΥΧΗ
 25 ΕΠΟΥΟΕΙΝ ΝΤΕ ΝΙΟΥΟΕΙΝ ΕΝΤΟΠΟC ΝΤΑΛΛΗΘΕΙΑ ΜΝ
 ΤΜΝΤΑΓΛΘΟC ΜΠΤΟΠΟC ΝΠΕΤΟΥΑΛΒ ΝΤΕ ΝΕΤΟΥΑΛΒ

26 MS ΜΠΠΤΟΠΟC; read ΕΠΤΟΠΟC. MS ΝΠΕΤΟΥΑΛΒ; read ΝΠΕΤΟΥΑΛΒ.

and you are numbered within the Kingdom of my Father.” *But* when he had said these things, the *disciples* rejoiced with great joy.

Jesus said to them : “This is the manner and this is the *mystery* which you shall perform for men who will *believe* in you, without guile in them, and who obey you with all good words. And their sins and their *iniquities* will be wiped out until the day on which you have performed this *mystery* for them. *But* hide this *mystery*, and do not give it to any man, *except* him who will do everything which I have said to you in my *injunctions*. This *now* is the *true mystery* of the *baptism* for those whose sins will be forgiven, and whose *iniquities* will be covered over. This is the *baptism* of the first *offering* which leads the way into the *place* of the *truth*¹ and into the *place* of the light.”

143. After these things his *disciples* said to him : “Rabbi, reveal to us the *mystery* of the light of thy Father, *since* we have heard thee saying : ‘There is one *baptism* of fire, and there is another *baptism* of the Holy *Spirit* of the light, and there is a *spiritual* inunction²; these take the *souls* to the *Treasury* of the Light’. Say to us now their *mystery*, so that we also *inherit* the kingdom of thy Father.”

Jesus said to them : “There is no *mystery* which is superior to these *mysteries* about which you question, which will take your *souls* to the Light of Lights, to the *places* of *truth* and *goodness*; to the *place* of the Holy of all Holies; | to the

¹ (14) place of the truth; Schmidt : true place (see note on 122.10).

² (18 ff.) 3 baptisms; see J 102.

ΤΗΡΟΥ· ΕΠΤΟΠΟΣ ΕΤΕ ΜΝ-ΣΙΜΕ ΝΖΗΤΨ· ΟΥΔΕ ΜΝ-
 ΖΟΟΥΤ· ΟΥΔΕ ΜΝ-ΜΟΡΦΗ ΖΜ ΠΤΟΠΟΣ ΕΤΜΜΑΥ ΑΛΛΑ [ΤΛΕ]
 ΟΥΟΥΟΕΙΝ ΠΕ ΕΨΜΙΝ ΕΒΟΛ' ΝΑΤΩΑΧΕ ΕΡΟΨ· ΜΝ
 ΠΕΤΟΥΟΤΒ ΓΕ ΕΝΕΪΜΥΣΤΗΡΙΟΝ ΕΤΕΤΝΩΙΝΕ ΝΣΩΟΥ
 5 ΕΙΜΗΤΙ ΕΠΜΥΣΤΗΡΙΟΝ ΝΤΣΑΩΨΕ ΜΦΩΝΗ ΜΝ ΤΕΥΖΜΕ-
 ΨΙΤΕ ΝΔΥΝΑΜΙΣ ΑΥΩ ΝΕΥΨΗΦΟΣ ΑΥΩ ΜΝ ΠΡΑΝ ΕΤ-
 ΟΥΟΤΒ ΕΡΟΟΥ ΤΗΡΟΥ· ΠΡΑΝ ΕΤΕΡΕ ΡΑΝ ΝΙΜ ΩΟΟΠ
 ΖΡΑΪ ΝΖΗΤΨ· ΖΙ ΟΥΟΕΙΝ ΝΙΜ' ΖΙ ΔΥΝΑΜΙΣ ΝΙΜ· ΠΕΤ-
 ΣΟΟΥΝ ΓΕ ΜΠΡΑΝ ΕΤΜΜΑΥ ΕΨΩΑΝΕΙ' ΕΒΟΛ ΖΜ ΠΣΩΜΑ
 10 ΠΟΥΛΗ ΝΝΕΨ-ΑΛΑΥ ΝΚΡΩΜ ΟΥΔΕ ΑΛΑΥ ΝΚΑΚΕ ΟΥΔΕ
 ΕΞΟΥΣΙΑ ΟΥΔΕ ΑΡΧΩΝ ΝΤΕ ΤΕΣΦΑΙΡΑ ΝΖΙΜΑΡΜΕΝΗ
 ΟΥΔΕ ΑΓΓΕΛΟΣ ΟΥΔΕ ΑΡΧΑΓΓΕΛΟΣ ΟΥΔΕ ΔΥΝΑ-
 ΜΙΣ ΝΝΕΥΣΩΚΑΤΕΧΕ ΝΤΕΨΥΧΗ ΕΤΣΟΟΥΝ ΜΠΡΑΝ ΕΤ-
 ΜΜΑΥ· ΑΛΛΑ ΕΨΩΑΝΕΙ' ΕΒΟΛ ΖΜ ΠΚΟΣΜΟΣ ΝΨΧΩ Μ-
 15 ΠΡΑΝ ΕΤΜΜΑΥ ΕΠΚΩΖΤΨ ΩΑΨΩΨΜ· ΑΥΩ ΨΑΡΕ ΠΚΑΚΕ
 ΑΝΑΧΩΡΕΙ· ΑΥΩ ΕΨΩΑΝΧΟΟΨ ΕΝΔΑΙΜΟΝΙΟΝ ΜΝ Μ-
 ΠΑΡΑΛΗΜΨΤΗΣ ΜΠΚΑΚΕ ΕΤΖΙΒΟΛ· ΜΝ ΝΕΥΑΡΧΩΝ ΜΝ [ΤΛΕ^b]
 ΝΕΥΕΞΟΥΣΙΑ ΜΝ ΝΕΥΔΥΝΑΜΙΣ ΣΕΝΑΤΑΚΟ ΤΗΡΟΥ ΝΤΕ
 ΠΕΨΩΑΣ ΜΟΥΖ· ΝΣΕΨΩ ΕΒΟΛ ΧΕ ΚΟΥΑΛΒ· ΚΟΥΑΛΒ
 20 ΠΕΤΟΥΑΛΒ ΝΤΕ ΝΕΤΟΥΑΛΒ ΤΗΡΟΥ· ΑΥΩ ΕΨΩΑΝΧΩ
 ΜΠΡΑΝ ΕΤΜΜΑΥ ΕΜΠΑΡΑΛΗΜΨΤΗΣ ΝΤΕ ΝΕΚΡΙΣΙΣ
 ΕΘΟΟΥ ΜΝ ΝΕΥΕΞΟΥΣΙΑ ΜΝ ΝΕΥΘΟΜ ΤΗΡΟΥ ΑΥΩ
 ΤΚΕΒΑΡΒΗΛΩ ΜΝ ΠΛΖΟΡΑΤΟΣ ΝΝΟΥΤΕ ΜΝ ΠΩΟΜΝΤ
 ΝΝΟΥΤΕ ΝΤΡΙΔΥΝΑΜΙΣ· ΝΤΕΥΝΟΥ ΕΤΟΥΝΑΧΩ ΜΠΕΪ-
 25 ΡΑΝ ΖΝ ΝΤΟΠΟΣ ΕΤΜΜΑΥ ΣΕΝΑΣΕ ΤΗΡΟΥ ΕΧΝ ΝΕΥ-
 ΕΡΗΥ ΝΣΕΒΩΛ ΕΒΟΛ ΝΣΕΤΑΚΟ ΝΣΕΨΩ ΕΒΟΛ ΧΕ ΠΟΥ-

5 MS ΕΠΜΥΣΤΗΡΙΟΝ; read ΠΜΥΣΤΗΡΙΟΝ.

26 MS originally ΠΣΕΨΩ; ψ expunged; ς and λ inserted above.

place in which there is neither woman *nor* man; *nor* are there *forms* in that *place*, but a perpetual ineffable light. Now there is nothing superior to these *mysteries* about which you question, *except* the *mystery* of the seven *voices* and their 49 *powers* and their *ciphers*, and the name which is superior to them all, the name within which are all names, and all lights and all *powers*. Now he who knows that name, when he comes forth from the *body* of *matter*, neither fire *nor* darkness, *nor power* (*exousia*) *nor archon* of the *Heimarmene-sphere*, *nor angel nor archangel nor power* can *restrain* the *soul* which knows that name. But when he (the man) comes forth from the *world* and says that name to the fire, it is extinguished; and the darkness *withdraws*. And when he says it to the *demons* and the *paralemptai* of the outer darkness, with their *archons* and their *powers* (*exousiai*) and their *powers* (*dunameis*), they will all be destroyed, and their flame will burn, and they will cry out: 'Holy, holy art thou, thou holiest among all holy ones'. And when that name is said to the *paralemptai* of the wicked *judgments* and their *powers* (*exousiai*), and all their powers and the Barbelo also, and the *invisible* god and the three *triple-powered* gods, immediately when that name is said in those *places*, they will all fall upon one another and be dissolved and destroyed. And they will cry out: | 'O Light of all

OCIN NTE OYOCIN NIM ETWOOH' 2N NIANEPANTON N-
OY'OCIN APHIGNMECYE ZWON NTCWTC MMON.

NTERECOWA AE EYXW NNEIWAAXE NBI TC AYWCY
EBOA THPOY NBI NCHMAOHITHC AYPMCE 2N OYNOO
5 N2POOY EYXW MMON XE * * * * *
(MNNCA NA I NCEXITC EBOA 2N NEICPOY NKPM MN
ZENΘAΛACC A NKW)2T NCE TIMWP EI MMON N2HTOY N- TME
KECOOY NEBOT MN WMOYN N2OOY. MNNCA NA I NCE-
XITC EP AI 2I TE2H NTMHTE NTE POYA POYA NNAPXWH
10 NTG2H NTMHTE KOLAZE MMON 2N NEYKOLACIC NKE-
COOY NEBOT MN WMOYN N2OOY. MNNCA NA I NCE-
XITC NTPAPEHOC MPOYOCIN TA I EYACKPINE NNI-
AΓAOC MN NIPONHPOC NCKPINE MMON. AYW EPW AN
TECFAP A KWTE WACTAAY ETOOT' OY NNECPAPAHHMP-
15 THC NCENOXC ENAIWN NTTECFAP A. AYW WAP E N-
AITOY POC NTTECFAP A XITC EBOA' EYMOOY EY2A-
NECHT NTTECFAP A N4P-OYKW2T EYBPBP N4OYWM' E-
ZOYN NCWC WANTCKAΘAPIZE MMON TONW. AYW
WACH E' NBI IALOY2AM NPARAHHMPTHC NCABAWΘ' PA-
20 ΔAMAC PA I EYACH MPAOT' NTBW E NNEFYXOOCY E
N4EINE NOY'APOT' EYME2 EBOA 2M PMOOCY NTBW E TME^b
N4TAAY NTEFYXH NCCOOC NCPW BW MMA NIM' MN
TOPOC NIM' ENTACBWK EPOOY. NCENOXC EP AI EY-
COWA EYNA P-PECHOYOC EY WACH MK A2 EPEY2HT' EYMIH
25 EBOA. TA I TE TKOLACIC MPWME NPEYCAZOY.

5 lacuna of 4 leaves = 8 pages (TΛZ - TMAΔ).

24 MS originally CYHAWACH MK A2; CHA expunged.

Lights who art in the *infinite* lights, remember us and save us'."

But when Jesus had finished saying these words, all his *disciples* cried out. They wept with loud voices, saying ...

Lacuna of 8 pages (4 leaves)

144. <After these things it is taken through rivers of fire and seas of fire> and it (the soul) is *punished* in them for another six months and eight days. After these things it is taken upon the way of the Midst, so that each one of the *archons* of the way of the Midst *punishes* it with his *punishment* for another six months and eight days. After these things it is taken to the *Virgin* of the Light who *judges* the *good* and the *wicked*, and she *judges* it. And when the *sphere* turns, she gives it into the hands of her *paralemtai*, and they cast it into the *aeons* of the *sphere*. And the *ministers* of the *sphere* take it forth to a water which is below the *sphere* which becomes a boiling fire that consumes¹ it until it *purifies* it completely. And there comes Jalouham², the *paralempes* of Sabaoth, the Adamas, he who gives the cup of forgetfulness to the *souls*, and he brings a cup full of the water of forgetfulness and he gives it to the *soul*, and it drinks it and forgets every place and all *places* to which it has gone. And it is cast into³ a *body* in which it will spend its time⁴ continuing to be troubled in heart. This is the *punishment* of the man who curses." |

¹ (17) consumes; Till: eats into (also 376.3; 378.15; 379.15; 382.20, 21).

² (19) Jalouham; perhaps Elohim; see Bousset (Bibl. 9) p. 10; (cf. also 333.6 ff.).

³ (23) cast into; Till: stuck into.

⁴ (23) it will spend its time; lit. he will spend his time; (also 376.8).

ΑΣΟΥΩΣ ΟΝ ΕΤΟΟΤΣ ΝΒΙ ΜΑΡΙΣΑΜ ΠΕΧΑΣ ΧΕ ΠΑΧΟ-
 ΕΙΣ ΕΙΣ ΠΡΩΜΕ ΝΡΕΚΑΤΑΛΑΛΙ ΕΥΜΗΝ ΕΒΟΛ ΕΥΦΑΝΕΙ'
 ΕΒΟΛ ΖΝ ΣΩΜΑ ΕΥΝΑΒΩΚ ΕΤΩΝ Η ΟΥ ΤΕ ΤΕΥΚΟΛΛΑ-
 ΣΙΣ· ΠΕΧΕ ΙΣ ΧΕ ΟΥΡΩΜΕ ΝΡΕΚΑΤΑΛΑΛΙ ΕΥΜΗΝ
 5 ΕΒΟΛ' ΕΥΦΑΝΧΩΚ' ΕΒΟΛ ΝΒΙ ΠΕΥΟΥΟΕΙΩ ΖΙΤΝ ΤΕ-
 ΣΦΑΙΡΑ ΕΤΡΕΥΕΙ' ΕΒΟΛ ΖΝ ΣΩΜΑ ΦΑΥΕΙ' ΝΣΩΥ ΝΒΙ
 ΛΒΙΟΥΤ· ΜΗ ΧΑΡΜΩΝ ΜΠΑΡΑΛΗΜΠΤΗΣ ΝΑΡΙΗΛ ΝΣΕΕΙΝΕ
 ΝΤΕΥΨΥΧΗ ΕΒΟΛ ΖΝ ΣΩΜΑ ΝΣΕΡ-ΦΟΜΝΤ ΝΖΟΟΥ ΕΥΨ-
 ΟΥΟΙ ΝΜΜΑΣ ΕΥΤΣΑΒΟ ΜΜΟΣ ΕΝΣΩΝΤ ΜΠΚΟΣΜΟΣ·
 10 ΜΝΗΝΣΑ' ΝΑΙ ΝΣΕΧΙΤΣ ΕΠΕΣΗΤ ΕΑΜΗΤΕ ΕΡΑΤΥ ΝΑΡΙΗΛ· [ΤΜΕ]
 ΠΥΚΟΛΑΖΕ ΜΜΟΣ ΖΝ ΝΕΥΚΟΛΛΑΣΙΣ ΜΜΝΤΟΥΕ ΝΕΒΟΤ'
 ΜΗ ΧΟΥΤΟΥΕ ΝΖΟΟΥ ΜΝΝΣΩΣ ΝΣΕΧΙΤΣ ΕΠΕΧΑΟΣ
 ΕΡΑΤΥ ΝΙΛΛΑΔΑΒΑΩ ΜΗ ΠΕΥΖΜΕΨΙΤ' ΝΔΑΙΜΟΝΙΟΝ ΝΤΕ
 ΠΟΥΑ ΠΟΥΑ ΝΝΕΥΔΑΙΜΟΝΙΟΝ ΒΩΚ ΕΒΟΛ ΖΙΧΩΣ ΝΚΕ-
 15 ΜΝΤΟΥΕ ΝΕΒΟΤ' ΜΗ ΚΕΧΟΥΤΟΥΕ ΝΖΟΟΥ ΕΥΦΡΑΓΕΛ-
 ΛΟΥ ΜΜΟΣ ΖΙΤΝ ΖΕΝΜΑΣΤΙΓΞ ΝΚΡΩΜ· ΜΝΗΝΣΑ ΝΑΙ ΝΣΕ-
 ΧΙΤΣ ΕΒΟΛ ΖΝ ΝΕΙΕΡΩΟΥ ΝΚΡΩΜ' ΜΗ ΖΕΝΘΑΛΛΑΚΣΑ Ν-
 ΚΩΣΤ' ΕΥΒΡΒΡ ΝΣΕΤΙΜΩΡΕΙ ΜΜΟΣ ΝΖΗΤΟΥ ΝΚΕΜΝΤΟΥΕ
 ΝΕΒΟΤ' ΜΗ ΧΟΥΤΟΥΕ ΝΖΟΟΥ· ΑΥΩ ΜΝΗΝΣΑ ΝΑΙ ΦΑΥ-
 20 ΨΙΤΣ ΕΖΡΑΪ ΖΙ ΤΕΖΗΝ ΝΤΜΗΤΕ ΝΤΕ ΠΟΥΑ ΠΟΥΑ ΝΝΑΡΧΩΗ
 ΖΝ ΤΕΖΗΝ ΝΤΜΗΤΕ ΚΟΛΑΖΕ ΜΜΟΣ ΖΝ ΝΕΥΚΟΛΛΑΣΙΣ Ν-
 ΚΕΜΝΤΟΥΕ ΝΕΒΟΤ' ΜΗ ΧΟΥΤΟΥΕ ΝΖΟΟΥ· ΜΝΗΝΣΑ ΝΑΙ [ΤΜΕ^b]
 ΦΑΥΨΙΤΣ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΝ ΤΑΙ ΕΨΑΚΡΙΝΕ
 ΝΝΔΙΚΑΙΟΣ ΜΗ ΝΡΕΥΡΝΟΒΕ ΝΣΚΡΙΝΕ ΜΜΟΣ· ΑΥΩ ΕΡ-
 25 ΦΑΝ ΤΕΣΦΑΙΡΑ ΚΩΤΕ ΜΜΟΣ ΦΑΣΤΑΛΣ ΕΤΟΟΤΟΥ Ν-
 ΠΕΠΑΡΑΛΗΜΠΤΗΣ ΝΣΕΝΟΧΣ ΕΒΟΛ ΕΝΔΙΩΝ ΝΤΕΣΦΑΙΡΑ·

Mariam continued again and said : “My Lord, the man who continuously *slanders*, when he comes forth from the *body*, where will he go, or what is his *punishment*?”

Jesus said : “A man who *slanders* continuously, when his time through the *sphere* is completed, so that he comes forth from the *body*, Abiut¹ and Charmon², the *paralemtai* of Ariel, come for him, and they bring forth his *soul* from the *body* and they spend three days proceeding with it, teaching it of the creation of the *world*. After these things they take it down to Amente to the presence of Ariel. And he *punishes* it in his *punishments* for eleven months and 21 days. Afterwards they take it to the *Chaos* to the presence of Jaldabaoth with his 49 demons, and each one of his *demons* attacks it for another eleven months and 21 days as they *flagellate* it with fiery *scourges*. After these things they take it forth into the rivers of fire and boiling *seas* of fire, and in them they *take revenge* on it for another eleven months and 21 days. And after these things they carry it out upon the way of the *Midst*, and each one of the *archons* in the way of the *Midst* *punishes* it in his *punishments* for another eleven months and 21 days. After these things they carry it to the *Virgin* of the Light who *judges* the *righteous* and the sinners, and she *judges* it. And when the *sphere* turns, she gives it into the hands of her *paralemtai*, and they cast it into the *aeons* of the *sphere*. | And the

¹ (7) Abiut; see Kropp (Bibl. 26) I, M4.

² (7) Charmon; perhaps Egyptian Chnoumis; see IMG-E p. 54 ff.

- ΑΥΩ ΝΤΕ ΛΙΤΟΥΡΓΟΣ ΝΤΕΣΦΑΙΡΑ ΧΙΤΣ ΕΒΟΛ' ΕΥ-
 ΜΟΟΥ Ε42ΑΠΕCΗΤ ΝΤΕΣΦΑΙΡΑ Ν4Ρ-ΟΥΚΡΩΜ' Ε4ΒΡΕΡ
 Π4ΟΥΩΜ Ε2ΟΥΝ ΝCΩC ΩΑΝΤ4ΚΛΘΑΡΙΖΕ ΝΜΟC ΤΟΝΩ·
 ΑΥΩ ΩΑ4ΕΙΝΕ ΜΠΑΠΟΤ' ΝΤΒΩΕ Ν6Ι ΪΛΛΟΥ2ΑΜ ΠΠΑΡΑ-
 5 ΛΗΜΠΤΗC ΝCΑΒΑΩΘ' ΠΑΔΑΜΑC Ν4ΤΑΛ4 ΝΤΕΨΥΧΗ ΝC-
 CΟΟ4 ΝCΡΠΩΒΩ ΜΜΑ ΝΙΜ' ΜΝ 2ΩΒ ΝΙΜ' ΜΝ ΤΟΠΟC
 ΝΙΜ' ΕΝΤΑCΒΩΚ ΕΡΟΟΥ· ΝCΕΤΑΑC Ε2ΡΑΪ ΕΥCΩΜΑ
 Ε4ΝΑΡ-ΠΕ4ΟΥΟΕΙΩ Ε42ΕΧ2ΩΧ· ΤΑΪ ΤΕ ΤΕΚΡΙCΙC Μ-
 ΠΡΩΜΕ ΝΡΕ4ΚΑΤΑΛΑΛΙ·
- 10 ΠΕΧΑC Ν6Ι ΜΑΡΙ2ΑΜ' ΧΕ ΟΥΟΪ ΟΥΟΪ ΝΡΡΕ4ΡΝΟΒC·
 ΛCΟΥΩΩΒ 2ΩΩC Ν6Ι CΑΛΩΜΗ ΠΕΧΑC ΧΕ ΠΑΧΟCΙC ΤΜ2
 ΙC ΟΥΡΩΜΕ ΝΡΕ42ΩΤΒ ΕΜΠ4ΡΝΟΒC ΕΝΕ2 ΝCΑ 2ΩΤΒ
 Ε4ΩΑΝΕΙ' ΕΒΟΛ 2Ν CΩΜΑ ΟΥ ΤΕ ΤΕ4ΚΟΛΑCΙC· Λ4ΟΥ-
 ΩΩΒ Ν6Ι ΙC ΠΕΧΑ4 ΧΕ ΟΥΡΩΜΕ ΝΡΕ42ΩΤΒ ΕΜΠ4Ρ-
 15 ΝΟΒC ΕΝΕ2 ΝCΑ 2ΩΤΒ ΕΡΩΑΝ ΠΕ4ΟΥΟΕΙΩ ΧΩΚ ΕΒΟΛ'
 2ΙΤΝ ΤΕCΦΑΙΡΑ ΕΤΡΕ4ΕΙ' ΕΒΟΛ 2Ν CΩΜΑ ΩΑΥΕΙ' Ν6Ι
 ΜΠΑΡΑΛΗΜΠΤΗC ΝΪΛΛΑΔΑΒΑΩΘ ΝCΕΕΙΝΕ ΝΤΕ4ΨΥΧΗ
 ΕΒΟΛ 2Ν CΩΜΑ ΝCΕΜΟΡC 2Ν ΝΕCΟΥΕΡΗΤΕ ΝCΑ ΟΥ-
 ΝΟC ΝΔΑΙΜΩΝ Ν2ΑΝ Ν2ΤΟ Ν4Ρ-ΩΟΜΝΤ' Ν2ΟΟΥ Ε4-
 20 ΚΩΤΕ ΗΜΜΑC 2Μ ΠΚΟCΜΟC· ΜΝΝCΑ ΝΑΪ ΩΑΥΧΙΤC
 ΕΒΟΛ ΕΜΜΑ ΜΠΧΑ4 ΜΝ ΠΕΧΙΩΝ ΝCΕΤΙΜΩΡΕΙ ΜΜΟC
 ΜΜΑΥ ΝΩΟΜΤΕ ΝΡΟΜΠC ΜΝ CΟΟΥ ΝΕΒΟΤ· ΜΝΝCΑ
 ΝΑΪ ΝCΕΧΙΤC Ε2ΡΑΪ ΕΠΕΧΑΟC ΕΡΑΤ4 ΝΪΛΛΑΔΑΒΑΩΘ'
 ΜΝ ΠΕ42ΜΕΨΙΤ' ΝΔΑΙΜΟΝΙΟΝ ΝCΕΜΑCΤΙΓΟΥ ΜΜΟC Ν6Ι ΤΜ2^b

1 MS ΛΙΤΟΥΡΓΟC; read ΝΛΙΤΟΥΡΓΟC.

12 ΙC inserted above.

19 MS Ν2ΑΝΝ2ΤΟ; read Ν2Α Ν2ΤΟ.

ministers of the *sphere* take it forth to a water which is below the *sphere*, which becomes a boiling fire that consumes it until it *purifies* it completely. And Jalouham, the *paralempetes* of Sabaoth, the Adamas, brings the cup of forgetfulness and gives it to the *soul*, and it drinks it and forgets every place and everything, and all *places* to which it has gone. And it is given to a *body* in which it will spend its time being oppressed. This is the *judgment* of the man who *slanders*.”

145. Mariam said : “Woe, woe to sinners.”

Salome answered and said : “My Lord Jesus, a murderer who has never sinned, except for murder, what is his *punishment* when he comes forth from the *body*?”

Jesus answered and said : “A murderer who has never sinned except for murder, when his time is completed through the *sphere* that he should come forth from the *body*, the *paralemptai* of Jaldabaoth come and bring his *soul* forth from the *body* and bind it by its feet behind a great horse-faced *demon*, which spends three days going round with it in the *world*. After these things they take it forth to the places of frost and *snow*¹, and they *take revenge* on it there for three years and six months. After these things it is taken down to the *Chaos* to the presence of Jaldabaoth and his 49 *demons*, and each of his *demons scourges* it | for another

¹ (21) frost and snow; lit. the frost and the snow; (also 380.6).

ΝΕΨΑΛΙΜΟΝΙΟΝ ΝΚΕΨΟΜΤΕ ΝΡΟΜΠΕ [ΕΠΟΥΛΑ] ΜΝ
 ΣΟΟΥ ΝΕΒΟΤ· ΜΝΝΣΑ ΝΑΪ ΨΑΥΧΙΤΣ ΕΠΕΧΛΟΣ ΕΡΑΤΣ
 ΝΤΗΕΡΣΕΦΟΝΗ ΝΣΕΤΙΜΩΡΕΙ ΜΜΟΣ ΞΝ ΝΕΣΚΟΛΛΑCIC
 ΝΚΕΨΟΜΤΕ ΝΡΟΜΠΕ ΜΝ ΣΟΟΥ ΝΕΒΟΤ· ΜΝΝΣΑ ΝΑΪ
 5 ΨΑΥΧΙΤΣ ΕΞΡΑΪ ΖΙ ΤΕΞΙΗ ΝΤΜΗΤΕ ΝΤΕ ΠΟΥΛΑ ΠΟΥΛΑ
 ΠΙΛΑΡΧΩΝ ΝΤΕΞΙΗ ΝΤΜΗΤΕ ΤΙΜΩΡΕΙ ΜΜΟΣ ΞΝ ΝΚΟΛΛΑ-
 CIC ΝΝΕΨΤΟΠΟΣ ΝΚΕΨΟΜΤΕ ΝΡΟΜΠΕ ΜΝ ΣΟΟΥ Ν-
 ΕΒΟΤ· ΜΝΝΣΑ ΝΑΪ ΝΣΕΧΙΤΣ ΝΤΠΑΡΘΕΝΟΣ ΜΠΟΥΟΕΙΗ
 ΤΑΪ ΕΨΑΚΡΙΝΕ ΝΝΔΙΚΑΙΟΣ ΜΝ ΝΡΕΨΡΝΟΒΕ ΝΣΚΡΙΝΕ
 10 ΜΜΟΣ· ΛΥΩ ΕΡΨΑΝ ΤΕΣΦΑΙΡΑ ΚΩΤΕ ΨΑΣΚΕΛΕΥΕ
 ΝΣΣΗΟΧΣ ΕΠΚΑΚΕ ΕΤΞΙΒΟΛ· ΨΑ ΠΕΥΟΪΨ ΕΤΟΥΝΑΧΙ
 ΜΠΚΑΚΕ ΝΤΜΗΤΕ ΨΑΣΩΧΝ ΝΣΒΩΛ ΕΒΟΛ ΤΑΪ ΤΕ ΤΚΟ-
 ΛΑCIC ΜΠΡΩΜΕ ΝΡΕΨΩΤΒ·

ΠΕΧΛΑΨ ΠΙCΙ ΠΕΤΡΟΣ ΧΕ ΠΛΑΧΟΪC¹ ΜΑΡΕ ΝΕΞΙΟΜΕ¹ ΞΩ [ΤΗΠΙ]
 15 ΕΡΟΟΥ ΕΥΨΙΝΕ ΤΑΡΝΨΙΝΕ ΞΩΩΝ· ΠΕΧΕ ΙC ΜΜΑΡΙΖΑΜ'
 ΜΠ ΝΕΞΙΟΜΕ ΧΕ ΚΑ-ΠΜΑ ΝΝΕΤΝCΝΗΥ ΝΞΟΟΥΤ ΝΣΕ-
 ΨΙΝΕ ΞΩΟΥ· ΛΥΟΥΨΩΒ ΠΙCΙ ΠΕΤΡΟΣ ΠΕΧΛΑΨ ΧΕ ΠΛ-
 ΧΟΕΙC ΕΙΕ ΟΥΡΩΜΕ ΝΣΟΟΝΕ ΝΡΕΨΧΙΟΥC ΕΠΕΨΝΟΒΕ
 ΠΕ ΠΑΪ ΕΨΜΗΝ ΕΒΟΛ' ΕΨΨΑΝΕΙ' ΕΒΟΛ ΞΝ CΩΜΑ ΟΥ ΤΕ
 20 ΤΕΨΚΟΛΑCIC· ΠΕΧΕ ΙC ΧΕ ΠΑΪ ΝΤΕΪΜΙΝΕ ΕΡΨΑΝ ΠΕΨ-
 ΟΥΟΕΙΨ ΧΩΚ' ΕΒΟΛ ΖΙΤΝ ΤΕΣΦΑΙΡΑ ΨΑΥΓΕΙ' ΝCΩΨ
 ΠΙCΙ ΜΠΑΡΑΛΗΜΠΤΗC ΠΑΔΩΝΙC· ΝΣΕΪ-ΤΕΨΨΥΧΗ ΕΒΟΛ
 ΞΠ CΩΜΑ ΝΣΕΪ-ΨΟΜΝΤ' ΝΞΟΟΥ ΕΥΚΩΤΕ ΜΜΜΑC ΕΥ-
 ΤCΑΒΟ ΜΜΟΣ ΕΝCΩΝΤ' ΜΠΚΟCΜΟC ΜΝΝCΑ ΝΑΪ ΨΑΥ-
 25 ΧΙΤΣ ΕΠΕCΗΤ' CΑΜΝΤΕ ΕΡΑΤΨ ΠΑΡΙΗΛ' ΝΨΤΙΜΩΡΕΙ ΜΜΟΣ

1 MS ΕΠΟΥΛΑ; Schmidt: should be omitted.

14 ΚΒ in upper right-hand margin at end of quire.

three years¹ and six months. Then they take it to the *Chaos* to the presence of Persephone, and they *take revenge* on it with her *punishments* for another three years and six months. Then they take it forth upon the way of the Midst, and each of the *archons* of the way of the Midst *takes revenge* on it in the *punishments* of his *places* for another three years and six months. After these things they bring it to the *Virgin* of the Light who *judges* the *righteous* and the sinners, and she *judges* it. And when the *sphere* turns, she *commands* that it be cast to the outer darkness, until the time when the darkness of the Midst will be lifted and it is destroyed and dissolved. This is the *punishment* of the murderer.”

146. Peter said : “My Lord, let the women cease to question, that we also may question.”

Jesus said to Mariam and the women : “Give way to the men, your brothers², that they may question also.”

Peter answered and said : “My Lord, a robber and thief whose sin has continued to be this, when he comes forth from the *body*, what is his *punishment*?”

Jesus said : “When the time of such a one is completed through the *sphere*, the *paralemtai* of Adonis³ come for him, and they bring his *soul* forth from the *body*, and they spend three days going round with it, teaching it of the creation of the *world*. After these things they take it down to Amente to the presence of Ariel, and he *takes revenge* on it | in his *punishments* for three months and eight days

¹ (1) each of his demons ... three years; MS: “each of” follows “years”; Schmidt deletes “each of”.

² (16) give way to the men, your brothers; lit. leave place to your male brothers.

³ (22) Adonis; see ApJn 40, 42.

2N NC4KOΛACIC NΨOMNT' NEBOT' MN ΨMOYH N2OY
 MN OYHOY CHT'E· MNNSA NAĪ NCEXITC EΠEXAOC E- [TTH^b]
 PAT' NĪAΔAΔAΩO' MN NC42MEΨIT' NΔAIMONION NT'E
 HOYA HOYA NNECΔAIMONION TIMΩPEI MMOC NK'E-
 5 ΨOMNT' NEBOT' MN ΨMOYH N2OY MN OYHOY CHT'E·
 MNNSA NAĪ ΨAYXITC E2PAĪ 2I T'E2IH NTMHTE NT'E
 HOYA HOYA NNAPXΩN NT'E2IH NTMHTE TIMΩPEI MMOC
 2ITM NC4KPOM' NKAK'E MN NC4KΩ2T' MHONHPON NK'E-
 ΨOMNT' NEBOT' MN ΨMOYH N2OY MN OYHOY CHT'E·
 10 MNNSA NAĪ ΨAYXITC E2PAĪ ETIAPΘENOC MHIOYOEIH
 TAĪ EΨACKPINE NNΔIKAIOS MN NPE4PNOBE NCKPINE
 MMOC AYΩ EPΩAN TECTΦAIPA KΩTE ΨACTAΔC NNEC-
 HAPAXHMHTHC NCENOXC ENAIΩN NTECTΦAIPA NCEXITC
 EBOA EYMOOY E42APECHT NTECTΦAIPA¹ N4P-OYKPOH
 15 E4EBP N4OYOM E2OYN NCWC ΨANTCKAΘAPIZE MMOC
 TONΩ· MNNSA NAĪ ΨAYEĪ N6I ĪAΛOY2AM' ΠHAPAXHMHTHC
 NCABAWO' ΠAΔAMAC N4EING MPAHOT NTBΩE
 N4TAAY NT'EΨYXH NCCHOY NCOPWBΩ N2WB NIM MN
 TONOC NIM' ENTACBWK EPOOY NCENOXC EYCWMA
 20 N6AΔE AYΩ N6ANA2 AYΩ NBΛAΓ· TAĪ TE TKOΛACIC
 MHPOM'E NPE4XIOYE:

A4OYΩB N6I ANAPCΔC PE4A4· XE OYPOME N-
 XACI2HT NPE4CΩΨ E4ΨANGI' EBOA 2N CΩMA EYNAP-
 OY NA4· PE4E IC XE PAĪ NTEĪMINE EPΩAN¹ PE4OYOEIΩ
 25 XWK EBOA 2ITN TECTΦAIPA ΨAYEĪ NCWC N6I MPA-
 AXHMHTHC NAPHIA NCEXI NT'E4ΨYXH (EBOA 2N CΩMA)

14 KΓ in upper left-hand margin at beginning of quire.

26 EBOA 2N CΩMA omitted.

and two hours. After these things they take it to the *Chaos* to the presence of Jaldabaoth and his 49 *demons*. And each of his *demons takes revenge* on it for another three months and eight days and two hours. After these things they take it upon the way of the Midst, and each one of the *archons* of the way of the Midst *takes revenge* on it by means of his dark smoke and his *wicked* fire for another three months and eight days and two hours. After these things they take it forth to the *Virgin* of the Light who *judges* the *righteous* and the sinners, and she *judges* it. And when the *sphere* turns, she gives it to her *paralemtai* and they cast it to the *aeons* of the *sphere*. And they (the ministers of the sphere) take it to a water which is below the *sphere*. And it becomes a boiling fire which consumes it until it *purifies* it completely. After these things Jalouham, the *paralempes* of Sabaoth the Adamas, comes and he brings the cup of forgetfulness. And he gives it to the *soul*, and it drinks it and forgets everything and all *places* to which it has gone. And they cast it into a lame, crooked and blind *body*. This is the *punishment* of the thief.”

Andrew answered and said: “A proud, scornful man, when he comes forth from the *body*, what will happen to him?”

Jesus said: “When the time of such a one is completed through the *sphere*, the *paralemtai* of Ariel come for him, and they take his *soul* <forth from the body>, | and they

ΠΙΣΤΕΡ-ΩΟΜΗΤ' ΠΕΘΟΥ ΕΥΤΟΥΟΙ (ΗΜΜΑΣ) ΖΗ ΠΚΟΣΜΟΣ
 ΕΥΤΣΑΒΟ ΜΜΟΣ ΕΝΕΩΗΤ' ΜΠΚΟΣΜΟΣ· ΜΗΝΣΑ ΝΑΙ ΤΜΟ^b
 ΩΛΥΧΙΤΣ ΕΠΕΣΗΤ' ΕΑΜΗΤΕ ΕΡΑΤ' ΝΑΡΗΛ' ΝΨΤΙΜΩΡΙ
 ΜΜΟΣ ΖΗ ΠΕΥΚΟΛΑΣΙΣ ΝΧΟΥΩΤ' ΠΕΒΟΤ ΜΗΝΣΑ ΝΑΙ
 5 ΩΛΥΧΙΤΣ ΕΠΕΧΑΟΣ ΕΡΑΤ' ΗΙΛΛΑΒΑΒΑΩ' ΜΗ ΠΕΥΣΜΕ-
 ΨΗΤ' ΗΔΑΙΜΟΜΙΟΝ ΛΥΩ ΝΨΤΙΜΩΡΙ ΜΜΟΣ ΜΗ ΠΕΥΔΑΙ-
 ΜΟΜΙΟΝ ΚΑΤΑ ΟΥΑ ΟΥΑ ΠΚΕΧΟΥΩΤ' ΠΕΒΟΤ· ΜΗΝΣΑ
 ΝΑΙ ΩΛΥΧΙΤΣ ΕΡΑΙ ΖΙ ΤΕΣΗ ΠΤΜΗΤΕ ΝΤΕ ΠΟΥΑ ΠΟΥΑ
 ΠΝΑΡΧΩΝ ΝΤΕΣΗ ΠΤΜΗΤΕ ΝΨΚΟΛΑΖΕ ΜΜΟΣ ΠΚΕ-
 10 ΧΟΥΩΤ ΠΕΒΟΤ· ΛΥΩ ΜΗΝΣΑ ΝΑΙ ΩΛΥΧΙΤΣ ΝΤΠΑΡ-
 ΟΕΝΟΣ ΜΠΟΥΟΕΙΝ ΠΣΚΡΙΝΕ ΜΜΟΣ ΛΥΩ ΕΡΩΑΝ ΤΕ-
 ΣΦΑΙΡΑ ΚΩΤΕ ΩΑΣΤΑΑΣ ΠΠΕΣΠΑΡΑΛΗΜΠΤΗΣ ΠΣΕ-
 ΠΟΧΣ ΕΝΑΙΩΝ ΠΤΕΣΦΑΙΡΑ· ΛΥΩ ΩΑΡΕ ΠΛΙΤΟΥΡΓΟΣ
 ΠΤΕΣΦΑΙΡΑ¹ ΧΙΤΣ ΕΒΟΛ ΕΥΜΟΟΥ ΕΥΣΑΠΕΣΗΤ ΝΤΕ-
 15 ΣΦΑΙΡΑ ΝΨΡ-ΟΥΚΡΩΜ ΕΥΒΡΒΡ ΝΨΟΥΩΜ' ΕΪΟΥΝ ΠΣΩΣ [ΠΠ]
 ΩΑΝΤ' ΚΑΘΑΡΙΖΕ ΜΜΟΣ· ΛΥΩ ΩΑΥΕΙ' ΝΒΙ ΙΛΛΟΥΣΑΜ
 ΠΠΑΡΑΛΗΜΠΤΗΣ ΠΣΑΒΑΩΘ' ΠΑΔΑΜΑΣ ΠΨΕΙΝΕ ΜΠΔΠΟΤ
 ΜΜΟΥΝΒΩΕ ΝΨΤΑΛΛ ΝΤΕΨΥΧΗ ΠΣΣΟΟΥ ΠΣΡΠΩΒΩ
 ΠΣΩΒ ΝΙΜ ΜΗ ΤΟΠΟΣ ΝΙΜ' ΕΝΤΑΣΒΩΚ ΕΡΟΟΥ ΛΥΩ
 20 ΠΣΕΝΟΧΣ ΕΡΑΙ ΕΥΣΩΜΑ ΠΚΩ(ΦΟ)Σ ΕΝΕΣΩ'· ΝΤΕ
 ΟΥΟΝ ΝΙΜ ΣΩ ΕΥΣΩΩ ΜΜΟΥ ΤΑΙ ΤΕ ΤΚΟΛΑΣΙΣ Μ-
 ΠΡΩΜΕ ΠΧΑΣΙΩΗΤ ΠΡΕΥΣΩΩ:

ΠΕΧΛΛ ΝΒΙ ΘΩΜΑΣ ΧΕ ΟΥΡΩΜΕ ΠΡΕΥΧΕ-ΟΥΑ Ε-
 ΜΗΝ ΕΒΟΛ' ΟΥ ΤΕ ΤΕΥΚΟΛΑΣΙΣ· ΠΕΧΕ ΙΣ ΧΕ ΠΑΙ Π-

1 supply ΠΠΗΑΣ.

20 MS indistinct; ΠΚΩ . . . Σ.

spend three days proceeding <with it> in the *world*, teaching it of the creation of the *world*. After these things they take it down to Amente to the presence of Ariel. And he *takes revenge* on it in his *punishments* for 20 months. After these things they take it to the *Chaos* to the presence of Jaldabaoth and his 49 *demons*, and he *takes revenge* on it with his *demons*, one *by* (*according to*) one for another 20 months. After these things they take it forth upon the way of the Midst. And each one of the *archons* of the way of the Midst *punishes* it for another 20 months. And after these things they take it to the *Virgin* of the Light and she *judges* it. And when the *sphere* turns, she gives it to her *paralemptai* and they cast it into the *aeons* of the *sphere*. And the *ministers* of the *sphere* take it forth to a water which is below the *sphere* which becomes a boiling fire which consumes it until it *purifies* it. And Jalouham, the *paralempetes* of Sabaoth, the Adamas, comes and he brings the cup of water of forgetfulness. And he gives it to the *soul*, and it drinks it and forgets everything and all *places* to which it has gone. And they cast it into a *lame*¹ and ugly *body*, so that everyone continually despises it. This is the *punishment* of the proud and scornful man.”

Thomas said: “A continual blasphemer, what is his *punishment*?

Jesus said: | “When the time of such a one is completed

¹ (20) lame : perhaps deaf (κωφός).

ΤΕΪΜΙΝΕ ΕΡΩΑΝ ΠΕΘΟΥΘΕΙΩ ΧΩΚ ΕΒΟΛ ΖΙΤΝ ΤΕ-
 CΦΑΙΡΑ ΩΛΥΓΕΙ' ΝCΩ4 ΝCΙ ΜΠΑΡΑΛΗΜΠΤΗΣ ΝΙ'ΑΛΛΑ-
 ΒΑΩΟ' ΝCΕΜΟΡC ΝCΑ ΠΕCΑΛC ΝCΑ ΟΥΝΟC ΝΔΑΙΜΩΝ
 Ν2Α Ν2ΤΟ ΝCΕΡ-ΩΟΜΝΤ' Ν2ΟΟΥ ΕΥΨΟΥΟΙ' ΝΜΜΑ4
 5 2Μ ΠΚΟCΜΟC ΝCΕΤΙΜΩΡΕΙ ΜΜΟ4· ΜΝΝCΑ ΝΑΙ ΩΛΥ-
 ΧΙΤC' ΕΒΟΛ ΕΠΜΑ ΜΠΧΑ4 ΜΝ ΠΕΧΙΩΝ ΝCΕΤΙΜΩΡΕΙ [τι^b]
 ΜΜΟ4 ΜΜΑΥ ΜΜΝΤΟΥC ΝΡΟΜΠΕ· ΜΝΝCΑ ΝΑΙ ΩΛΥ-
 ΧΙΤC' ΕΠΕCΗΤ ΕΠΕΧΑΟC ΕΡΑΤC' ΝΙ'ΑΛΛΑΒΑΩΘ ΜΝ
 ΠΕC2ΜΕΨΙΤ ΝΔΑΙΜΟΝΙΟΝ ΝΤΕ ΠΟΥΑ ΠΟΥΑ ΝΝΕCΔΑΙ-
 10 ΜΟΝΙΟΝ ΤΙΜΩΡΕΙ ΜΜΟ4 ΝΚΕΜΝΤΟΥC ΝΡΟΜΠΕ ΜΝΝCΑ
 ΝΑΙ ΩΛΥΧΙΤC' ΕΒΟΛ ΕΠΚΑΚΕ ΕΤ2ΙΒΟΛ' ΩΑ ΠΕ2ΟΟΥ
 ΕΤΟΥΝΑΚΡΙΝΕ ΜΠΝΟC ΝΑΡΧΩΝ Ν2Α ΝΔΡΑΚΩΝ' ΕΤ-
 ΚΩΤΕ ΕΠΚΑΚΕ ΛΥΩ ΩΑΡΕ ΤΕΨΥΧΗ ΕΤΜΜΑΥ ΩΑCΡ-
 2ΡΟΥΟΥΧΕC ΝCΑΝ2ΑΛΙCΚΕ ΝCΒΩΛ ΕΒΟΛ· ΤΑΙ ΤΕ ΤΕ-
 15 ΚΡΙCΙC ΜΠΡΩΜΕ ΝΡΕCΧΕ-ΟΥΑ·

ΠΕΧΑ4 ΝCΙ ΒΑΡΘΟΛΟΜΑΙΟC ΧΕ ΟΥΡΩΜΕ ΝΡΕCΝΚΟΤΚ
 ΜΝ 2ΟΟΥΤ ΟΥ ΤΕ ΤΕCΤΙΜΩΡΙΑ· ΠΕΧΑ4 ΝCΙ ΙC ΧΕ
 ΠΡΩΜΕ ΝΡΕCΝΚΟΤΚ ΜΝ 2ΟΟΥΤ ΜΝ ΠΡΩΜΕ ΕΤΟΥΝ-
 ΚΟΤΚ ΝΜΜΑ4 ΠΕΙΩΙ ΝΟΥΩΤ ΠΕ ΝΘΕ ΜΠΡΩΜΕ ΝΡΕCΧΕ- ΠΙΑ
 20 ΟΥΑ· ΕΡΩΑΝ ΠΕΟΥΘΕΙΩ CΕ ΧΩΚ ΕΒΟΛ ΖΙΤΝ ΤΕ-
 CΦΑΙΡΑ ΩΛΥΓΕΙ' ΝCΑ ΤΕΨΥΧΗ ΝCΙ ΜΠΑΡΑΛΗΜΠΤΗΣ
 ΝΙ'ΑΛΛΑΒΑΩΘ' ΝCΤΙΜΩΡΕΙ ΜΜΟΟΥ ΜΝ ΠΕC2ΜΕΨΙΤ Ν-
 ΛΑΙΜΟΝΙΟΝ ΜΜΝΤΟΥC ΝΡΟΜΠΕ· ΜΝΝCΑ ΝΑΙ ΩΛΥCΙ-
 ΤΟΥ ΕΒΟΛ Ε2ΕΝΕΙΕΡΩΟΥ ΝΚΡΩΜ' ΜΝ 2ΕΝΘΑΛΑCCA Ν-
 25 ΑΜΡΗ2C ΕΥΒΡΒΡ ΕΥΜΕ2 ΝΔΑΙΜΩΝ Ν2Α ΝΡΙΡ ΝΤΟΟΥ

20 MS ΠΕΟΥΘΕΙΩ; better ΠΕΘΟΥΘΕΙΩ.

23 originally Ν2ΜC; 2ΜC expunged; ΜΝΤΟΥC in margin.

through the *sphere*, the *paralemtai* of Jaldabaoth come for him, and they bind him by his tongue behind a great horse-faced *demon*, and they spend three days proceeding with him in the *world* and *taking revenge* on him. After these things they take him forth to the place of frost and *snow*, and they *take revenge* on him there for eleven years. After these things they take him down to the *Chaos* to the presence of Jaldabaoth and his 49 *demons*, and each one of his *demons takes revenge* on him for another eleven years. After these things they take him forth to the outer darkness until the day when the great *dragon-faced archon* which surrounds the darkness will be *judged*, and that *soul* perishes and is *consumed* and dissolves. This is the *judgment* of the blasphemer.”

147. Bartholomew said : “A pederast, what is the *vengeance* on him?”

Jesus said : “The measure of the pederast and of the man with whom he sleeps is the same as that of the blasphemer. When now the time is completed through the *sphere*, the *paralemtai* of Jaldabaoth come for their *souls*, and with his 49 *demons* he *takes revenge* on them for eleven years. After these things they take them forth to rivers of fire and *seas* of boiling bitumen, which are full of pig¹-faced *demons* |

¹ (25) lit. mountain-pig.

ψΑΥΟΥΩΜ ΕΞΟΥΝ Ν̄CΩΟΥ Ν̄CΕΧΙΜ̄CΕ Μ̄ΜΟΟΥ Ξ̄Ν
 Ν̄ΕΙΕΡΩΟΥ Ν̄ΚΡΩΜ Ν̄ΚΕΜΝ̄ΤΟΥΕ Ν̄ΡΟΜΠΕ Μ̄Ν̄ΝCΑ ΝΑΪ
 ψΑΥΧΙΤΟΥ ΕΒΟΛ ΕΠΚΑΚΕ ΕΤΞΙΒΟΛ' ΩΑ ΠΕΞΟΥ Μ̄ΦΛΗ
 ΕΤΟΥΝΑΚΡΙΝΕ Μ̄ΠΝΟC Ν̄ΚΑΚΕ ΕψΑΥΒΩΛ' ΕΒΟΛ Ν̄CΕ-
 5 ΤΑΚΟ·

ΠΕΧΛΑΧ Ν̄CΙ ΘΩΜΑC ΧΕ ΑΝCΩΤ̄Μ ΧΕ ΟῩΝ-ΞΟῩΝΕ
 ΖΙΧ̄Μ ΠΚΑΞ ΕψΑΥΧΙ Μ̄ΠΕCΠΕΡΜΑ Ν̄Ν̄ΞΟῩΤ Μ̄Ν ΤΕ-
 ψΡΩ Ν̄ΤΕCΞΙΜΕ Ν̄CΕΤΑΛΥ ΕΥΑΡΨΙΝ Ν̄CΕΟΥΟΜ̄¹ ΕΥΧΩ ^{ΤΠΛ}^b
 Μ̄ΜΟC ΧΕ ΕΝΠΙCΤΕΥΕ ΕΗCΑΥ Μ̄Ν ΪΑΚΩΒ· ΑΡΑ ΖΗ ΟΥ
 10 ΞΩΒ' ΕψΩΕ ΠΕ Χ̄Ν Μ̄ΜΟΝ· Α ΙC ΔΕ CΩΝΤ' ΕΠΚΟCΜΟC
 Μ̄ΠΝΑΥ ΕΤ̄ΜΜΑΥ· ΑΥΩ ΠΕΧΛΑΧ Ν̄ΘΩΜΑC ΧΕ ΞΑΜΗΝ
 ΨΧΩ Μ̄ΜΟC ΧΕ ΝΟΒΕ ΝΙΜ' ΞΙ ΑΝΟΜΙΑ ΝΙΜ ΠΕΪΝΟΒΕ
 ΟΥΟΤ̄Β ΕΡΟΟΥ· ΝΑΪ Ν̄ΤΕΪΜΙΝΕ ΕΥΝΑΧΙΤΟΥ Ν̄CΑ ΤΟΟ-
 ΤΟΥ ΕΠΚΑΚΕ ΕΤΞΙΒΟΛ' ΟΥΔΕ Ν̄ΝΕΥΤ̄CΤΟΟΥ ΕΤΕ-
 15 CΦΑΙΡΑ Ν̄ΟΥΩΞ̄Μ· ΑΛΛΑ ΕΥΝΑΑΝΞΑΛΙCΚΕ Μ̄ΜΟΟΥ Ν̄CΕ-
 ΤΑΚΟΟΥ Ξ̄Μ ΠΚΑΚΕ ΕΤΞΙΒΟΛ' ΠΜΑ ΕΤΕ Μ̄Ν-ΝΑ Ν̄ΞΗΤ̄Υ
 ΟΥΔΕ Μ̄Ν-ΟΥΟΕΙΝ· ΑΛΛΑ ΠΡΙΜΕ ΠΕ Μ̄Ν ΠCΑΞΞ̄Ξ Ν̄Ν-
 ΟΒΞΕ ΠΕ· ΑΥΩ ΨΥΧΗ ΝΙΜ' ΕΤΟΥΝΑΧΙΤΟΥ ΕΠΚΑΚΕ
 ΕΤΞΙΒΟΛ· ΜΕΥΤ̄CΤΟΟΥ Ν̄ΟΥΩΞ̄Μ ΑΛΛΑ ψΑΥΤΑΚΟ Ν̄CΕ-
 20 ΒΩΛ ΕΒΟΛ·

ΑΧΟΥΩΨ̄Β Ν̄CΙ ΪΩΞΑΝΝΗC ΧΕ ΕΪΕ ΟΥΡΩΜΕ²² ΕΜΠ̄ΥΡ- [ΤΠΒ]
 ΝΟΒΕ ΑΛΛΑ ΕΥΡ̄-ΑΓΛΘΟΝ ΕΥΜΗΝ ΕΒΟΛ' ΕΜΠ̄ΥΞΕ ΔΕ
 ΕΝΕΚΜΥCΤΗΡΙΟΝ ΕΤΡΕCΟΥΩΤ̄Β Ν̄ΝΑΡΧΩΝ ΕψΩΑΝΕΙ'
 ΕΒΟΛ Ξ̄Ν CΩΜΑ ΕΥΝΑΡ̄-ΟΥ ΝΑΧ· ΠΕΧΕ ΙC ΧΕ ΠΡΩΜΕ
 25 Ν̄ΤΕΪΜΙΝΕ ΕΡΨΑΝ ΠΕCΟΥΟCΙΩ ΧΩΚ ΕΒΟΛ ΞΙΤ̄Ν ΤΕ-
 CΦΑΙΡΑ ψΑΥΕΙ' Ν̄CΑ ΤΕCΨΥΧΗ Ν̄CΙ Μ̄ΠΑΡΑΛΗΜΠΤΗC

which devour them and immerse them in the rivers of fire for another eleven years. After these things they carry them forth to the outer darkness until the day of judgment when the great darkness will be *judged*, when they will dissolve and be destroyed.”

Thomas said; “We have heard that there are some upon the earth who take male *sperm* and female menstrual blood and make a dish of lentils and eat it, saying: ‘We *believe* in Esau and Jacob’¹. Is this *then* a seemly thing or not?”

Jesus *however* was angry with the *world* at that time. And he said to Thomas: “*Truly* I say that this sin surpasses every sin and every *iniquity*. (Men) of this kind will be taken immediately to the outer darkness, and will *not* be returned again into the *sphere*. *But* they will be *consumed* and perish in the outer darkness, the *place* in which there is no pity, *nor* is there light. *But* there is weeping and gnashing of teeth*. And every *soul* which is taken to the outer darkness is not returned again, *but* is destroyed and dissolves.”

John answered: “A man who has not committed sin, *but* has continually done *good*, *but* he has not found thy *mysteries* in order to pass the *archons*: when he comes forth from the *body*, what will be done with him?”

Jesus said: “When the time of such a man is completed through the *sphere*, the *paralemtai* of | Bainchoooch, who

* cf. Mt. 8.12 etc.

¹ (9) compare J 100; on libertine gnostics, see Epiph. 26.4, 5.

ΝΒΛΙΝΧΩΩΧ' ΕΟΥΑ ΠΕ ΖΙ ΠΙΩΟΜΝΤ' ΝΜΟΥΤΕ ΝΤΡΙ-
 ΛΥΝΑΜΙC ΝCΕΧΙ ΝΤΕΨΥΧΗ ΖΝ ΟΥΡΑΩΕ ΜΝ ΟΥΤΕΛΗΛ
 ΝCΕΡ-ΩΟΜΝΤ' ΝΖΟΟΥ ΕΥΚΩΤΕ ΝΜΜΑC ΕΥΤCΑΒΟ ΜΜΟC
 ΕΝCΩΝΤ' ΜΠΚΟCΜΟC ΖΝ ΟΥΡΑΩΕ ΜΝ ΟΥΤΕΛΗΛ' ΜΝΝCΑ
 5 ΗΛΙ ΩΑΥΧΙΤC ΕΠΕCΗΤ ΕΛΜΝΤΕ ΝCΕΤCΑΒΟC ΕΝΚΟ-
 ΛΑCΤΗΡΙΟΝ ΕΤΖΝ ΑΜΝΤΕ· ΝΝΕΥΝΑΤΙΜΩΡΕΙ ΔΕ ΜΜΟC
 ΑΝ ΝΖΗΤΟΥ ΑΛΛΑ ΕΥΝΑΤCΑΒΟC ΜΜΑΤΕ ΕΡΟΟΥ· ΛΥΩ
 ΠΕΛΩΒ' ΜΠΩΛ ΖΝΚΟΛΑCΙC ΩΑΥΩΠΕ ΕΥΤΑΖΟ ΜΜΟC
 ΜΜΑΤΕ ΝΟΥΩΗΜ ΜΝΝCΑ ΗΛΙ ΝCΕΨΥΧΗ ΕΖΡΑΙ ΖΙ ΤΕΖΗΝ [TITR^b]
 10 ΝΤΜΗΤΕ ΝCΕΤCΑΒΟC ΕΝΚΟΛΑCΙC ΝΝΕΖΙΟΟΥΕ ΝΤΜΗΤΕ
 ΕΡΕ ΠΕΛΩΒ ΜΠΩΛ ΤΑΖΟ ΜΜΟC ΝΟΥΩΗΜ· ΜΝΝCΑ
 ΗΛΙ ΝCΕΧΙΤC ΝΤΠΑΡΘΕΝΟC ΜΠΟΥΟΕΙΝ ΝCΚΡΙΝΕ ΜΜΟC
 ΝCΚΑΛC ΖΑΤΝ ΠΚΟΥΙ ΝCΑΒΑΩΘ ΠΑΓΛΘΟC ΠΑΤΜΕCΟC
 ΩΑΝΤΕ ΤΕCΦΑΙΡΑ ΚΩΤΕ ΝΤΕ ΖΕΥC ΜΝ ΤΑΦΡΟΔΙΤΗ
 15 ΝCΕΕΙ' ΜΠΕΜΤΟ ΕΒΟΛ ΝΤΠΑΡΘΕΝΟC ΜΠΟΥΟΕΙΝ· ΝΤΕ
 ΚΡΟΝΟC ΜΝ ΑΡΗC ΕΙ' ΝCΑ ΠΑΖΟΥ ΜΜΟC· ΤΟΤΕ ΩΑCΨΙ
 ΝΤΕΨΥΧΗ ΝΔΙΚΑΙΟC ΕΤΜΜΑΥ ΝCΕΤΑΛC ΕΤΟΟΤΟΥ Π-
 ΝΕCΠΑΡΑΛΗΜΠΗC ΝCΕΝΟΧC ΕΝΔΙΩΝ ΝΤΕCΦΑΙΡΑ ΛΥΩ
 ΝΤΕ ΝΛΙΤΟΥΡΓΟC ΝΤΕCΦΑΙΡΑ ΝCΕΧΙΤC ΕΒΟΛ' ΕΥΜΟΟΥ
 20 ΕΥΖΑΠΕCΗΤ ΝΤΕCΦΑΙΡΑ ΝΨΡ-ΟΥΚΡΩΜ** ΕΨΒΡΒΡ ΝΨΟΥΩΜ ΤΙΠ
 ΕΖΟΥΝ ΝCΩC ΩΑΝΤΨΚΛΘΑΡΙΖΕ ΜΜΟC ΤΟΝΩ· ΛΥΩ
 ΩΑΨΕΙ' ΝCΙ ΪΛΛΟΥΖΑΜ' ΠΠΑΡΑΛΗΜΠΗC ΝCΑΒΑΩΘ ΠΑ-
 ΔΑΜΑC· ΠΑΙ ΕΨΑΨ ΜΠΑΠΟΤ' ΝΤΒΩΕ ΝΝΕΨΥΧΟ-
 ΟΥΕ· ΛΥΩ ΩΑΨΕΙΝΕ ΜΠΜΟΥΝΒΩΕ ΝΨΤΑΛΛΨ ΝΤΕΨΥΧΗ

1 MS ΖΙ; read ΖΝ.

6 MS ΠΝΕΥΝΑΤΙΜΩΡΕΙ; read ΠΕΥΝΑΤΙΜ.

17 MS ΝCΕΤΑΛC; read ΝCΤΑΛC.

24 MS originally ΜΠΟΥ; Μ inserted above. MS originally ΝΝΕΤΕΨΥΧΗ; ΝΕ expunged.

is one of the three *triple-powered* gods, come for his *soul*; and they take his *soul* with joy and gladness. And they spend three days going round with it, teaching it of the creation of the *world* with joy and gladness. After these things they take it down to Amente, and teach it of the *places of correction* in Amente. *But* they will not *take revenge* on it in them. *But* they will only teach it of them, and the smoke of the flame of the *punishments* only reaches it a little. After these things they take it forth upon the way of the Midst, and teach it of the *punishments* of the ways of the Midst, and the smoke of the flame reaches it a little. After these things they take it to the *Virgin* of the Light, and she *judges* it and places it in the presence of the Little Sabaoth, the *Good*, he of the *Midst*, until the *sphere* turns, and Zeus and Aphrodite come into the presence of¹ the *Virgin* of the Light, and Cronos and Ares come behind her. *Then* she carries that *righteous soul* and gives it² into the hands of her *paralemtai*, and they cast it into the *aeons* of the *sphere*. And the *ministers* of the *sphere* take it forth to a water which is below the *sphere*, and it becomes³ a boiling fire and consumes it until it *purifies* it completely. And Jalouham, the *paralemtes* of Sabaoth, the Adamas, comes. It is he who gives the cup of forgetfulness to *souls*. And he brings the water of forgetfulness and gives it to the *soul*, | and

¹ (15) into the presence of; Till : before; (also 383.26; 384.20).

² (17) and gives it; MS : and it is given.

³ (20) it becomes; Schmidt : there arises.

(NCCOOC) NCRΠWBΩ N2WB NIM' MN TOΠOC NIM' ENT-
 ACBWK EPPOY· MNNCWC WACEI' NBI OYΠAPAXHMΠTHC
 NTE PKOYEI NCABAWO' ΠAΓAΘOC ΠATMECOC WACEINE
 2WOC NOYANOT' EYME2 NNOHMA ZI MNTCABE AYW
 5 EP E TNHΨIC N2HT· NCTAACTEΨYXH NCENOXCS EY-
 COMA ENCNAW-NKO TK AN OYAE ENCNAW-WBΩ AN
 ETBE ΠANOT NTE TNHΨIC ENTAYTAACTE NAC AAA
 ECHAWONE ECHAWOKE MPEC2HT ECHIN EBOL' ECWINE
 HCA MMYCTHPION MPOYOEIN WANTC2E EP(O)OY ZITM ^{TTIT}^b
 10 ITW NTPAPEOC MPOYOEIN NCKAPHONOMI M-
 POYOEIN NWAENE2·

PECE MAP2AM' CE EIE OYRWME EACF-NOBE NIM' ZI
 ANOMIA NIM' EMIT2E MMYCTHPION MPOYOEIN ECHAXI
 ITTEYKOLACIC THPOY NOYCON NOYT· PECE IC CE
 15 CE CHAXITOY· EWONE ON ENTACF-WOMNT NNOBE
 ECHAXI NTKOLACIC NWOMNT·

PECE IW2ANNHC CE EIE OYRWME EACF-NOBE NIM
 ZI ANOMIA NIM' EFAC AE AC2E EMMYCTHPION MPOYO-
 EIN OYH-GOM MMOCT EP ECHOYXAI· PECE IC CE PAI
 20 ITTEIMING ENTACF-NOBE NIM ZI ANOMIA NIM' N42E EM-
 MYCTHPION MPOYOEIN N4AACT N4XOKOY EBOL' N4-
 TMKA-TOOT· EBOL' OYAE N4TMRNOBE ECHAKAPHO-
 NOMI MPECΘHCAYPOC MPOYOEIN· PECE IC NNECHMAΘH-
 THC CE EWONE EPWAN TEC(Φ)AIPA KOT E NTE KPO- [TTIA]
 25 NOS MN APHC EI' NCA ΠAZOY NTPAPEOC MPOYO-
 EIN AYW NTE ZCYC MN TAFPOΔITH EI' MPEMTO EBOL

1 MS NCCOOC omitted.

<it drinks it> and forgets everything and every *place* to which it has gone. Afterwards a *paralempthes* of the Little Sabaoth, the *Good*, he of the *Midst*, also brings a cup which is filled with *understanding* and wisdom, and there is *soberness* in it. And he gives it to the *soul*, and it is cast into a *body* which is not able¹ to sleep *nor* is it able to forget, because of the cup of *soberness* which was given to it. *But* it will be a goad to its heart continually, to seek² for the *mysteries* of the light until it finds them, through the ordinance of the *Virgin* of the Light, and *inherits* the eternal light."

148. Mariam said: "A man who has committed every sin and every *iniquity*, and has not found the *mysteries* of the light, will he receive the *punishment* for them all at once?"

Jesus said: "Yes, he will receive it. If he has committed three sins he will receive the *punishment* for three."

John said: "A man who has committed every sin and every *iniquity*, *but* at last has found the *mysteries* of the light: is it possible for him to be saved?"

Jesus said: "Such a one who has committed every sin and every *iniquity*, and finds the *mysteries* of the light, and performs them and completes them, and does not cease from them *nor* does he commit sin: he will *inherit* the *Treasury* of the Light."

Jesus said to his *disciples*: "If when the *sphere* turns, *Cronos* and *Ares* come behind the *Virgin* of the Light, and *Zeus* and *Aphrodite* come into the presence | of the *Virgin* and

¹ (6) a body which is not able; Till: a body in which it is not able.

² (8) a goad ... to seek; Schmidt: a whip ... to ask.

- ἡΤΗΑΡΘΕΝΟC ΕΥΖἶΝ ΝΕΥΑΙΩΝ ἡΜΙΝ ἡΜΟΟΥ ΦΑΥCΩΚ'
 ἡἸΚΑΤΑΚΕΤΑΠΕΤΑCΜΑ ἡΤΗΑΡΘΕΝΟC ΦΑCΩΩΠΕ ΕC-
 ΡΟΟΥΤ ἡΠΝΑΥ ΕΤἡΜΑΥ ΕCΝΑΥ ΕΠΕΪCΙΟΥ CΝΑΥ Π-
 ΟΥΟΕΙΝ ἡΠΕCἄΤΟ ΕΒΟΛ ΑΥΩ ΨΥΧΗ ΝΙΜ ΕΤἄΝΑ-
 5 ΝΟΧΟΥ ΕΠΚΥΚΛΟC ἡἸΑΙΩΝ ἡΤΕCΦΑΙΡΑ ἡΠΝΑΥ ΕΤ-
 ἡΜΑΥ ΕΤΡΕΥΕΙ' ΕΒΟΛ ΕΠΚΟCΜΟC ΦΑΥΩΩΠΕ ἡΔΙ-
 ΚΑΙΟC ἡΑΓΛΟΟC ΑΥΩ ΦΑΥΖΕ ΕἸΜΥCΤΗΡΙΟΝ ἡΠΟΥΟ-
 ΕΙΝ ἡΠΕΪCΟΠ ΦΑCΤἡΝΝΟΟΥCΟΥ ἡΚΕCΟΠ' ἡCΕΖΕ ΕἸ-
 ΜΥCΤΗΡΙΟΝ ἡΠΟΥΟΕΙΝ· ΕΩΩΠΕ ΖΩΩΥ ΕΡΩΑΗ ΑΡΗC
 10 ἡἸ ΚΡΟΝΟC ΕΙ' ἡΠΕΜΤΟ ΕΒΟΛ ἡΤΗΑΡΘΕΝΟC ΕΡΕ ΖΕΥC
 ἡἸ ΤΑΦΡΟΔΙΤΗ ΖΙ ΠΑΖΟΥ ἡΜΟC ΕἸCΝΑΥ ΕΡΟΟΥ ΑΗ·
 ΨΥΧΗ ΝΙΜ ΕΤἄΝΑΝΟΧΟΥ ΕΝCΩἸΤ' ἡΤΕCΦΕΡΑ ἡΠΝΑΥ [ἡΠΛ^b]
 ΕΤἡΜΑΥ ΦΑΥΩΩΠΕ ἡΠΟΝΗΡΟC ΑΥΩ ἡΡΕCΩἸΤ' ΑΥΩ
 ΜΕΥΖΕ ΕἸΜΥCΤΗΡΙΟΝ ἡΠΟΥΟΕΙΝ:
 15 ΝΑΪ CΕ ΕΡΕ ΙC ΧΩ ἡΜΟΟΥ ἡΝΕCΜΑΘΙΤΗC ἡἸ ΤΜΗΤΕ
 ἡΑἸἸΤΕ· ΑΥΩΩ ΕΒΟΛ ΑΥΡΙΜΕ ἡἸ ἡΜΑΘΙΤΗC· ΧΕ
 ΟΥΟΪ ΟΥΟΪ ἡἸΡΩΜΕ ἡΡΕCἡἸΝΟΒΕ ΝΑΪ ΕΡΕ ΤΑΜΕΛΙΑ
 ἡΚΟΤἡ ΕΒΟΛ ΖΙΧΩΟΥ ἡἸ ΤἄΩΕ ἡἸΑΡΧΩΝ ΦΑΝΤΟΥΕΙ'
 ΕΒΟΛ ἡἸ CΩΜΑ· ἡCΕΧΙΤΟΥ ΕΝΕΪΚΟΛΑCΙC· ΝΑ ΝΑΝ·
 20 ΝΑ ΝΑΝ· ΠΩΗΡΕ ἡΠΕΤΟΥΑΛΒ' ἡἸΩἸΖΤΗΚ ΖΑΡΟΝ ΧΕ
 ΕΝΕΟΥΧΑΪ ΕΝΕΪΚΟΛΑCΙC ἡἸ ΝΕΪΚΡΙCΙC ΕΥCἄΤΩΤ ἡἸ-
 ΡΕCἡἸΝΟΒΕ· ΕΜΜΟΝ ΑἸἡἸΝΟΒΕ ΖΩΩΝ ΠΕΝΧΟΕΙC ΑΥΩ
 ΠΕΝΟΥΟΕΙΝ:

§ — 33 — 33 — 33 — 33 — 33 — 33 — 33 — 33 — 3

2 MS ἡἸΚΑΤΑΚΕΤΑΠΕΤΑCΜΑ; read ἡἸΚΑΤΑΠΕΤΑCΜΑ.

23 the main text ends here, leaving about 6 lines uninscribed at the foot of column 2.

they are in their own *aeons*, the *veils* of the *Virgin* are drawn aside. And she is glad in that hour as she sees these two stars of light in her presence. And all *souls* which she will cast into the *cycle* of the *aeons* of the *sphere* at that hour, so that they come forth in the *world*, become ¹ *righteous* and *good*, and they find the *mysteries* of the light at this time; she sends them again to find the *mysteries* of the light. If on the other hand Ares and Cronos come into the presence of the *Virgin*, while Zeus and Aphrodite are behind her, so that she does not see them, all *souls* which she will cast into the creation of the *sphere* in that hour become *wicked* and ill-tempered, and do not ² find the *mysteries* of the light."

Now when Jesus had said these things to his *disciples* in the midst of Amente, the *disciples* cried out and wept: "Woe, woe to the sinful men upon whom rests the *negligence* and the forgetfulness of the *archons*, until they come forth from the *body* and are cast into these *punishments*. Have mercy on us, have mercy on us, thou Son of the Holy One, and have compassion on us, so that we are saved from these *punishments* and these *judgments* which are prepared for sinners, since we also have sinned, our Lord and our Light."

¹ (6) become; lit. are wont to become; (also 384.13).

² (14) do not; lit. are not wont to.

ΠΑΙΚΑΙΟΣ. ΑΥΕΙ' ΕΒΟΛ ΨΟΜΤ΄ ΨΟΜΤ΄. ΕΠΕΥΤΟΟΥ
 ΝΚΑΙΜΑ ΝΤΗΕ ΑΥΤΑΨΟΪΨ ΜΠΕΥΑΓΓΕΛΙΟΝ ΝΤΜΝΤΕΡΟ
 ΖΜ ΠΚΟΣΜΟΣ ΤΗΡΨ ΕΡΕ ΠΕΧΣ ΕΝΕΡΓΕΙ ΝΜΜΑΥ ΖΜ
 ΠΨΑΧΕ ΜΠΤΑΧΡΟ ΜΝ ΜΜΑΕΙΝ ΕΤΟΥΗΖ ΝΣΩΟΥ ΜΝ
 5 ΝΕΨΠΗΡΕ· ΑΥΩ ΝΤΕΪΖΕ ΑΥΣΟΥΝ-ΤΜΝΤΕΡΟ ΜΠΝΟΥΤΕ
 ΖΜ ΠΚΑΖ ΤΗΡΨ ΑΥΩ ΖΜ ΠΚΟΣΜΟΣ ΤΗΡΨ ΜΠΙΣΡΑΗΛ·
 ΕΥΜΝΤΜΝΤΡΕ ΝΝΖΘΕΝΟΣ ΤΗΡΟΥ ΝΑΪ ΕΤΨΟΟΠ ΧΙΝ
 ΜΜΑ ΝΨΑ· ΨΑ ΜΜΑ ΝΖΩΤΠ.

10 Ψ Ψ Ψ Ψ Ψ Ψ Ψ Ψ Ψ Ψ
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- l a text by a later hand is written in the first column of the recto of the last unpaginated leaf.
 ll two lines, each of about 12 letters, are erased; they probably contained the title of this text.

... the *righteous*. They came forth three by three to the four *regions*¹ of the heavens. They preached the *Gospel* of the Kingdom in the whole *world* while the Christ *worked* with them through the word of confirmation and the signs which followed them and the marvels. And in this way the Kingdom of God was known upon the whole earth and in the whole *world* of Israel, as a witness to all *peoples* which exist from the places of the East to the places of the West².

¹ (2) four regions; see J 91; (cf. also 367.14).

² (8) East ... West; lit. places of rising ... places of setting.

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